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VINCENT N. TURVEY.



MRS. E. C. HALL.



E. C. HALL, ESQ.



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David Wilkie ft. 1851  
 Hebrew Women reading the Scriptures at Jerusalem





*The High Priest consulting by Urim and Thummim.*

VINCENT N. TURVEY.

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.



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## INDEX.

**A**dept Brothers, 45, 57  
Akshatov's, M., Exposure of the St. Petersburg Committee on Spiritualism, 545  
American Correspondence, 166  
Anesthetics and Clairvoyance, 423  
Apparition of a Dog, 482  
Apparitions, 38, 65  
Apparitions, Hilbert's Philosophy of, 483  
Astrology, 493, 427, 494, 496, 505, 518  
"Attempts at Truth," 163, 111

**B**attle, Mr. John, Transition of, 433  
Bell Ringing by Spirits, 431, 433, 508  
"Beyond the Gates," 405  
"Beyond the Ears," 353  
Beyond the Veil, Seven Brains, 309  
Bhagvat Gita, Spiritual Lessons from the, 330  
Bible Spiritualism, 343  
Bishop, A Challenge to Mr., 61  
Bishop Wilberforce Test a Ghost, 82  
Blackburn, R. Osmo, Remarkable Experiences of, 413  
Brady, Colonel Joshua, Transition of, 303  
Britain, Dr. S. R., 124  
Britten, Mrs. Hardinge, 15, 28  
"Brothers of Throesophy," The, 353, 509  
"Buddha, The Popular Life of," 549  
Buddhism and Christianity, 304, 323  
Darning Kim, A, 233

**C**ommunion, 530  
Central Association of Spiritualists, The, 15, 53, 54, 56, 138, 150, 430, 515  
Christians the Semantics, 303  
Circles, The Regulation of Public Dark, 34, 354, 363  
Clairvoyance, 78, 183, 447, 461  
Conditions for Manifestations, 185  
"Confessions of a Medium," 54, 92  
Contemporary Opinion, 113, 120, 160, 170, 444, 446, 469, 464, 357, 358  
Cresswell, Mrs., Transition of, 525  
Cures by the Prayer of Faith, 1, 225  
Current Topics, 37

**D**earth, Experiences at the Point of, 23  
Death, Premonitions of, 19, 46, 152  
Death, Prophetic Dreams of, 366  
Death, The Angel of, 439  
Death, The Phenomena of, 343  
Deceased Friends, Can they Visit Us? 22  
Deaton, Professor, Transition of, 485, 570  
Diabetes, Cure of, 92, 98, 110  
Disolution, Phenomena After, 313  
Dreams, 41, 413  
Dreams, Clairvoyance in, 362  
Dreams, Instance of Double Consciousness in, 543  
Dreams, Prophetic, 6, 15, 39, 186, 398

**E**asy Experiment, An, 574  
Esoteric Buddhism, 378, 380, 384, 386, 329, 343, 353, 364, 373, 375, 392, 410, 424, 433, 467, 484, 494, 497, 504  
Exposure of a Medium at Blackburn, 181

**F**acts, 2  
Future Life, A Scientific and Spiritual Basis of Belief in, 245

**G**ambetta and Stowart: Their Relation to Psychology, 531  
Ghost, An Ancestral, 515  
Ghost, A Female, 78  
Ghost, The Barby, 56  
Ghost, The Domestic, 31, 45  
Ghosts at Oxford, 136  
Ghosts of Birds and Beasts, 125, 156, 159  
Ghouly Narrative, A, 343, 419  
Ghoulology, General, 80, 86  
God, A Personal or Impersonal, 33, 84, 84  
God-John, The, 544, 364, 368, 373, 383, 430  
God and Nature, 141  
Green Lady, A, 306

**H**air Growing on Plaster Casts, 350, 369  
Haunted House, A True Story of a, 114  
Haunted Houses, 165, 200, 333  
Haunted House in Hungary, 431  
Haunted Houses in Zante, 494  
Healing, The Royal Gift of, 86  
Healing the Sick, 267  
Hypnotism and Mesmerism, 555

**I**magination, The Power of, 36  
Immortality of the Soul, 309  
Immortality of the Soul, The Jews and, 123  
Inquirers into Spiritualism, Doubts and Difficulties of, 182  
Inquirers into Spiritualism, Hints and Suggestions for, 230, 234, 326, 347  
Inquirers, Preparation of and Graduation of the Phenomena, 311, 330, 349, 373, 383  
Intending Manifestations, 313, 340

**L**istory of Mesmerism, A, 537  
London Spiritualist Alliance, 514, 519, 570  
Luminous Appearance in a Churchyard, 46

**M**. A. (Oxon.) Notes by the Way—Every Week  
Magnetic Action, Life prolonged under, 171  
Magnetism and the Law in France, 306  
Magnetization of Immature Objects, 349  
Magnetoscope, The, 67, 81, 80, 123  
Man and Nature, The Identity of, 330  
Massey, Gerald, at St. George's Hall, 399  
Material Objects Brought from a Distance, 117  
Materialization Conditions, 225  
Materialization, Facts about, 14

Materialization of a Mother and Infant, 141  
Materialization, On the Phenomena of, 400, 461, 513  
Matter and Force, 70  
Medical Faculty and Materialistic Ideas, 171  
Medium's Hints to Inexperienced, 363  
Medium's Diary, Notes from a, 364  
Mediumship, 40  
Mediumship, Conditions of, 431  
Mediumship, Freedom in, 413  
Mediumship, Healing, in France, 63  
Mediumship in Central Asia, 453  
Mediumship of Miss Wood, 82  
Mediumship, Professional, The Harbingers of Light on, 184  
Mediumship, Speaking, 347  
Mediumship, Unconscious, 129, 155, 173, 183, 348  
Mishmish Spirit, 367  
Mental Presence, Curious Instance of, 10  
Mesmer, Childhood of, 411  
Mesmer's Clairvoyance, 102, 101, 106, 161, 463  
Mesmer's Healing, 15, 97, 137, 181, 312, 496, 516, 537  
Mesmerism and Clairvoyance, 408  
Mesmerism, Report of R.F.M., 309, 456, 480, 493  
Metropolitan Spiritual Lyceum, 11, 391  
Mesmerism, 517  
Mourning, The Use of, 146  
Muscle Healing, Note on, 366

**N**erve Force, Experiments with, 22, 40, 133  
Newton, Dr., Transition of, 402  
Nineteenth Century Miracles, 334  
Notes by the Way ("M. A. Oxon.")—Every Week

**O**bedience, 448  
Occult Sympathy, 480  
Organization of Spiritualists, The, 87, 484, 481, 517

**P**antheism and Theism, 423  
Pearls given through Mrs. A., 440  
Penance Debating Society, 160  
Perplexing Experience, A, 326, 330, 570  
Personality and the Universal Mind, 98, 113, 127, 140, 171  
Phantasm, A Strange, 341  
Phantasms of the Living, 103, 310, 346, 406, 458  
Phantom Dances, The, 408  
Phenomena, Accounts of Wonderful, 448  
Philochristus, Teaching of, 371  
Physical Manifestations, 300  
Physiology, a Problem in, 307  
Pieces Justificatives of the Need of a Society for Psychical Research, 30, 218  
"Pioneers of the Spiritual Reformation," 492, 490  
Planchette Writing, 154, 446  
POETRY—  
"Our Better Moments," 2  
"Wonderings," 20  
"The Other Side," 87  
"The Pioneer," 103  
"The Touch of a Vanished Hand," 152

## PORTENT—Continued—

- "A Voice that is Silent," 478  
 "The Chemistry of Character," 491  
 "Christina Angela," 567  
 Poetry of the Hon. Roderick Noel, The, 553  
 Poltergeist at Work Again, The, 125  
 Prayers for the Dead, 565  
 Premonition of Death, 2  
 Presence Direct, 359  
 Presentiment, 141  
 Progress in Religion, 318  
 Pychle, A Peculiar, 392  
 Pychle in the Roman Catholic Church, 107  
 Psychical Phenomena in Ancient Greece, 231, 235, 236  
 Psychical Phenomena, Testimony to, 221  
 Psychical Research, Society for, 44, 54, 60, 203, 225, 230, 242, 269, 498, 521, 538, 559  
 Psychological Experiments, 525  
 Psychological Investigation, A New Field for, 316  
 Psychological Science, Lectures on, 138, 152, 162, 174, 180, 197, 232, 244, 255  
 Psychology and Biography, 204, 429  
 Psychology and Poetry, 481  
 Psychology, Personal Experiences in, 263  
 Psychopathy, 15, 25, 61

## Revelation's Flames, 191

- Religion, What is it? 109  
 Remarkable Materializations, 4  
 "Researches in Spiritualism," 567  
 Resurrection, 559  
 "Retrospect of a Long Life," 256  
 Retrospect of the Year 1883, 560  
 Roussin's "Four Gospels," 49  
 Russia, Visit of Mrs. Fox-Jencken to, 223

## Sargent, Esq., An Evening with, 221

- Science of Man, The, 279  
 Science, Remarkable, 401, 418, 437  
 Science at Leipzig, 217  
 Science with Mr. D. D. Home, 372, 410  
 Science with Mr. Husk, 326, 362, 569  
 Science with Mr. Foster, 491  
 Science with Mrs. Fox-Jencken, 263, 578  
 Science with Miss Wood, 129, 142, 153, 165, 190, 197, 201, 260, 327, 565  
 Second Sight, 314  
 Self-Consciousness and the Divine Personality, 61  
 Sensitiveness, Curious Case of, 412  
 "Shells," The Doctrine of, 34, 61  
 Shipwreck Mystery, 541, 560  
 Signs and Portents, 103  
 Singular Coincidence, A, 428  
 "Sinners and Saints," 487  
 Slate Writing Independent, 110, 215  
 Sleep, Healthful Positions in, 523  
 Sleep in the Unseen World, 518  
 Somnambulism, Introduction, 41  
 Soul, Concerning the, 175  
 Speculative Philosophy, 351  
 Spirits, 115  
 Spirit Birds and Animals, 30, 192

- Spirit Drawing, 55  
 Spirit Identity, 320  
 Spirit Identity and Recent Speculations, 126  
 Spirit Influences, Subjection to, 69, 71  
 Spirit Instructions, Agreement of, 231  
 Spirit Interference, Lessons of, 38  
 Spirit Lights, 502  
 Spirit Teachings "M.A. (Oxon.)," 51, 177, 180, 271, 329, 431, 441, 563, 590  
 "Spirit Teachings" (Review), 340, 360, 363, 358  
 Spirit, Transcendental Action of, 167, 225, 240, 379  
 Spirit, Travelling in, 122  
 Spirit Writing, Direct, 14, 173, 190  
 Spiritual Baptism, 303  
 Spiritual Consistency in the Roman Catholic Church, 231  
 Spiritual Experiences, Who are Our? 402, 429, 431, 533, 544, 544, 561  
 Spiritual Guests, Our, 279  
 Spiritual Lessons from the Bhagavad Gita, 239  
 Spiritual Ministry of Healing, 549  
 Spiritual Phenomena in a Private Family, 217  
 Spiritual Phenomena in Prison, 52, 131  
 Spiritual Phenomena, John Wesley on, 132  
 Spiritual Philosophy of Pantheism, 322  
 Spiritual Reformation, The Battle Ground of the, 268  
 Spiritual Romance, A, 545  
 Spiritual Teaching in the Pulpit, 321  
 Spiritualism and Catholicism, 323, 323, 323  
 Spiritualism and our Orthodox Leaders, 401, 501, 525  
 Spiritualism and Mr. Irving Bishop, 328  
 Spiritualism and the St. Stephen's Review, 330  
 Spiritualism as an Aid to the Christian Church, 250  
 Spiritualism and Current Topics, 243  
 Spiritualism and Russian Men of Science, 515  
 Spiritualism and the Russian Press, 161  
 Spiritualism and Swedenborgianism, 123  
 Spiritualism at Home, 26, 30  
 Spiritualism, Christian, 423  
 Spiritualism, Experiences in, 556, 562  
 Spiritualism, Expositions of, 336  
 Spiritualism in America, 182, 459  
 Spiritualism in Belgium, 222, 567  
 Spiritualism in Bohemia, 291  
 Spiritualism in Current Literature, 179  
 Spiritualism in New Zealand, 511  
 Spiritualism in India, 61  
 Spiritualism in the Pulpit, 320  
 Spiritualism in Germany, 561, 565  
 Spiritualism, Insanity by the Light of, 279  
 Spiritualism, Is it of Divine Origin? 441  
 Spiritualism, from a Scientific Point of View, 146, 157  
 Spiritualism, S. C. Hall on, 126  
 Spiritualism, The Phenomena of, 543  
 Spiritualism, To a Novice in, 61  
 Spiritualism, Present Position of, 6  
 Spiritualism, The Press and, 250  
 Spiritualism on the Continent, 294  
 Spiritualism et l'Humanité Posthume, Essai sur, 358, 370, 390  
 Spiritualists, A Papal Bull against, 225, 250, 282  
 Spiritualist Crisis, The, 260, 282  
 Spiritualists in Mexico, 210

- Spiritualist Press in Spain, The, 315  
 Spiritualists, The Personal Responsibility of, 387  
 Spiritualists' Work of To-day, A Suggestion for, 178  
 Spiritualistic Hymnology, 145  
 Spiritualistic Remedies, 1  
 Supernatural Scientifically Considered, The, 116  
 Supreme Duty, Ideas of, 409  
 Symbolism, Christian, 321, 491, 422, 433, 439  
 Symbolism, The Language of God, 426

## Tabliss Seer, A, 77

- Testimonial to Mr. Towns, 161  
 Theosophy, 1, 75, 255, 272, 304, 308, 325, 325, 343, 355, 364, 373, 376, 392, 421, 433, 467, 472, 484, 494, 497, 504, 557, 569  
 Theosophic Teachings, 10, 29, 43  
 Theosophical Society (British Branch), 227, 383  
 Therapeutics of Ecstacy, Hypnotism and Mesmerism, 543  
 Thought-Transference, 326, 330, 312, 354, 438  
 Thought-Transference and Clairvoyance, 42, 66, 110, 213  
 Thought-Transference, Objections to the Reality of, Stated and Answered, 213  
 Thought Reader, A Reverend, 212  
 Thought-Reading, Rev. E. H. Sargent on, 214  
 Thought-Reading, A Scientific View of, 261  
 Thought-Reading, 262, 430  
 Thought-Reading as an Anesthetist, 39  
 France and its Responsibility, The, 509, 512  
 Transcendental Physics, 299  
 Tupper, Martin F., 3  
 Truth, The Struggle of, 110

## "Unexplained Mysteries," 223

- University Investigation, A, 421  
 Unhappy Picture, An, 277

## Vision, A Curious, 213

- Vision, A Singular, 466  
 Vision, Elphinstone's, 400  
 Vision of Joseph Hoar, 425, 472  
 Visions, 277  
 Voices in the Air, 519

## Warning Voice, The, 216, 269

- "What went ye out for to do?" 517  
 White Lady, The, 252  
 Witch Stories, 1  
 Wizard of the North, Woodmen from the Records of, 382, 387, 390, 412, 512, 522  
 Wonderful, Faith in the, 129  
 Wonderful Phenomena, 389  
 Work and Worship, 129  
 Wood, Miss, Mediumship of, 62  
 Wrath of a Brother killed in Battle, 187  
 Writing Mediumship and Dreaming Compared, 274  
 Writing Mediumship in the 17th Century, 219

## Zeller, M. E. de Croy and the late Professor, 189

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"LIGHT! MORE LIGHT!"—GUTH.

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## CONTENTS.

- Cures by the Prayer of Faith, 2  
 Premonition of Death, 2  
 Our Better Moments—Poetry, 2  
 Spiritualistic Experiences—By Martin F. Tupper, 2  
 The New Year, 6  
 Prophetic Dreams—By Henry Spicer, 6

- Remarkable Materializations, 8  
 Curious Instance of Mental Transference, 10  
 Theosophic Doctrines—By the Hon. Roderick Noel, 10  
 Fulfillment of a Dream, 11

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Under the title, "A London Lourdes," the *Pall Mall Gazette* prints a letter detailing some singular cures by the sole means of "the prayer of faith." The Rev. W. E. Boardman is at the head of the mission which is located in a house called Bothan in the north of London, and the alleged cures are very remarkable. The anonymous correspondent has "been present at more than one of their meetings, and has heard many personal testimonies to a complete cure from almost 'all the ills that flesh is heir to.'" The mission has been in existence six months, and Mr. Boardman states that "there have been about one hundred remarkable cures, including every variety of disease, cancer, paralysis, deafness, consumption, chronic rheumatism, and lameness, many trophies, in the form of crutches, being left behind." No medicines are administered; only implicit faith is exacted. "Many of the cures," we are oddly told, "are said to have been effected by correspondence. The patient is usually anointed with oil, and, after prayer, an immediate cure is looked for." This is preposterous. One would like to know in what proportion of cases the expectation is realized. This whole question of psychopathy is well worth carefully sifting. I propose to return to it shortly. Meantime, I should like Bothan looked into.

The *Theosophist* does me the honour of reprinting entire my review of "The Stars and the Earth," a courtesy for which my acknowledgments are due, and asks, whether I "suspect its author." Beyond the fact that the MS. arrived at Messrs. Balliere's with a £50 note to pay for publication, my knowledge does not go. I should be glad to know who is the writer of what I think a very remarkable booklet.

I note that the headquarters of the Theosophical Society are about to be moved from Breach Candy, Bombay, to Adyar, Madras, which is the address in the future to which all communications are to be sent. It is pleasant to congratulate our friends on this move, which is a resultant necessity of increased usefulness. The spread of the T. S. in India exceeds all anticipation.

The receipt of the first Proceedings of the Society for Psychical Research leads the *Theosophist* to remark a series of coincidences. The first meeting of the S.P.R. was held "as, seven years before, the first meeting of the T.S. was held, on the seventeenth of the month: in July, the seventh month of the year: and the members then numbered seventy-five." "Omen faustum," remarks the *Theosophist*. "Amen," say I.

The December number of the *Theosophist* contains a remarkable article entitled, "Letters on Theosophy; the

Secret Doctrine"—in which the writer sets himself to state the possible reasons which may influence the Himalayan Brothers in doling out so scantily their store of knowledge. It is, in effect, that they foresee that what they have to tell "is calculated to have a very momentous effect on the welfare of mankind." He assumes that what these mysterious persons are possessed of is "the positive truth" (a very considerable postulate it seems to me), and he then says: "The first effect on the minds of all who come to understand it is terribly iconoclastic. It drives out before it everything else in the shape of religious belief." There is something curiously, startlingly, grotesque in the notion of these mysterious unknowns sitting aloft on a Himalayan slope, secure in the possession of absolute truth, which of itself and necessarily kills all the various forms of error that the world busies itself with, while Christian and Brahmin, Mahomedan, Jew, and the rest of us play our little farce, and fancy that we have a revelation from God, and a moral code that is not worthless. These men, we are to learn, are the sole depositaries of the knowledge of good and evil; they see a world wallowing in error, men dying in religious faiths that are merely foolish when not mischievous; they can illuminate the darkness, if they only will. And yet they only make the faintest sign with the greatest reluctance! On the assumption of the writer, no graver indictment could be brought against any man by his bitterest foe.

"H. X.," in the *Theosophist*, touches on the question of a Personal and Impersonal God which has so gravely exercised the *Spectator* in reference to Mr. Stock's book. The Reviewer cannot for the life of him understand an impersonal Deity—a Deity "without body, parts, and passions"—and he is much concerned to know what manner of man Mr. Stock can be. He has been called, or has called himself, a Materialist, an Atheist, an Atheistic Spiritualist, a Positivist, and a Pantheist, not to mention other nicely differentiated epithets. One wonders much why a logical conception of the Great First Cause, such as "H. X." elaborates, and such as Mr. Stock would probably agree with, should so vex righteous souls. Is the human body the highest conceivable shrine of spirit? Can we not imagine a God not so baldly and bluntly anthropomorphic? But why, indeed, should we vex ourselves at all with vain imaginings? "H. X." puts it well: "Let us remember above all that in this present life the high theoretical questions of Personal, Impersonal, and No-God are of less concern to us than our own every-day life, about the right conduct of which no similar difficulties exist."

*Fas et ab hoste doceri.* Mrs. Lynn Linton has published a second edition of her "Witch Stories," a collection of more than a hundred narratives which will possess more interest and value for Spiritualists than they do for Mrs. Linton. Indeed it is not apparent why she has taken the trouble to gather these records of superstition, as she views them. For to her they must be melancholy little tales, the moral of which the *Pall Mall Gazette* has told her. They should remind her, her Mentor would say, that she, even she, is separated only by a few generations from these dark days of ignorance and crime, when it was believed that

"Witch Stories." Chatto and Windos, 1883.



evil spirits not only existed, but that they had power to possess and ruin those who invited them; when diabolic possession was believed to be a fact by other men than Jesus Christ and His disciples: and when ignorance was so rampant that many of these poor mediums, called witches, were foully killed to rid the world of the devil. So these tales should point a moral for their collector—a kind of “*memento mori*,” with a difference. To us they are simply a useful collection of authentic stories, none the worse for our purposes that they are gathered by the hand of an unbeliever.

*Facts*, of which I have seen only a single number, that for September last, seems to be the embodiment of an excellent idea. It is a collection of “facts” which tend to prove “the intellectual part of man to be immortal.” It is a quarterly publication, and is excellent in style and typography. The facts are recorded on the authority of those who narrate them, and whose names are prefixed to their recitals. Many of the records have been told at “fact-meetings” at Onset Bay, Lake Pleasant, and Queen City Park. Regular meetings, we are told, are now held at Horticultural Hall, Boston, U.S.A., on every Saturday, at 3 p.m. The Society puts forward a programme not unlike that of the Society for Psychical Research, except that it does not appear to undertake personal investigation. It is “especially anxious to hear from everyone who has been present at the dying of persons who have appeared to see their spirit-friends; also from those having had notable visions or dreams which foretold what afterwards proved to be true . . . . In fact, to learn of all classes of remarkable phenomena coming from believers of any creed.” The idea, if due care is used in sifting and verifying offered narratives, is excellent, and I entertain no doubt that the editor is on the right track, and cordially wish his venture all success. The address of the *Fact* Publishing Company is P.O. Box 3,539, Boston, Mass., U.S.A.

M. A. (Oxon.)

#### PREMONITION OF DEATH.

A correspondent sends us the following:—“A St. Columb girl helps in a shop at St. Austell, and we went to see her, and she gave us this narrative. One of the sisters keeping the shop was in bad health, and it was arranged to take a cottage at Fowey, on the south coast of Cornwall, where she went for a change, taking with her the St. Columb girl I have mentioned. The father of the invalid came to Fowey to see them, and spent a fortnight, after which he was determined to go home, though there was no particular reason for his doing so, for though I think he was known to have some weakness of the heart, he appeared to be in good health. He returned to St. Austell on the Tuesday, I think, and the girls were left alone in the cottage. On the Thursday evening the bells in the cottage began to ring in an extraordinary way just after the girls had gone to bed, at nine or thereabouts; and they heard heavy steps come up and stop under their window, but on looking out they could see nothing, though it was bright moonlight. Just afterwards they heard a sound as of a heavy fall in their bedroom, and all night the noises continued more or less; but about two they got very bad indeed, and they again heard the heavy steps, exactly like the invalid's father's, come up and stop under their window, but this time they had not courage to look out. This was at half-past two, and afterwards all was quiet. The father at St. Austell was taken ill that evening, and died at half-past two.”

Mrs. HARDING-BRITTEN'S LECTURE APPOINTMENTS.—LONDON: St. Andrew's Hall, Newman-street, Oxford-street, W., January 7th and 14th.—Address, The Limes, Blunbury-street, Cheetham Hill, Manchester.

Mr. JOHN S. FARMER begs to tender his sincere apologies to all who have received from him an insufficiently paid letter during the past few days. The mistake inadvertently arose from a misconception of the postal regulations. Mr. Farmer will be very glad, as a matter of business, to refund the amount paid by any of his correspondents, together with the cost of applying for its return.—4, New Bridge-street, E.C.—A. def.

#### OUR BETTER MOMENTS.

To the Editor of “*Light*.”

SIR,—On looking over some old papers I came across the accompanying verses, written by my younger brother, Herbert Edward Wallace, in 1850, a few months before his death from yellow fever, at Para, at the early age of twenty-two. They seem to me to be so truly spiritual in feeling as to deserve preserving in your pages. I need hardly say that at that time we had neither of us heard anything of the spiritual movement.

Godalming.

ALFRED R. WALLACE.

December 20th, 1882.

#### Our Better Moments.

Uncalled they come across the mind,  
We know not why or how,  
And with instinctive reverence  
Ignoble feelings bow;  
A power strange, yet holy too,  
Breathes through our every sense;  
Each atom of our being feels  
Its subtle influence.  
High visions, noble thoughts, flash  
Like meteors through the brain,  
If Paradise was lost to us,  
’Tis surely come again!

Better moments! Better moments! Ye are sunny angels' wings,  
Sent to shed a holier radiance o'er all dim and worldly things.

Porchances we love to watch awhile,  
In simple, child-like mood,  
The waving of the summer grass,  
The ebbing of the flood,  
And lie upon a mossy bank,  
In some secluded shade;  
When sudden, from before our gaze  
The grass—the waters—fade;  
And giving up the spirit's rein  
To unknown guiding hands,  
We float in passive confidence  
To voiceless spirit lands.

Better moments! Better moments! Ye are sunny angels' wings,  
Sent to shed a holier radiance o'er all dim and worldly things.

Or sitting in a leafy wood,  
Some still and breathless hour,  
The joyous twitter of a bird  
Has strange unconscious power:  
The power to send through every nerve  
A thrill of soft delight.  
A better moment, like the dawn,  
Steals in with ambient light.  
The soul expands, and lovingly  
Takes in its pure embrace,  
All life! all nature! high or mean,  
Of colour, tongue, or race.

Better moments! Better moments! Ye are sunny angels' wings,  
Sent to shed a holier radiance o'er all dim and worldly things.

A thousand visions, scenes, and times  
Awake the better thought,  
By which our duller years of life  
Become inspired and taught.  
In olden times there rudely came  
Handwriting on the wall,  
And prostrate souls fell horror-struck  
At that wild spirit-call;  
But now God's momentary gleam  
Is sent into the soul,  
To guide uncertain wavering feet  
To life's high solemn goal.

Better moments! Better moments! Ye are sunny angels' wings,  
Sent to shed a holier radiance o'er all dim and worldly things.

BELIEF IN GHOSTS.—A correspondent informs us that at a somewhat excited meeting of “The Old Boys' Debating Society,” Bradford, on December 14th, the motion “That this House believes in Ghosts,” was carried by a large majority.

Mrs. HARDING-BRITTEN.—As we announced last week, a reception will be given to Mrs. Britten on Monday evening next, at 38, Great Russell-street, at 7 p.m. The Council of the C.A.S. are earnestly desirous that there should be a good attendance. In the course of the evening, Mrs. Britten will, under spirit-control, answer questions on spiritual topics. Admission will be free both to members and friends.

#### SOME SPIRITUALISTIC REMINISCENCES.

By MARTIN F. TAPPER.

Having often been asked to put on record my few and far-between experiences of Spiritualism, as on several occasions I have verbally related them, I have hitherto neglected or declined to do so, on account of having really seen little, whereas many others have seen far more. And on the whole it is to me rather an unwholesome task from several considerations; first, because I have never wished to add, by my apparent testimony, to the rising tide of unwholesome superstition in that or any other direction; secondly, because I had always a crowd of more important matters to look after, and, perhaps, was inclined to indolence in the “*dolce far niente*” respecting things of less consequence to myself; and thirdly, in chief, because, albeit I have seen and heard a few of the petty miracles (avouched for otherwise by thousands of better witnesses) inexplicable to my own reason, I yet entirely abjure and renounce this so-called Spiritualism as any part of my personal belief. In particular, it seems to me quite an inconclusion to give to the spirits of the dead, or to any other existences, good or evil (unless, indeed, by possibility to ourselves as magnetically and sympathetically influenced by some metaphysical potencies whereof we know next to nothing), the seemingly miraculous powers exhibited, however weakly and childishly, in numberless séances, privileged to possess among the company an ecstatic medium between (as is assumed) themselves and beings immaterial.

The little I have seen and heard shall, however, now, upon a reasonable call, be related simply and honestly, without any theory beyond what is parenthetically alluded to in my last sentence, and with no attempt at explanation, but only the expression of this truth, viz., that no collusion apparently was possible (according to my judgment) in any of the following manifestations, and that I promise only to state plain facts, however others may seek to expound them. Of course, where cunning and dishonesty may contrive conjuring tricks it is not worth while to treat such “manifestations” seriously, but I speak of what seemed to be genuine, if trifling, marvels.

To begin, then, with my earliest experience, written down the same evening, and sent to the *Brighton Gazette*, from which I give an extract. The date is Thursday, January 25th, 1849; the host, the late Mr. Howell, of Hove; the performer, Alexis, pupil of M. Maroillet, who accompanied him. After clairvoyance, induced by passes, Alexis is blindfolded carefully, and then, with the host's own pack of cards, wins blindfolded at games of *le jeu* with the writer. Next, a French book, brought by an incredulous physician, was placed upon upon the forehead of Alexis, who read aloud some lines of it. This experiment, with variations, was several times repeated. The third was my own test. “The writer had sealed up something unknown to all the world but himself in twelve envelopes of white paper. Alexis, placing the parcel on his forehead, in broken and difficult enunciation, said ‘It was writing, two names, both commencing with M; one of them an English name, the other French, or some language not English; that the first contained four letters, the second six [being really nine], but he failed to guess the names, which were Mary Magdalen. It was suggested that if they had been written in French his mind might have more easily discerned them.’ After this several locks of hair and sealed up parcels, watches, and lockets were (with some unsuccessful attempts) guessed at, seemingly to the satisfaction of the ladies and gentlemen who had respectively brought them for explanation. “The last experiment regarded a large bon-bon box, in which the host himself had concealed a mystery. Alexis described it as wrapped in several folds, graven all round, oval, a portrait of a young person of eighteen, but done a long time ago, not in gold, ‘*femme habillée en blanc; elle est morte, la tête au droit*.’ In all these respects the object was faithfully described, in particular to the ‘long time ago,’ which, by a date on the portrait, was found to be 1769.” And there were some other experiments, but Alexis, as appearing to be well-nigh worn out with mental exertion, was then mercifully unseparated. I have added: “In conclusion, the writer is startled but not convinced,” &c.; “The clairvoyance of Alexis is sufficiently wonderful to make one ready to admit that the mind of man may by possibility act independently of the bodily organs,” &c.

I may mention, by the way, that the said host at whose house Alexis attended was a firm believer in the power of the human will, and as connected therewith, in mesmerism, whereby he used to cure people of headaches and other infirmities; and,

at length, through his philanthropic and energetic attraction to himself of other folks' disorders (for he fancied he imbibed for his own behoof the pains he drained abroad), he, unhappily, became a paralytic, dying not long after. One of his less piteous attempts at the miraculous, I remember, was this: he brought a street Arab into his drawing-room, and put a half-crown down on the carpet for him to pick it up if he could, and keep for himself; however, this the boy found, to his wonderment, to be practically impossible, seeing that Mr. Howell had secretly willed that he could not and should not pick up the piece. But such efforts of a man's strong will are well evidenced in numerous other instances, and serve to prove that no spiritual interferences beyond our noble selves are essential to such petty miracles.

Amongst other reminiscences of the marvellous, I may refer to a private exhibition in the Barmers-street Hotel, to which I was invited by Mrs. Washington Phillips (of whom more anon), to investigate Mr. Vernon's influence over a little girl some twelve years old. The child's speciality was an alleged capability of reading without eyesight, the back of her head low down on the nape doing duty in the way of vision. To omit numerous other successful examples (some failing, which I thought as far evidence of the absence of collusion), I will detail my own conclusive experiment. But let me anticipate an objection relating to the exhibitor himself. Some of our party, a very distinguished one, and known to each other, kept Mr. Vernon in conversation at a distance, while the child was reading our thoughts, or the actual words of print unknown to ourselves, quite independently of his manipulations; he having first committed her into a mesmerist state of trance. The invited guests were told, as in the Alexis case, that we might bring our own tests; and I had put into my pocket a small volume of Milton, from which she might read on the nape of her neck, if she could. We had previously bandaged her eyes, even to plastering them up; and were only bidden to be careful not to let the handkerchief cover the place of reverted seeing on her neck. I stood behind the child, and, without knowing where I opened my little Milton, placed the expanded volume on the back of her head; and forthwith, slowly and with difficulty, as a child might, she read two lines of blank verse, which I and all immediately verified! Now, I state a fact which I cannot explain; for I myself had not seen the lines, so my own brain was not read; neither could Mr. Vernon nor anyone else have been concerned in the matter. I believe this sort of thing to be well-known to Spiritualists, and they may, for aught I know, refer it to angelic or necromantic interposition; whereas, what physicians tell us of hypochondria is, perhaps, a mysterious explanation nearer the mark.

The same child, refreshed into an abnormal ecstasy, taking the hands of several of our party professed to read their thoughts, with admitted success in some instances. With me she failed, but then I was not considered *en rapport*. Female believers are always much more susceptible than masculine sceptics. However, I certainly had proof of the child's marvellous power in this slight matter following. Two young ladies had successfully brought her in spirit into their mother's drawing-room in Berkeley-square, the child graphically explaining all she saw as she was mentally led along, and on being asked if she noticed anything new and pretty on the mantel-piece, she got up and placed herself in an attitude of dancing, and she said there was a figure and it was clothed in lace. This was true; it was a bisque statuette of Taglioni. On being led round the room, still in spirit and clairvoyance, the child strangely described wax-flowers under a glass, and laughed heartily at “Taffy riding his goat,”—a china ornament which she could have known nothing of.

With respect to the lady who invited us, I can relate a strange story wherewith the Brighton doctors in 1848 were familiar. Mrs. P. had an invalid daughter subject to violent headaches, and as she had read of the remedial powers of mesmerism from Chauncey Townsend's book, privately resolved to try and cure her, and soon set her to sleep by the usual “passes.” However, when after twelve and even eighteen hours the girl could not be awakened, Mrs. P. and her husband (a clergyman, who knew nothing of the cause) were alarmed and summoned doctor after doctor, to wake her, if they could. But all was in vain, until some one turning to the peccant and magical volume found that by the simple process of reversing the passes the abnormal slumber might be made to cease. This was done at once, and all came more than right, for the girl woke up without her usual headache, and was cured from that hour. At this time of day, after thirty years and more, society having become wiser, and our medical men more physiologically



hygienic, we all now wot of mesmerism, and innumerable cases of cure through that mysterious form of catalepsy.

For another small experience, I have several times been among a crowd of others at public exhibitions of those who speak of hand in prose or verse, "inspirationally" as they call it, but as the outer world prefer to believe, improvisatorially, and certainly such gifted persons Mrs. Cora Tappan stands out prominently in my memory. At the Brighton Pavilion I gave her for a theme to be versified on the spot extempore my own heraldic motto, "L'espoir est ma force," and to my astonishment, in a burst of rhymed eloquence she rolled off at least a dozen stanzas on Hope and its spiritual power. Some one also among the audience gave the subject of cremation, and forthwith the lady descended with terrific force on funeral pyres and the horrors of Gehenna; whilst a male performer affected to personate sundry well known dead masters of past days (for as the inspirers were supposed to be disembodied spirits no living orators were allowable), and he certainly imitated both voices and topics with singular success. But everybody has heard of this sort of thing, sufficiently remarkable as a mental effort; and we have all similarly witnessed the more material marvels of Musculine and Cook, known to be mechanical contrivances which are still riddles to the world.

Again, there are those who draw and paint in a condition of spiritual ecstacy; and I remember visiting a public exhibition in Bond-street, exclusively of most curious and intricate pictures, asserted to have been inspired by dead artists, some being elaborate flourishes of acenes and figures, said to be thus depicted as with lightning speed. As to living artists, there are in existence several excitable youths and damsels who write and draw very rapidly in an ecstasie state, and I myself possess a drawing conglomerate of microscopic faces crowded together, and stated to have been drawn thus instantaneously to prove us "the cloud of witnesses," "the innumerable company of angels," by whom we are continually surrounded.

I pretermit with brief mention sundry inexplicable wonders, such as those wherewith the spiritualistic papers are frequently full, only stating that I was one of those who investigated the case of the Rev. Mr. Vaughan's pew-opener, at St. James's, Brighton, whose daughter was thought to be "bewitched." Certainly strange knockings accompanied her when she came in at my call, much like those I had heard many years ago at Rochester, U.S.; and her mother (a pious and credible widow) assured me, with tears of unfeigned anxiety, that the chairs and stools followed her about!—a statement only half credible, when we reflect that there is an animal magnetism as well as a natural one, and that we know nothing of the reasons of either. Our ignorance on such matters is so profound that we may fairly be credulous unless we obstinately refuse altogether our belief in mind to human testimony; but if we dare to do this, higher interests are endangered than spiritualism. Our religion is mainly based upon credible evidence.

There is certainly much that is mysterious in the toy they call "Planchette," a triangular thin slab of polished wood on a couple of small wheels, with a pencil at the apex. Hands laid upon this by two persons properly conditioned, will give apparent vitality and volition to the small machine, and make the pencil seem to write of itself in answer to expressed (or meditated) questions. At a wealthy mansion in South Kensington, for instance, I saw two charming young Italian ladies, sisters, covering, with infinite rapidity, sheet after sheet with the abstract essays on occult subjects, given to them to write upon inspirationally, and the chief wonder was (as a learned friend by me well observed) where the knowledge came from, so seemingly infused into two unscientific young girls. Afterwards, when the said learned friend tried Planchette with me, we were considerably startled to find that when I asked of the so-called spirits, "What think ye of Christ?" the pencil under our unconsciously-guided hands made answer, "With the utmost reverence!" I need not assure mankind that neither my friend nor I (both incredulous and unwilling witnesses) lent ourselves or one another to any deception, and were mentally inclined, if at all, to the expectation that the "spirits" might rather blaspheme than bless. It is right to mention that, beyond the pair of young ladies and our two selves, only the host and hostess were in the room, of whom I have this further wonder to report, viz., that the host, whom I must not specify by name without his leave, is afflicted with blindness, notwithstanding which and his alleged incompetence towards poetry as an old naval officer, his wife showed me several copybooks full of blank verse written by him in a hand unlike his own, and supposed by them to be

inspired by Young, as a continuation of his "Night Thoughts." The versification certainly seemed worthy of that prosy poet's *Miss Peletria*. The captain and his lady also told me how frequently flowers and sweetmeats (?) were showered on them from the ceiling at their domestic dual séances; and on another occasion a lady showed my wife and me a paper of seed pearls, alleged to have been flung into her lap from the heavens—through the ceiling—by her departed husband and master! Similarly, a lady well known in the professedly spiritualistic circles, deposited round her chair, in the dark, at Mr. S. C. Hall's, a profusion of bouquets—probably from Covent Garden—and that, notwithstanding the hostess had herself searched the lady before the séance, as it was known that Mrs. C.'s special gift from the spirits was the multitudinous creation of flowers! Really, there must be a stand somewhere made to credulity; but, at all events, the venerable host and hostess believed this, on what seemed to them reasonable evidence, and quite forgave me for not believing it too.

And this brings me, naturally enough, to give a detailed account of the two best and last séances I ever took the trouble to attend; for I have, during many years, entirely avoided such exhibitions, as generally childish, mentally unwholesome, and to some people dangerously seductive. I had several times asked my worthy friends last alluded to, to give me and a friend of mine, a lieutenant in the Royal Navy, the privilege of "assisting" at a séance under their unexceptionable guidance; and accordingly we were invited to meet Mr. Home, the high priest of Spiritualism, a quiet, well-mannered, gentlemanly person enough, known to our host from his birth. The other guests were a Countess, the widow of a colonel, and a distinguished physician; in all we numbered eight. My friend and I were requested privately, by our host, to conceal our probable incredulity if we desired the favour of the "spirits" in the way of manifestations; and as these were what we came for, besides our own polite desire to do at Rome as the Romans do, we readily assented to the reasonable request. After the usual greetings and small talk of the day, and tea and coffee, and so forth, we all took seats round the drawing-room circular table (a very weighty one, as I proved afterwards, on a gigantic central pillar, and covered with a heavy piece of velvet tapestry); and before commencing the special business we came for, I was pleased to hear our host propose that we should all kneel round the table and offer up prayer: this he did, simply and beautifully, in some words extemporized, closing with a Church collect and the Lord's Prayer. On my expressed approval of this course, when we rose, Mr. H. said it was always his custom, as a precautionary measure against the self-intrusion of evil spirits; admittedly a wisdom, even if it seemed somewhat unwise and perilous to be more or less counting the company of such unpleasant guests, if a séance (as experienced afterwards) did not happen to be made safe by exorcism. And now the galleys bracketed round the room were put as low as possible, making a dim, religious semi-darkness; however, as there was a bright fire in the grate, and some small acintilles of gas, and one's eye-sight soon gets accustomed to any diminution of light, we could soon see nearly as well as usual. This "gloaming" is a common condition in séances, and for ought anyone knows may be an electrical *sine qua non* as needed for animal magnetism; albeit some paid professionals may possibly find darkness a very useful veil for chetery. While we were chatting round the table,—and Mr. Home enjoined this as better than the silent society I looked for—suddenly the table shuddered and a cold wind swept over our heads laid upon it. "They are coming now," said Mr. H., which everybody seemed glad of, though that cold wind felt to me not a little "uncanny," but I said nothing in disparagement, for fear of stopping a "manifestation." Soon, loud knocks were heard, apparently from the middle of the table, and on sundry spirits being alleged to be present, Mr. Home proceeded to question them through the ordinary clumsy fashion of the alphabet, and some unimportant answers were elicited, which I fail to remember and in common honesty must not invent. We were soon to see stranger things; as I suppose the séance was exceptionally successful as I afterwards noticed some of it in print. For while we were looking and expecting, suddenly the table began to tilt this way and that, and then as if by an effort the ponderous mass, with all our hands still upon the velvet pall, positively mounted slowly into the air, inasmuch that we were obliged to rise from our chairs and stand to reach the surface. I could see it at least two feet from the carpet, and Mr. Home invited me to take especial notice that none of the company could possibly be lifting the

table; indeed, the strength of all of us combined would have been barely enough for such a heavy task. Of course, every one else but myself and friend supposed that the "spirits" had kindly done this miracle to please us; but I unfortunately said "Oh! Mrs. Hall! it will crush your chandelier!" (one of Venice glass, very precious)—at which unbelieving remark, probably, the spirits took umbrage, for at once the table ceased ascending, and with a slow oscillation descended very gently on to the carpet. This sort of petty miracle is a frequent experience among the Spiritualists, and how it is effected I cannot imagine. There could be no contrivance or machinery in our host's drawing-room, as must be the case imitatively at the Egyptian Hall; none of the company could be conspiring to deceive, and more than all, that huge, heavy table rising up against the law of gravitation was enough to chase away all incredulity. One fact is stronger than fifty theories; and one reliable success outweighs a thousand failures. I testify to that which I have seen.

But more and more wondrous was to follow. All at once Mr. Home flung himself back in his chair, looking wild and white; and then rising slowly and solemnly, went to the still bright fire, into which he thrust his unprotected hands, and taking out a double handful of live coals, placed them—as a fire offering—upon Mr. Hall's snow-white head, combing the hair over them with his fingers, all which our host appeared to receive more than patiently—religiously. Thereafter Mr. Home placed them in the Countess's blonde-lace cap, and carried them, as a favour vouchsafed by the spirits, to each of us, to hold in our hands. When he came to me Mr. Hall said: "My friend, have faith." "Yes," I answered, "and courage, too"; whereupon I was blessed with a good handful of those wonderful coals, still hot enough to burn any skin; but, somehow or other, I felt no pain and had no mark. Here was another law of nature put to shame, in the miraculous fact that fire was seemingly deprived of the power of burning. How this could be, I cannot guess; but I record manfully the fact as witnessed. After this, an accordion held under the table by Mr. Home with one hand, the other being upon the table, positively played a tune of itself—"Ye banks and braes o' bonnie Doon"—requested by Dr. C., "that being the tune his dear child loved so." I was requested to look under the table to see the "spirit-hand" operating near the carpet; but I saw nothing except the vitalized accordion expanding and contracting of itself, being held tightly at the upper handle by Mr. Home. Some of the company, however, claimed to see and to shake hands with the child, and Mr. Home requested me to ask for a similar favour by placing my hand open under the table; this, accordingly, I ventured to do, with the result of feeling my thumb sensibly touched and thrilled, which I was told was a good sign of favour from the spirits—albeit in my own mind I remembered what our omniscient Shakespeare sings at the mouth of one of the Macbeth witches,

"By the pricking of my thumbs  
Something wicked this way comes!"—

and failed to feel quite comfortable. Soon, however, Mr. Home said: "The accordion is leaving my hand"; and I saw the mysterious thing crawling on the floor like a lame dog till it got into a corner. Of course, I suspected a secret string; but all at once it moved out and came back, moaning *Adrianly* as it went, and stood up beside the chair of Mrs. Colonel N.S., who patted it lovingly; thence passing behind me it went and stood beside the Countess, who also caressed it; and then Mr. Home said: "Now ask the spirit to come to you"; whereat I assented, and the accordion crept near me, as if unwillingly, and stood up; but when I touched it the thing shrank from my unsympathetic hand, and fell down flat.

After this, I noticed that my naval friend was staring with all his eyes at something over our military widow's head, and that his hair (it is red, which colour is very spiritualistic) stood on end as with fear. "What's the matter, P.?" I asked. "Don't you see it?" responded he. "What?" "The grey figure behind Mrs. N. S., bearded like the Egyptian Sphinx." "That's the Colonel!" exclaimed Mr. Hall, and the widow bowed religiously, with a "Dear! is it you?" On this, as my friend was terribly frightened, we soon took leave; and when we went home, I found that he was so pursued by "spirits" rapping all about him, that he actually vacated his own room and slept in mine, for protection against the invisible, on two chairs till morning broke; when he feared the spirits no longer. I may mention that this inaghiato an immaterial world (as having been inclined before to Pyrrhonism) quite altered his career, and that soon

after he took holy orders. In this connection I may state that according to a printed account I have seen, both Mr. and Mrs. Hall were converted from avowed Materialism by spirit manifestation, and that when the question of "Qui bono?" is raised, his experience and that of divers others (the foremost Dr. C. in particular) will at once for the practical usefulness of these petty miracles.

But I must have done, with only one other reminiscence soon after that at Ashley-place. This time the venue is Flaxbury-square, and the company (to omit needless detail) was a polyglot one, consisting chiefly of a German merchant, a Hebrew financier, a French governor, my naval friend aforesaid, who was quick at Latin, and I, who more or less remembered my Greek. Of course English was represented in the two only other guests; and it will be soon how strangely the science of philosophy enters into this my next and concluding anecdote. After plenty of other rappings and noises (I nodded by the way that all the metal things in the room, as censors and cruets—it was a dining-room—and wine coolers and bronze chandeliers, were elicited and changed), and after the usual stupid alphabet questions and answers had been exhibited; after also the heavy mahogany table on five substantial pillars had been miraculously moved about the room and tilted, as we failed to effect at the finale when we tried; all at once, a thundering knock quite shook the table and startled us; on which, Dr. C., our (unprofessional) medium for the noises, as he had seen more of spiritualism than we had, called for the alphabetical list to ascertain who it could be that knocked so furiously, for the blows were often repeated. So then, by the slow method of letter by letter, he made out the name "Jamblico," and then gave it up in despair, as he said it was a mischievous imp that was sporting with us; but the knocks still continued, and some one suggested that perhaps this strange name was foreign, and that his own language would please the incensed spirit better than English. Accordingly, he was addressed by the assembled circle severally in French, German, Hebrew, and Latin, all in vain; when I bethought me of Greek and the Pythagoreans and spoke out "Ei an Jamblico," (Art thou Jamblicus?)—on which, as if with joy at having been discovered, there was a rush of noises and knocks all round the room (my perferid imagination might have fancied the flapping of wings), and immediately after there ensued a dead silence! So we soon broke up and went home. Opening my classical dictionary at Jamblicus, I read what I certainly had not seen or thought of for more than thirty years, that he was an author on "the mysteries of the Egyptians," and was bracketed with Porphyry as a professor of the black art. Was then this unpleasant visitor to Flaxbury-square no other than that magician relivus? An awkward possibility.

And now to bring these scattered reminiscences to a practical conclusion. What can I, what can my readers decide, on a rational consideration of the whole matter? It is, no doubt, very baffling to judge what rightly to think about it. I have stated a few facts that have come under my own personal knowledge; but there are thousands of others similar and even more extraordinary, which numerous persons quite as credible as I can vouch for in like manner to be true facts while remaining petty miracles. For myself, I must suspend judgment; waiting to see what in these wonderful times some further development of electricity, for example, may haply produce for us. After recent marvels of the telephone, microphones, photophones, and I know not what others, why should some Edison or Lais Fox not stumble upon a form of psychic force emanating from our personal nervous organization, and capable of operating physically on all things round us, the immaterial conquering the material it terrifies? Some such vague theory as to spiritualistic communications may be a far more rational as well as pleasing explanation of modern miracles, than to suppose that our dead friends come at any medium's summons to move tables, talk bad grammar, and play accordions, or that angels, good and evil, are allowed to be employed in mystifying or terrifying the frivolous assistants at a séance.

[We have given Mr. Tupper's communication at length because of the value of the testimony which it affords to the genuineness of the phenomena recorded; and because we think that a perusal of his interesting narrative will generally lead to a conclusion very different from that at which Mr. Tupper himself seems to have arrived.—Ed. "LIGHT."]

If none were to reprove the vicious, excepting those who sincerely hate vice, there would be much less consequence in the world.



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What is the position of Spiritualism now as compared with twelve months ago; and what are its prospects in the near future? These are questions which naturally occur to us in commencing the work of another year; and upon the answer which we can honestly give to them depend very much the spirit and confidence with which we can enter upon the New Year's labours.

Have we reason to be satisfied with the present condition of Spiritualism in this country? Upon the whole we think Yes! It is quite true, of course, that we have had some very disagreeable contretemps; that from one cause or other the reputation of Spiritualism has, rightly or wrongly, been brought into discredit; and that from time to time we have been well-nigh elbowed by the malicious assaults of foes, or by the equally damaging follies of friends. But the Cause itself, being founded on right and truth, has suffered no permanent harm; nay, more, has come unscathed—yes, even purified—out of the fiery ordeal through which it has passed. Its friends have learned lessons of prudence and wisdom; and we venture to think that at no time in its history has there ever been amongst them a more genuine jealousy of its fair fame than now—a more sincere and earnest determination to preserve it in every way from the very appearance of evil.

The establishment of the Society for Psychical Research, during the past year, should also be regarded as a cause for profound satisfaction. Spiritualists may take credit to themselves for having kept firm hold of their faith in the demonstrability of spirit communion, till others, distrusting their conclusions, have felt compelled to institute independent inquiries for themselves; and though the new Society proceeds on the principle of taking nothing for granted and sets itself afresh to the solution of questions which Spiritualists have determined years ago; yet there is to our mind no room for doubt that its work will, in the end, bring large accessions to our own ranks. Its investigations will, we believe, inevitably lead to the conclusion that there are constantly recurring phenomena for which no other theory than that maintained by Spiritualists will reasonably account. We are thankful, then, for our new allies, even though they work under another designation. They may sow, but we shall inevitably have a share in the harvest.

But in the meantime we, as Spiritualists pure and simple, must not relax our efforts. We must not be content to stand aside and leave all the labour to those who have not reached the faith to which we have arrived, or who, at any rate, have not the boldness to proclaim publicly the full

measure of their convictions. Those who give their complete assent—head, heart, and soul—to Spiritualism, as distinguished from those who only profess to be inquiring, should band together in a strong united effort to make their power felt throughout the land. If Spiritualists would do this they would have the respectful attention of a Press which cannot afford even the appearance of approval of an unpopular thing. We do not urge any movement in the direction of popular propaganda. We would not force our views upon the attention of men who have no taste for spiritual matters; but we think that Spiritualists, nevertheless, are negligent of their duties if they do not take every reasonable means of giving to all an opportunity of learning the truth if they are so disposed. We have, in the O.A.S., an institution which should be the centre of spiritualistic life in this country, and an institution which, if properly supported, would achieve a vast amount of very useful work. We are breaking no confidence, we think, if we say that there are members of the Council who are anxious and waiting to promote some important projects as soon as its financial position will permit, and we cannot but feel that whatever good may be effected by another organisation, the Spiritualists should allow nothing to tempt them to withhold their hearty support from an institution which is peculiarly their own. The Society for Psychical Research deserves, and ought to have, the help of Spiritualists; but in affording this, Spiritualists will commit a grievous error if they allow the O.A.S. to suffer.

## PROPHETIC DREAMS.

Could inventive philosophy devise any apparatus capable of photographing dreams, what a remarkable string of tableaux, clicked off in the night-watches, should we sometimes find awaiting us in the morning!

Most of these would probably have found their birth upon the very frontiers of sleep, while the reasoning faculty yet retains sufficient dominion to impart a measure of consistency to the army of fantastic thoughts preparing to hold high carnival in the brain.

Experience has proved that the memory may be educated to retain the dreams of the night; and the records of private life are full of instances in which, where this process has been followed, most singular results have rewarded the pains.

It has even been declared—and fortified by the most authentic testimony—that some forecast of the inevitable future will occasionally overshadow the slumbering fancy; and that a carefully kept dream-book—like that of Tippoo Saib, retained in the museum of the India House, and said to contain some very remarkable foreshadowings of the author's misfortunes—might contain many an augury destined to fulfilment.

The wife of Mr. N. (a gentleman now living, who himself related the following circumstances, to a literary friend of my own) had at intervals throughout her life displayed indications of a second-sighted intelligence, conveyed through the medium of dreams.

Although, as a rule, these visions referred to matters of slight importance, they occasionally extended to greater things, and the confirmation which almost invariably followed at length induced Mr. N., as well as other members of the family, to regard these prophetic impressions with a respect scarcely inferior to that entertained for them by the dreamer himself.

One night the latter awoke her husband with the intelligence that she had had a dream of terrible augury, as regarded their eldest son, then a midshipman on board a line-of-battle ship at a distant station.

Partially reassured, she calmed herself again to sleep, but on the succeeding night awoke still more agitated than

on the first occasion, and declared that "George" had seemed to stand at her bedside, pale, disordered, dripping, as one just drowned. Again a stronger mind strove to impart the hope and comfort it scarcely dared to feel; but the recurrence, on the third night, of the ominous dream, convinced the poor mother that she had been indeed deprived of her child.

Next morning Mr. N., standing at his garden gate, was accosted by a neighbour, who, with some apparent anxiety, inquired if he had heard any special news.

Mr. N. replying in the negative, his friend announced the report that a terrific hurricane had burst upon the coasts of B. All the vessels lying in the roads had got safely to sea, and weathered the storm, with the exception of three English ships, one a vessel of war, which had been forced on shore and totally lost.

Mr. N. inquired their names, and, on hearing them, exclaimed:—

"God be thanked! George is indeed on that station, as you know, but he is in the L."

"And it is expressly mentioned," rejoined his friend, "that she was the first to get to sea."

Much relieved, Mr. N. hurried in to relate to his wife the comforting intelligence. But not for an instant could she be induced to question the fatal significance of the vision. The image of her drowned boy was ever present to her eyes; and the promise was to be too sadly fulfilled.

When details reached England, it was known that the captain of the L., George's ship, had gone to dine on board another vessel, taking the boy with him. The suddenness and severity of the storm baffled every effort to regain the L. They had to remain, perforce, and were subsequently lost, with those they came to visit.

This was a modern example of the dream-vision, the second of those five classes into which Macrobius divides dreams; and the not unnatural offspring of that condition which Sir Thomas Browne, in his "Religio Medici," attributes to the soul in sleep; "when, during the slumber of the senses, reason is awake the most—not that faculty of comparison and conclusion which we call reason, but that instinct of the soul whereby it concludes without comparing, and knows without syllogising, by an instantaneous operation of its own innate faculties."

An invariable characteristic of this rare phenomenon is the clear, indelible impression it at once stamps upon the mind—the only one that survives, totally unchanged, the transition from sleep to waking. In this lies one of its distinctions from the common dream—that the renewed intelligence does not reject it as a figment of the pure reason, but accepts it as a fact already argued out. "I know it has happened," is the dreamer's expression. The belief never wavers. The actual ground defies analysis, and may almost be compared with that intuition which, before the fall of man, occupied the place of acquired knowledge.

It is impossible not to notice the singular manner in which these reiterated dreams sometimes find accomplishment in fact.

I have met with an instance of a man who, between his youth and middle age, dreamed, at least a score of times, of riding into a village situated in a wild and savage landscape, such as was dear to Salvator Rosa, and of meeting, at a turn of the little street, a bridal procession, the bride at its head, wearing a garland of red and white roses, a purple jacket trimmed with fur, and a crimson petticoat. She had but one eye!

Years passed, and the dreamer found himself travelling in Bohemia. Suddenly, he drew bridle in a spot that seemed familiar to him as the home he had left. Another instant, and the village to which he had made so many dreaming visits revealed itself, feature for feature, to his astonished gaze! Not a living creature was to be seen, but he knew—as he said—the reason, and told his companions

that all the rustic community were assembled at a wedding, the procession of which they would meet at the next turn. He even foretold the bride's attire. A few hundred yards more, and there she was, indeed, precisely as dream-foretold—even to the absence of an eye!

The recurring dream becomes stamped, at length, with a sort of prophetic value. "Such and such a thing *must* happen to me before I die, or why have I dreamed it so persistently?" said one who subsequently experienced the fulfilment of a dream to all appearance as remote as chance could make it, from the path of his life.

Sir Victor Houlton, for many years, and still, Government Secretary at Malta, told me that he had dreamed, in boyhood, with singularly vivid and minute detail, that he was residing in that island while subjected to so rigorous a blockade that rats and mice attained the rank of delicacies, and an entire dog was a thing on which to ground a banquet of unusual magnificence.

Having no interest in, or connection with, Malta, more than any other point of British dominion, and being, moreover, intended for the Church, there seemed little prospect of Sir Victor's dream becoming realised. Circumstances, however, ultimately induced him to embrace a diplomatic career, and he now holds, as I have said, the chief appointment in the above dependency, where, over and above the zealous discharge of his general public duties, he is observed to evince a peculiar, not to say personal interest, in the condition of the provision stores of that important garrison. It is a fact that, since Sir Victor's accession to office, Valetta is victualled for two years.

The waking dream—impulse, or strong impression—though differing from it in some respects, may be regarded as germane to the present matter. In such cases, the understanding remains unfettered, while in the condition of sleep this is suspended, and what has been termed "pure reason" supplies its place.

In 1803, the commercial and seafaring community of Newport, Monmouthshire, witnessed with indignant surprise the return of one of their stout little ships, which after having, against great difficulties, doubled Cape Horn, put suddenly about, and returned to port, cargo and all, precisely as she had started, three months before. The skipper, Captain Matthias, alleged that he had acted in obedience to an impulse he had found irresistible—an impulse in no sort communicated through his outward senses, but speaking, as it were, within him, with all the distinctness and authority of an actual voice, commanding him to put back, on pain of the complete destruction of both ship and crew. He "remonstrated" most earnestly (as always, in his narration, used phrases implying the dealing with another individuality), but the "voice" persisted, and prevailed, in the event of obedience, fair breezes, from the moment of altering the vessel's course—and this undoubtedly came to pass.

Of course an act so unusual and unaccountable could not be passed over, and the captain, submitting to a court of inquiry, was deprived of his certificate.

His ship, the *Rak*, sailed once more, under new command, and was lost. Our business, however, is with her old commander.

There was a calmness and consistency about Matthias that, even in the storm of reprobation he had raised, seem to have commanded respect. It is, as a rule, not difficult to discern when a man believes he is telling you the truth. This captain was a teetotaler. He had never exhibited the least token of mental aberration. His crew, to a man, though dissatisfied with his proceedings, declared him the coolest and most skilful seaman among them. A man of strong religious feelings, his life had been in accordance with his professions. All his worldly interests were associated with the successful prosecution of his voyage. And,

lastly, he was under a deep obligation to the principal owner, who had assisted him liberally in a time of need.

His address before the board of inquiry was a model of manly, straightforward eloquence, and he acquiesced in the withdrawal of his certificate as a duty to be expected from those to whom he could offer no proof, apart from his bare word, of the extraordinary experience he had described.

In reality, a case like that of Captain Matthias does not present itself twice in a century, and it is worth while to consider what would be the probable conduct of nineteen persons in twenty, subjected to such a test. We know that impulse of this nature have been the parent of deeds of heroic daring. Why not, then, of prudence? of humanity? A person placed in the position of Captain Matthias labours under this difficulty—that it is not within the power of ordinary language to describe the irresistible mis-pressure exercised by this mysterious prompter. Before it, duty, interest, inclination, alike give way. Danger, the love of life, are words without significance—lost in the echo of the inner voice that persistently demands obedience. If it possess not the character, it has in some degree the force, of actual inspiration. Unable to trace it to an intelligible source, he who experiences it refers the mysterious secret to the Source of all intelligence—the soul to the soul's Creator. Nor is it creditable to—though perfectly consistent with—human judgment, to recognise, in these rare examples, no element of justification.

The case of Captain Matthias and the Esk (the incident obtained too much publicity to make it necessary to disguise names) is not the only one that, within these last years, supplies an authenticated instance of the mental phenomenon above described. I may, perhaps, be allowed to revert to the subject in a later paper.

HENRY SPICER.

## REMARKABLE MATERIALISATIONS.

From Notes taken by A. Hildreth, LL.B.

### I.

On June 10th, 1878, at about ten o'clock p.m., I was sitting with a friend of mine (a medium) and another gentleman, in the drawing-room of Aldwyn Tower, Malvern, the then residence of Dr. and Mrs. Nichols.

Raps came in different parts of the room, and the message was spelled out, "Watch and wait." The medium became entranced and walked the room with energy. We saw in the twilight a white misty appearance accompanying him on the side away from us. "There is a materialisation," said the control, who gave the name of "Dr. Richards"; "we shall try to take the medium into the garden and cause the materialised spirit to go beside him. Follow at a respectful distance, and place your chairs in the middle of the lawn."

The voice that spoke to us had the tone and some of the peculiarities of articulation belonging to the medium's natural voice, but there was a distinct quality unfamiliar to us, partly consisting of deliberation, precision, and authority.

The spirit doctor now gave the signal for the descent into the garden. "Protest your lungs well," said he; "it is chilly." The medium crossed the room, unfastened one valve of the window, and stepped out upon the verandah. We each took a chair and followed, but were delayed at the window by having to open the other valve to admit the chairs, so that when we reached the verandah, the medium had already descended the stone steps and was in the garden. No form appeared beside him.

We placed our chairs on the lawn as directed, while the medium took his seat upon the garden bench; but in a few seconds he came towards us, and, speaking in the now familiar voice of "Dr. Richards," directed us to change our position to a point where our line of vision towards the bench was interrupted by some bushes, which thus would

serve instead of a curtain. The medium retraced his steps, and the clear small voice of a spirit known as "Joey" came from the direction of the bench, saying, according to his custom, "Hollos, Artbar!" Then all was silent.

We presently heard the medium breathing heavily, and a mass of white drapery, such as is commonly seen at séances, emerged from behind one of the bushes to our right. It came further into view, and we distinguished two forms standing side by side, draped to the feet and with conical caps on their heads. They remained half a minute and then disappeared.

White drapery again protruded, and remained quiet, projecting a little beyond the bush. The medium crossed over without speaking, and stood before us. Placing his fists together in front of him, he separated them laterally with a spasmodic jerk, and, after other movements, turned and walked away, absorbing the white drapery as he passed round the bush. This seemed to be an attempt, only partially successful, to shew the form and the medium at the same time.

After a short interval, another form appeared on the left. This figure turned its profile, and showed that it was not surrounded by a skirt, but merely held a white gauze apron before it, two dark legs being visible.

The forms having retired, the medium again came towards us. "I do not think it wise," said the voice of "Dr. Richards," "to continue the materialisations longer; we must have darker nights. Follow the medium." We did so, and returned to the drawing-room.

We thanked the spirit for our unexpected pleasure. "The thanks are not due," he answered; "on the other hand, we have to thank you for giving your attention; it was an experiment for our own satisfaction; we have been preparing this séance for two days past." He informed us that manifestations required thought, experiment, and perseverance on the part of spirits, and that not merely a few, but myriads, were associated to produce them. They liked to have their labours appreciated. Drapery served to protect the materialised form from the effects of light and of the human eye. He said he could explain the source from which the drapery was obtained, but did not think it wise. He afterwards concluded that he could do so "without danger," and told us that the drapery was made from the medium's underclothes.

Hoping he should have the "honour" of conversing with us again, the control, after a long talk, wished us "good night."

### II.

On another evening, when the medium was seated at the piano in the twilight, the instrument "walked" out from the wall, and hats and other light objects leaped about the room. These effects were attributed to "Joey."

Afterwards the medium became controlled by "Dr. Richards." He said he liked these little conversations, and would answer our questions as well as he could, untrammelled as he was by a "human case." He gave an impressive account of his passage into the other world; how, brought up in old orthodox views, he lay on his bed of sickness a prey to horrible anxiety; how, at the moment of his death he seemed to be passing up through an interminable mist, still suffering mental agony, till the clouds parted, and he saw a group of spirits of exceeding beauty waiting to receive him. He found, however, that these spirits who seemed to him so fine, were only of the lower order. He passed from sphere to sphere until he reached the fifth, where he now is. The various spheres might be compared to the ages of a man's life, except that a higher grade was reached by voluntary effort, not by mere growth.

He said that the motives of spirits in communicating with mortals were mainly of a benevolent nature. They desired to elevate the minds of mankind by assuring them of their future destiny and instilling into their minds some

of the quiet harmony of their own existence; nevertheless, this intercourse largely benefits the spirits themselves and tends to raise them to a higher sphere. As to human nature, it was substantially the same in the next world as in this, but the sentiment of malevolence, instigating us to inflict pain on others, and which plays so large a part in this world, even with the most benevolent, grows weak in the other world, and finally disappears for want of use, because the causes exciting it do not exist to the same extent there as here. It was impossible for the highest spirits to communicate personally with those still in the body.

The control spoke on many other subjects, sometimes shewing great energy and warmth, at others becoming very ironical, especially when he spoke of our "poverty-stricken world," as he called it, and of our religious squabbles, "when the whole matter lies in a nut shell."

### III.

On June 16th a twilight séance was held in the house. A female figure came from the cabinet. She passed close to the sitters, the drapery making a low inconstant rustling. She passed behind one gentleman, placed her hands on his shoulders, and bending down, touched the side of her head affectionately against his. The face was not distinct. "That was your mother," cried "Joey," from behind the curtain. "Was it?" said the gentleman. "Do you think anyone else would care to you like that?" replied "Joey."

"Joey," now preparing to materialise, talked constantly behind the curtain. Somebody crept up to listen outside the séance room. "Joey" gave the door a heavy thump, and told us with gloe of other instances when he had thus scared away eavesdroppers. He knew of their approach, not by sight, but by feeling their magnetism, which was different in every person.

"Joey" now appeared materialised, seated himself in a chair, and conversed upon spiritual physics. Spirits, he believed, would hereafter attain the power of materialising in full daylight, but they were prevented at present by the mental condition of mankind. If the eyes of the sitters were blindfolded they could even now come in daylight. No arrangement of mirrors for reflecting the spirit, instead of viewing it directly, would answer. If ink or other colouring matter were squirted into the face of a strongly materialised spirit, the marks would afterwards be seen on the medium's face, and would be no test whatever of dishonesty. If a sitter rushed at a materialised spirit and struck it, the magnetism of the former would instantly dissolve the form, which would return to the medium, carrying the blow with it. The medium would suffer as much as though struck directly. "But," said "Joey," and here his tone was unusually fierce, "if anyone should attempt such a thing, I should not scruple, while the power remained, to snatch up the music-box and maim him before he could injure the medium;" and "Joey" gave the great music-box a swing.

"Could a spirit materialise through a cage?" I asked.

"I've got a good idea," said "Joey," "a very good idea—an excellent idea. Put the medium in a hen-coop; one of those long ones."

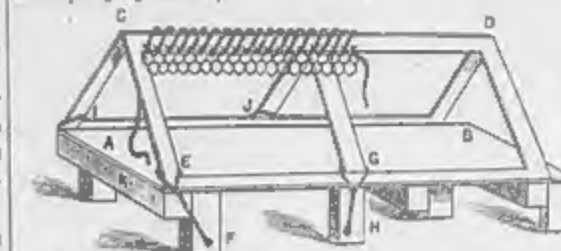
In conclusion he invited me behind the curtain. I felt the medium's head, and took both his hands in mine. They were quivering like leaves. The spirit meanwhile stood beside me, seen by all the sitters.

### IV.

On June 19th a séance was held in the garden. Having no hen-coop with which to follow out the suggestion of "Joey," we constructed a cage out of materials at hand.

Two wooden frames hinged together were set upon the garden bench in the shape of a gable roof. Stout wire net-

work was stretched over the two frames and spiked to it. [A portion only of this wire network is shown in the accompanying sketch.]



A strong cord, without knot or splice, was wound round and round the frame-work, at each revolution passing through a mesh of the net. Thus every mesh which touched the frame was bound tightly down to it. The two ends of the cord were finally made to meet on the top of the frame (c), were tied together, and sealed.

Over one end of the cage (a) was spread another piece of netting partly overlapping the first piece and bound firmly to the frame in the same manner, the ends of the cord being sealed together near the other seal (c). The other end of the cage was left open for the medium to enter.

The contrivance was then fastened firmly to the bench. The test-fastenings, which alone will be described, consisted of four cords passing from the frame on each side (a, a', a'', a''') to spikes driven into the legs of the bench (as at x, y, z), and sealed to the wood. The netting which covered the end of the cage (a) was, moreover, nailed to the timber (x), each nail being sealed.

Rugs and a pillow being placed in the cage, the medium, clad in his overcoat, crawled in, and the open end was closed by a fourth piece of netting, secured to the frame by another cord, the ends of which were sealed together at v. This netting was not nailed to the bench at u, but could not be raised more than two inches without violence to the wire-work.

The modes of escape from this cage were as follows:—

1. Break through the netting.
2. Make an aperture between the netting and the frame:—
  - (a) By untying the sealed knot, unravelling the cord from the meshes, and raising the netting from the spikes.
  - (b) By breaking the cord, unravelling it, and raising the netting.
  - (c) By untwisting the wire meshes, and thus freeing them from the cord. In doing this, however, the coating of zinc put on in the galvanizing process, and which filled the crevices of the twisted wire, must be broken.
3. Lift the cage from the bench:
  - (a) By breaking some cords.
  - (b) By disturbing the knots sealed to the spikes in the bench-posts.

As a last precaution floor was sprinkled on the ground for a considerable distance in front of the cage.

The medium was fastened in at ten o'clock, p.m., and we took our seats as in the first garden séance. After a short time a man's form, draped in white, appeared from behind the bushes, and bowed many times. A female figure afterwards approached us from the other side, heavily draped. These familiar manifestations were received with a murmur of pleasure.

Upon examining the cage, the network was found intact; all the seals and cords were unbroken; none of the meshes had been untwisted; no tracks were in the floor. From the nature of the position a confederate could not have entered the garden undetected.

This séance was a perfect test of the honesty of the medium in that instance, but it is chiefly interesting for a point of spirit physics, viz., that a wire network forms no



obstacle to a materialisation. The spirits only complained of the wooden frame. A more commodious cage on a simpler plan, without a clumsy wooden frame, would thus seem one of the best tests for proselytizing purposes.

V

On June 22nd another garden séance took place, which has already been described in the *Spiritualist* and *Medium*. Only the main points will be referred to here. No bush now interrupted our view of the medium. We saw the figure begin to form above him, and at the end of the séance dissolve to a cloud and disappear. The materialised spirit ("Joey") traversed the garden in various directions, going, in all, nearly 400 feet, and attained a distance, in a direct line from the medium, of sixty-six feet. We were in formed that the farther the spirit went away, the greater the draught upon the medium, and the greater the difficulty of holding the matter together which formed the figure, and that this was the most remarkable manifestation of the kind that had ever taken place.

#### CURIOUS INSTANCE OF MENTAL PRESCIENCE.

In the current monthly part of *Chambers's Journal* (p. 770) a correspondent narrates the following incident which he says happened to him upwards of twenty years ago, and which shows, he thinks, that there is some mental law in operation that is as yet inexplicable:—

"At the time I have alluded to, I attended a church, among the members of which a certain question was then causing a great amount of excitement. Feeling ran very high, and meetings were called time after time to discuss the matter, which touched upon the acts of certain officials. An anti-official party was formed, and I took an active part in its movements. I thought a great injustice was being done, and I did all I could to right matters. Well, a meeting was called one evening in a room not connected with the church, and we undertook to be present to discuss the matters in dispute. Our clergyman was exceedingly anxious that party feeling should not run so high as to cause any rupture in the church. That anxiety on his part was put very strongly to me a few hours before the meeting, at which he was not expected to be present, hence I was exceedingly anxious that we should not do anything to give him, personally, any offence. I attended the meeting, having had to hurry from my business to be there in time, and had thus been six or seven hours without food. I mention this, as it may possibly have some bearing on my mental and nervous condition at the time.

"The meeting was an exciting one. I spoke in it. I know I had an excruciating headache, and when I sat down, another speaker followed. I listened to him for a minute or two, when such was the pain in my head, that I rested it on my hand, and my elbow on my knee, and pressed my aching brow. I at once fell into a semi-unconscious state, or a kind of half-dream, call it what you like. I was perfectly unconscious of what was going on around me, though I felt I was at the meeting. In that state I saw, as in a vision, our clergyman walk in, and, of course, his presence under such circumstances created some little excitement. He told us why he had come, and, indeed, spoke, as I thought, for about a quarter of an hour, and then bowed himself out. On that, I again, as it were, came to myself.

"Now, to show that I had only been an appreciably small time in that semi-unconscious state, I may mention that I found that the same speaker was on his legs and that I had not lost a single sentence of what he said. Of course, up to that time our minister had not been in. But the marvellous part of the story is that in a very short time afterwards, and whilst the same speaker was still addressing the meeting, the minister came in just as I had seen him in my 'vision,' and delivered precisely the same speech as I had heard him deliver when I was in the state described, and went out exactly as I had seen him do before!

"I don't attempt to offer any explanation of the fact, but give it as a curious instance of mental prescience."

MR J. J. MORSE'S APPOINTMENT. LONDON. St. Andrew's Hall, Newman-street, Oxford-street, W. January 7th, and every Sunday evening during January, February, and March, and also on Sunday, April 18th.—For terms and dates, direct Mr. Morse, at 53, Sigden-road, Dalston, London, E.

#### THEOSOPHIC TEACHINGS.

By the Hon. Edwin Noel.

No. IV.—Conclusion.

The writer of "Fragments" in his fifth statement (*Theosophist*, November, 1882) appears to shift his ground regarding these "shells." We now hear of the members of a double consciousness, one of which is the shell. The possibility of such a double consciousness I have admitted. And my contention that the Ego must be behind both seems even here endorsed, for we read of the two both identifying themselves after death with the one earthly person.

If we are to take that view, then the shell would be the person himself, though not the complete person; but we had been assured that it was no such thing. And then what I should contend further is that, being an integral part of the Ego, this shell cannot perish, which we are assured it will.

Whatever view be taken (and to me the expositions given by inspired and uninspired "chelas" seem absolutely Protean in their ever shifting variety), I cannot but regard the doctrine as a rather clumsy, and promiscuous stereotyping of what is only metaphysically true, true with qualification, and for a showing, not

into the cast-iron moulds of dogma. Crystallised, the idea becomes a grotesque untruth. The idea is that of two natures in one—a new, and an old man—Adam and Christ, as Christians say. Certainly there are these, as most of us know to our cost. Certainly one may gradually die away, and so full vitality be secured for the other. But this great truth becomes a merely absurd curiosity of speculation, if you press the literalisation of the words unduly. The old man does not remain behind after I have put him off. All that was essential in him I have extracted and assimilated, and the rest is entirely unreal—so far from remaining behind by itself in some "ether"! And but one or two in an ocean have put him off entirely. If the bad habits are mine, I am in them. If I have virtues of any kind, they are in others, or nowhere. The elements of our nature are not, however, as far as they are concerned, to be separated from one another. The elements of our nature are not, however, as far as they are concerned, to be separated from one another.

Will it be said that the consciousness of a shell is after all not real, but only apparent, simulated? If this were said, I should answer that such a statement is utterly inconsistent with the doctrine of "The Perfect Way" (see chapter on "Discarding of Spirits," and Mrs. Kingsford in "Lectures" concerning the *Reuch*). A "shell" is a real thing, and the elements of our nature are not, however, as far as they are concerned, to be separated from one another. The elements of our nature are not, however, as far as they are concerned, to be separated from one another.

And the statement in the November *Theosophist* is totally inconsistent with any such view of merely simulated consciousness. There is no question here of a simulated consciousness—it is an actual portion of our own consciousness. The "fourth and fifth principles" are distinctly, in the un-qualified sense, of this system, part and parcel of the conscious mind, though they may be removed from him, like warts—and are, which I have already said, very much the same as a good deal of shifting of position, and inconsistent explanations of the same terms, in this system of doctrine.

But I have already referred to the fact of my second series of papers in the *Theosophist* in which I have shown that the "fourth and fifth principles" are distinctly, in the un-qualified sense, of this system, part and parcel of the conscious mind, though they may be removed from him, like warts—and are, which I have already said, very much the same as a good deal of shifting of position, and inconsistent explanations of the same terms, in this system of doctrine.

habit, others take it up, and take it up to some extent because we have voluntarily imposed on them this bent—while they of course are only of full knowledge pursuing the course of their own purposes and development. Thus I would say that the "fourth and fifth principles" are distinctly, in the un-qualified sense, of this system, part and parcel of the conscious mind, though they may be removed from him, like warts—and are, which I have already said, very much the same as a good deal of shifting of position, and inconsistent explanations of the same terms, in this system of doctrine.

On getting to the top room of the house I was immediately told that a carpenter had just fallen with a piece of timber from the roof. The timber falling under him, he had alighted upon it on his back, otherwise he must have gone through between the joists, but the timber saved him, beyond a good shaking. The place he fell corresponded exactly with the one I saw in my dream. For what purpose this dream was given to me I could never see. Perhaps some of your readers may throw a light upon it.

Tristram House, 11, Dally K. W.

Not long ago a house was being built near to the one I was then living in, and carpenters were at the time engaged in putting up the roof when I dreamed that one of them was to fall, the spot at which he would fall being distinctly portrayed, and the most singular part of it was that in my dream I was told to tell my wife what I had seen. Therefore, while dressing in the morning, I told her the dream, wishing my narrative with the remark that "I was told to tell her." The day following being market day, and a busy one, I had forgotten all about the matter until some time later, when I saw in the paper a notice of a falling timber.

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and wrong, and hate, of legalized murder and war, and still the journals of the day are disgraced with the ghastly lists of crime, and men, women, and children of this great, rich Babylon are thus night walking ostent in your city streets, not knowing where to lay their heads, and obliged to wait for the pitiful dol of charity to find the crust that is to keep them from starvation. Surely we ask for something more than the tender and gra words that Jesus spoke; we ask for a motive to make us obey them, to incorporate them into our lives. And now we have it. All returning spirits—returning under conditions that prevent the possibility of collusion,—proclaim that they are happy or miserable in precise proportion to the good or evil they have done on earth. Every returning spirit is in judgment even as he has obeyed or disobeyed, and is thus an illumination of the doctrine of personal responsibility. Let us accept the revelation. If you go to the telegraph operator's room you do not stand before the marvel of the electric sounds, or the ingenuity of the battery, or the means by which electricity is made the world's post-boy, but you wait for the message. The Spiritualists of the present day, who call themselves Spiritualists, are no Spiritualists until they listen to the message. Those who rejoice in the marvels of Spiritualism and accept its facts are but Spiritualists until they advance into the grander, broader field where Spiritualism becomes a religion. It is at the point where they listen to the message, where their hearts burn and their spirits are lifted up in a great psalm of rejoicing for this glorious light,—it is at this point alone that they become Spiritualists.

Mrs. Britton's discourse—of which we have been able to find space for only a mere outline—was characterized by great power and eloquence, and evidently met with the fullest sympathy and approbation of her audience.

## National Association of Spiritualists

On Monday evening the members and friends of this Association gave Mrs. Britton a very cordial reception at their rooms, 28, Great Russell-street. The company present on the occasion were: Miss Arundale, Mr. E. E. Arnley, Mr., Mrs., and Miss Allen, Mr. E. Bortman; Mr. Sanlys Britton; Mr. Angelo Bessi, Mr. J. J. Bodmer; Mr. J. Bowman, Mr. D. Barrett, Mrs. E. Carter; Mrs. Chaplin, Miss Corner, Miss Nina Corner; Mrs. E. Cosman, Mr. F. Collingwood, Miss A. Crooks, Signor Danzani; Mr. J. O. Dyno, Mrs. A. Darling, Mrs. Edensor, Mr. and Mrs. Thos. Everett, Mr. P. Everett, and Mr. and Mrs. Desmond G. Flincheml; Mr. Geo. Farmer; Miss Godfrey; Mr. Geo. Gill; Mr. J. S. Greenwell; Mr. G. F. Green; Miss F. Gregory, Mr. S. C. Hall, F.B.A., Mrs. Hackford, Miss Houghton, Mrs. A. M. Hope; Mr. B. Hopton, Miss M. Hopton; Mr. A. Jones, Mrs. Kate Fox Jenkins, Mrs. E. M. Jones, Mr. J. A. Kendrick, Rox. W. Miall, Mrs. H. Mober, Mr. J. Macdonald, F.R.O.S.; Mrs. Malcolm, Miss A. E. Major; Mr. and Mrs. Morris; The Lady Haines Newnham; Mrs. Nunke; Mrs. Orrock, Mr. Q. Pearson, Mrs. S. Pearson; Mr. A. Powell, Mr. and Mrs. R. Preece, Mr. and Mrs. Dawson Rogers, Mrs. Q. Rice; Madame de Stoiger, Mrs. and Miss Sainsbury, Mr. Thos. Shorter, Miss Shorter; Mrs. Schweitzer; Mr. M. Theobald; Mr. and Mrs. Warren Thompson, Miss F. E. Tull, Mr. and Mrs. Vanzo, Mrs. M. L. S. Williams; Mr. E. W. Wain, Mrs. Western; Mr. D. Younger, &c., &c., &c.

The final part of the evening was devoted to introductions to Mrs. Britten, and to the interchange of friendly greetings between herself and many old friends, whom she had thus the pleasure to meet once again. Mr. E. Dawson Rogers then took the chair, and on the part of the Council of the Association, tendered to Mrs. Britten a cordial welcome, which was heartily endorsed by Mr. S. C. Hall in an earnest and eloquent address.

Mrs. Britten shortly afterwards, under control, gave the following answers to written questions, which had been sent up to the chairman:

Question.—The past few years have been times of stress, transition, and strife—the reflection, we are told, of strife in the spiritual world. During this period, practical work in Spiritualism has been almost impossible. In this state of affairs passing away, and what do you see in the near future?

**Answer.**—We must take exception to the premises. There are methods operating from the world of causes which affect humanity, and are received according to the light possessed. All the foundations of religion proceed from the effect of some mighty psychological, but individual, mind. Around this

mental power are clustered the various satellites of thought that cannot attain to the single individual's power. Thus are sects formed. As long as the psychological impress of one mind remains effective in the world, the power of that mind becomes a focal point, around which all the followers group. As long as that influence remains potential, so long does the sect remain. When any one of the followers of the leading founder transmits his power, he takes the place of the original leader and becomes the founder of another sect. The aim of Spiritualism is to disintegrate these associative movements, to deal with the atoms and not with the mass, to throw humanity upon its own personal responsibility, to make each one a priest for himself before the Lord. Until this is accomplished, the present phase of spiritual revelation will not cease. We do not discourage associative movement for temporary purposes, it is needed to eliminate power, and to produce the fructage of purpose. When this is effected, association must break up. Thus being the purpose of Spiritualism, we do not acknowledge any incoherence in the movement, any mistake in carrying out the purpose. Those who have attained to the higher or second stage of existence, have laid their plans in conformity with what they know of human nature. Fear not, nor be discouraged, nor pronounce failure on the disintegration of every movement that has effected the work of the day. The prayer, "Give us this day our daily bread," is for ever being answered. In the work of each day, each true and faithful worker in receiving his daily bread.

*Question.*—What may be regarded as indubitable evidence that the phenomena, admittedly attributable to some force other than that of the conscious agency of the medium or "sitters," are produced by departed human beings?

[illegible]

*Question.*—Is it possible for a spirit to bring a medium out of a cabinet and to pass him or her off as a materialised form without being conscious of the false impression that is thus conveyed to the circle?

**Answer.**—The spirits that are operative in producing the changes in ponderable matter are the means, the carpenters, the bricklayers, the mechanics of the movement, they are not the philosophers they are acquainted with the workmen, and by the gross characteristics of their bodies they are nearer to matter and more capable of operating upon matter than the more sub-

limited spirits who should explain to you the philosophy of the movement. The spirit desiring to produce a certain phenomenon rarely questions the effect that it may have upon the minds of those present, it performs its special mission without any reference to the opinions that may be entertained thereon. It is therefore possible that spirits may unintentionally delude, but we will not admit that any spirit willfully deceives you without the presence of higher, mightier, and purer minds around you who desire most earnestly to awaken you by phenomena to the philosophy of the movements produced. Hitherto you have not sought to comprehend that philosophy, you have been too well satisfied with the production of the phenomena, you must go over your footsteps again and not be too hasty to condemn that which does not assimilate with your peculiar views of what you call truth, you must take the phenomena piece by piece and examine them for yourselves. At present you scarcely appreciate the vast difficulty of the spirits working in the light - one end of the telegraph and mortals receiving the message at the other end in total darkness. When you can take part in these operations, and learn the conditions under which you may draw the line of demarcation between the human and the spiritual, you will see that there is far less intention of fraud and imposition than you now believe. Your spirit friends meet with you as those that are arrayed on the stage. You expect that the curtain shall go up and the drama be performed, and the spirits desire to satisfy you whether the conditions are there or not, thus they unintelligently in some instances, and unintentionally in all, often assist in producing phenomena of a confused and heterogeneous character. But be assured there is more of spiritual intention behind these strange movements than you have hitherto given credit for.

**Question.** Why is there apparently a lull in the production of physical phenomena just at the time when scientific people are asking for demonstration of the facts?

**Answer.**—How did the phenomena arrive? They arrived when multitudes came together all over the world in eager, earnest groups, seeking them in a receptive attitude by the formation of circles, by patiently waiting, by deep, earnest study, not by cold, lifeless gatherings, not by the mere subscription of names, not by apathetically waiting for marvels or powers, but by the earnest, faithful heart put into the work, sitting day and night, waiting earnestly for the Pentecostal fire, like tongues of flame, to fall upon the heads of the seekers. Until they gather together in that earnest spirit your scientists who ask that the power shall come to them in their own fashion will fail. They must come like little children, they must seek for the power and take it captive as they would the kingdom of Heaven. When they do this and form themselves into earnest groups for faithful investigation, the power will be in the midst of them.

generally, is the outlook unsatisfactory for a course of teaching which shall reserve the investigation of phenomena until minds and hearts are reached by the abstract soundness of the principles recalcitrant!

Answer.—As was announced last night, Science is a science and a religion. Those who are satisfied with the phenomena are Spiritualists only. Those who listen to the message, who wait for the spirit voices, learn that God, who is a Spirit, can only be comprehended when man knows what spirit is, when a man has proved that spirit is the Alpha and the Omega, that matter is the phantasmagoric dance of atoms, that spirit alone is real and that the source of all spirit is the God before whom man bows his knees and worships, he has the first element of spiritual religion. When he can stand as you white-haired prophet (Mr. S. C. Hall) has stood to-night and can say, "I know that my Redeemer liveth," the Redeemer of knowledge from ignorance, the Redeemer of eternity from time, of immortality from mortality, he has the second element of religion. When man can say, "I am taking my sphere. My acts, my deeds, my words, are building my house and wearing my garment, the kingdom of Heaven is within me and the kingdom of hell is there also, and I shall never find either unless I take it with me,"—when a man applies this to his daily life and practice, he has the third element of religion. All associations, all gatherings, all courses of teaching that make for this sublime religion are good. They are no failures. Even if they last but a day, fear not, they do their work, they sow a seed that shall never be plucked up, for it is the seed of immortal and Divine truth. Any course of teaching, even in the lowest whisper, of this redemptive doctrine is working for the brotherhood of God and the brotherhood of man, and can never

be lost. Therefore we bid God speed to every such effort. God's blessing is on it whether we ask it or no. There are no failures before Him; the failures are only in human opinion. When you trust to the Infinite and do the work according to the best powers entrusted to you, you have done enough to give Him back with usury the ten talents that He has lent to you.

**Question.**—What is the best course for a writing medium to adopt if he desires to get rid of an unwelcome, lying scribbling control who persists in interfering with an important mission?

Answer.—Is the questioner sure that it is a lynx that interferes? Is he certain that the good spirit whose mentality he believes is also the operator—is he certain that the operator is the higher the spirit and the more sublimated the spirit the more sublimated the spiritual body, consequently, that communications require the aid of medium spirits, and there are points in the action of every phenomenon when the force becomes dissipated, when the controlling power is lost or the force is so weak that it is no longer under which the phenomena

Figure 1. A schematic diagram of the experimental design. The subjects were divided into two groups: the control group and the experimental group. The control group received a standard training program, while the experimental group received a modified training program. The subjects were then tested on a series of tasks, and their performance was compared between the two groups.

and you attribute it to me. God

[illegible]

We speak of the  
The heavens are

[illegible]

drop in space from the universal sum of this  
 none 1 Impossible. The universe is built upon geometrical  
 and mathematical principles, and nothing can be plucked  
 away or destroyed without marring the whole scheme. The  
 visible universe is the shadow or expression of the invisible, and  
 that which affects theasket or temple in which I dwell must  
 have a moral and spiritual correspondence within. Therefore

Table 1. *Continued*

... warm, and all the various ac-

figures, and that astrology puts life into figures, and that certain events upon earth, be- fore the eyes of the seer, are connected with the

result of a correspondential movement in the vast army of breathing worlds that are marching from one eternity to another. When man, by the sublimar powers of his soul masters the meaning of the sephors, he will be at no loss to understand what conjunctions of the starry bodies will operate

with malignant or benignant force upon the earth, and he will be enabled to prepare remedial measures against these so-called accidents. When occultism is thus made a science, and its dreams are realized, man will indeed become the master of the

On Sunday evening next, under the auspices of the Metropolitan Spiritual Lyceum, Mrs. Britton will deliver an address at St. Andrew's Hall, 14, Newman-street, Oxford-street, on the question, "What do we know concerning the origin and destiny of man?"

OFFICE OF "LIGHT"  
4, NEW BRIDGE STREET  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies, in as accurate a form as possible, and authenticated by the signature of a responsible officer, are solicited in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sittings.

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## PROPHETIC DREAMS.

(Continued.)

The difficulty of applying any theory of explanation to authenticated cases of this description must be admitted to be impossible. The phenomena are not recollected images, for nothing in the remotest degree connected with them has as yet come within the cognizance of the seer. Nor are they chance creations of the brain, inasmuch as they hold undeniable relation with events about to occur. Nor are they objects to be reached by the most speculative magnetic theory, since the operation of such agents awaits—and then survives not an instant—the dissolution of the union between soul and body. One thing, at least, is sure—that the matter contains, within its many extraneous folds, that germ and principle of truth, which seeples, from Lucian downwards—irritated and baffled by the falsehoods and absurdities of credulous narrators, and still more credulous hearers—flung away, without analysis, with the lumber in which it was enveloped. There is something harassing, both to sage and fool, in an unsatisfied doubt—an unguessable riddle. Blind old Homer is said to have died, broken-hearted, from inability to solve an enigma proposed to him by a fisherman.

It is enough, there are no commissioned wonder-workers now, and even that daily miracle, the conversion of the fleshly heart, is wrought in silence and secrecy; but is it just to conclude that because the Almighty Ruler has seen fit to close one channel of connection (that of direct miracles) between Himself and the material world, He has abolished also that intercourse which there seems reason to believe existed in the older time, between the world of spirits and of men? As revelations of this description had not the same object as the Christian miracles—that of bearing testimony to the illimitable power of the God of justice and of mercy—(Abraham, in the parable of Dives, seems to hold their testimony less efficacious than that of recorded writings), their continuance was not essential to the unity of the new dispensation. The subject engaged much attention among the early Fathers of the Christian Church, and, if these agreed in nothing else respecting it, they were at least unanimous in attributing the wonder to a non-natural source. It has been wisely said that God's works are not to be brought to the tribunal of His natural laws, and that physical impossibilities have often been spiritual certainties. Let us now proceed to illustration—

Mr. Drayson, a young undergraduate of Cambridge, had been reading, during the long vacation, at the quiet little town of Exmouth, where, as many readers will remember, the river Exe is crossed by a ferry communicating with the Starcross station on the Great Western railway. For this purpose, a boat remains in constant

attendance, from dawn to dusk. One night, between twelve and one, the young man suddenly awoke with the impression of having been addressed by an imperative voice, saying, with such distinctness that the last word still rang upon his ear:

"Go down to the ferry."

Thinking it an ordinary dream, Mr. Drayson composed himself again to sleep, when a second time the command was repeated, with this addition:—

"The boatman waits."

There was something in this second voice which it seemed to the young man's mind impossible to disregard. He did, however, combat the inclination, reasoning with himself for some minutes on what he tried to consider the absurdity of rising in the dead of night, at the bidding of an imaginary voice, to go to a ferry where no boat would be found (for the ferryman resided at Starcross), upon an errand of which he knew nothing. His efforts, however, to dismiss the idea were unsuccessful. Sleep, he felt, was impossible. At worst, it would but be a walk to the ferry and back, and none but himself need be aware of that little excursion. Finally, he sprang up, and, not to leave time for more self-arguments, dressed rapidly and set forth. Approaching the ferry, he heard, to his great astonishment, the boatman's hoarse voice hailing him impatiently through the darkness: "Well, you've kept me waiting long enough to-night, sir! Here I've been stopping for you high an hour!" The man had, it appeared, received his summons also, but did not attribute it to any unusual source. Finding no passenger on his own side, he concluded that he had been hailed by a passing boat, and directed to go over.

Arrived at Starcross, a further idea or impulse, which seemed to have its origin in the former took possession of Mr. Drayson's mind. "Exeter!" he said. "Exeter!" began to reverberate, as it were, in his mental ear like a summoning bell. His impression now was that at Exeter would be fulfilled the purpose—whatever it might be—of his strange nocturnal mission. To Exeter he accordingly proceeded, reaching that city about dawn. Here, however, all impulse, or impression, abandoned him, and, wandering aimlessly about the streets, he began to blame himself for the readiness with which he had yielded to what was, perhaps, an idle fancy, finally resolving to return home by the next train. Meanwhile, the shops and houses began to show signs of life, and, passing an hotel, the young man went in and ordered breakfast. The waiter was very slow in bringing the repast, but explained the delay on the plea that the Assizes, then proceeding, had filled the house to overflowing. Drayson took but little interest in the subject, but observing that the waiter regarded it as an event of considerable importance, good-humouredly encouraged him to continue the theme, and was not a little amused by the man's description of the cases already disposed of, together with his own views of those yet remaining to be tried. Upon the whole, the waiter's entertaining volubility ended by inspiring his listener with a portion of his own interest in the matter, and accordingly, instead of returning to Exmouth by the next train, he strolled about till the court opened, and then took his place among the spectators.

The case just commencing appeared to create unusual interest, the prisoner at the bar, a carpenter, being arraigned on a capital charge. The chain of evidence against him, though circumstantial, seemed complete, and a conviction inevitable. There was, in point of fact, no opening for a defence, unless the accused were in a position to prove the Crown witnesses mistaken in his identity, and establish an *alibi*. Asked what he had to say, he quietly replied:—

"It is impossible I could have committed this crime, because on the day and at the hour alleged by the witnesses I was sent for to mend the wash-line of a window at Mr. Gibson's house at Meadowbank." Here he paused for a

moment, then continued: "There is but one person in the world who could prove that I was there, but I don't know who he is nor where to have him looked for, and even he might have forgotten it all by this time. No, stay. I know he would remember me, for a particular reason. But, there! it can't be helped. The Lord's will be done!" concluded the poor fellow, appearing to resign himself to his fate.

All this time young Drayson had been listening with profound attention to the proceedings, and, as the prisoner finished his sad and hopeless address, he started, and gazed earnestly at him. As his eyes dwelt on the gloomy, toil-worn face, a chain of circumstances—one by one, link by link, trivial at the time, but now bearing on the liberty, if not the very life, of a fellow-creature—came back to his remembrance.

Some months before, Drayson had gone to pay a morning visit to a friend at Meadowbank. The latter was from home, but anxious to see him, Drayson resolved to await his return, and went into his friend's library, in search of a book to beguile the time. Here, however, he had found a carpenter making some repairs about the window, and, in place of reading, he stood for some minutes watching the man, and conversing with him about his work. While doing so, something was said that he desired to remember, and took out his note-book to make a memorandum, but found he had lost his pencil. The carpenter, observing this, handed him his own—a short, brown, stumpy, article, with square sides—saying that "if he might make so bold, the gentleman was welcome to it."

All this flashed back to the young man's mind, as clearly as if it had occurred but the day before. Hastily turning to his note-book, he at once found the very entry he had made—data included—written in the thick but faint lines produced by the carpenter's pencil.

He instantly made known to the court his wish to be examined on the prisoner's behalf, and, being sworn, deposed to the above facts, clearly identifying the prisoner, as well as the pencil, which the man produced from his pocket. The jury were satisfied, and returned a verdict of acquittal.

It is difficult to meet a sufficiently-authenticated case of this description, otherwise than with the simple confession that God's ways are not as our ways, and that it may be His pleasure, as it is within His power, to suffer His ministering angels to speak in this mysterious tongue to the souls He has selected as the earthly instruments of His Divine will.

HENRY SPICER.

## A PREMONITION OF DEATH.

The following case of apparently objective premonition, or "death warning," occurred to a lady who is a friend of my mother, and with whom I am sufficiently well acquainted to express the highest opinion of her earnestness and truthfulness. I feel certain that the lady in question would be willing to afford opportunities for verification and authentication to any member of the Society for Psychical Research or other investigator who might be specially interested in the class of frequently-recurring phenomena to which the case belongs. I give the account in her own words, as noted soon after the occurrence by which the premonition was verified.

DIAMOND G. FITZGERALD.

## FATAL ACCIDENT SEEN IN PREMONITION.

On the 18th of July last, I had the following dream, which was strangely and painfully fulfilled or realized on the 20th of the same month—eight days afterwards.

I dreamed I was walking on the edge of a steep cliff facing the sea. Dear Fred and a strange gentleman were a few steps in advance of me, when Fred suddenly slipped down the side of the cliff, and, as he fell, gazed with a look of the most intense earnestness and anguish at me with my very soul. I remember afterwards turning to the stranger and asking him his name.

He replied "My name is Henry Irvin." I said "Do you mean Irving, the actor?" to which he answered "No, not Irving the actor, though I am something after his style." I then said "Now that I look at you, I see the same expression in your face that I have often noticed in the photographs of Irving exhibited in shop windows." After this I awoke, feeling terribly anxious about poor Fred, an anxiety which prevented me from again sleeping that night.

On going down to breakfast next morning, I asked John (Fred's eldest brother) where Fred then was. He replied that his brother was at Manchester. I said that I had had a most distressing dream about him, and that I should be so glad to see him again at home. (Fred, it may be as well to say, was travelling partner in the firm of the three brothers.) John observed that he was sure to hear that day from Fred, but my dream impressed me so forcibly that I made him promise that, on arriving at his office, he would telegraph to me should there be no letter. There was, however, a letter from Fred at the office, and I consequently received no telegram, and made my mind easy for that day. Each succeeding day I inquired where Fred was, and when he was coming home, John saying, "He is not at the seaside (near any cliff), so you need not worry, he is now at Leeds." A day or two after this, however, John received a letter from Fred, stating that he purposed going to Scarborough for a week's holiday. Upon this I begged John to write asking him to return home at once, and said that I should myself do so that very day; but something interfered and I did not so write.

On the morning of the 23rd, about five a.m., I was between sleeping and waking when some person (a man) seemed to pass the side of my bed, and in a loud voice, "You have not done with trouble yet." After hearing this I became quite conscious. When, shortly afterwards, I met John at breakfast, I told him this dream or vision also, saying, "I think the man's voice was that of your father," being in my own mind quite convinced that this was the case. John replied, "How you worry about the stupid dreams! That is how you went on about Fred some days ago when he was enjoying himself all the time. He wrote to me yesterday to send him ten pounds, saying that he was enjoying himself immensely, and that the weather was glorious."

On the 26th, the proprietor of the Grand Hotel Scarborough, telegraphed to say that an accident had occurred (poor Fred was dead at the time), but John kept this and news from me as long as he could. Another telegram then came to John's office to say that "all was over"; and John returned home in a terrible state of mind informing me that an accident had happened. I exclaimed "I know it all, don't tell me any more. I have always warned him against riding strange horses." At this time I had not been informed as to the nature of the accident, but it was suggested that he might have fallen from the "lift" at the hotel, or that a chandelier might have fallen and hurt him. John and I then set off at once for Scarborough, where we were received by Willie, the second brother. At York, however, I had obtained a copy of the Leeds Mercury, and in it I read the following account:—

"SCARBOROUGH.—SAD DEATH OF A GENTLEMAN VISITOR.

"An accident of a melancholy character, and which, unfortunately, has been attended with fatal results, occurred on Wednesday evening to a London gentleman named F. S. It appears that on the afternoon of that day, the deceased, along with a casual acquaintance named Devorell, who is staying at the Castle Hotel, went for a ride on horseback along the beautiful Forge Valley. When near Ayton, the deceased was somewhat in advance of his companion, and it is surmised that his horse shied at a white gate. As he was thrown on the road, and the horse galloped away, the gentleman on getting up, from a momentary loss of consciousness, and a passing carriage was ordered to convey Mr. S. to his home, where, notwithstanding the best medical aid was at hand, he expired three hours after the unfortunate occurrence, it is supposed from concussion of the brain.

After the inquest, Fred's companion in the fatal ride called upon us and accompanied us to the spot where the accident occurred. This gentleman sat opposite to me in the carriage, and the first time I really looked him in the face I perceived in it the same expression I had observed in the stranger I saw in my dream. I said to him, "Is your name Henry?" to which question he replied in the affirmative. I then asked him about my dream, mentioning that the man I saw had said that his name was Irvin, not Irving, though he was somewhat after his style." He then said "That is most extraordinary. I am con-







Circular issued by the Central Association of Spiritualists, 26, Great  
Russell-street, W.C.

Few Spiritualists can have failed to note, with regret, the deterioration which has of late been taken place in the conditions under which physical phenomena have been sought in public seances.

These conditions—so favourable to fraud in the part of dishonest mediums, and so calculated to create misgivings in the minds of observers—have led to the most dismal and results. We are not speaking without full warrant when we say that there is hardly a public medium for physical manifestations in this country against whom, at one time or other, charges of imposture have not been brought. We fear that in many cases no reasonable doubt can be entertained that fraud of the grossest kind was really perpetrated, while in other cases there is reason to believe that whatever may have been the appearance to our personal spectators—there was no conscious deception on the part of the medium.

But in either case the name of Spiritism has been brought  
 to the point and we are fairly convinced that the use of that  
 other methods of procedure must be abandoned. We need a better  
 and a more authoritative of disputation; a showing and disavowing  
 all kinds of which do not point out that out on the suspicion

On the other hand, these remarks can have little reference to family circles, which are naturally held sacred by those who regard them as affording opportunities for veritable "communion with the dead." But it is open to grave question whether—even in the case of family circles—mediums should ever be permitted to make their first acquaintance with Spiritual phenomena by introduction to séances held for physical manifestations in the dark, in which a column is used for the seduction of the medium.

We are chiefly concerned, however, with what are known as public or pneumoscopic advances for physical manifestations. These have been of late years generally marked by the following characteristics:—(1) The séance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been either wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifest want of harmony, consequent upon a divergence of opinion as to the nature and value of the tests employed.

These conditions, which I find in combination, collected by people are a very different set of facts or what would be an average fact situation or a fact if it presented even a set of facts to exist, not in many cases we fear, or some the minimum of very a more different

[illegible]

in view of all these considerations, believing that fraud is not of the essence of this customarily obscure subject, but rather an accident dependent on faulty conditions of research, feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world, we earnestly recommend—That in all public circles held for physical phenomena the medium be so placed, and in such light, as to be continuously under observation by each member of the circle.

Edwin Adams, Cardiff  
 W. P. Alcock, Derby  
 Alexander Aleksof, St Petersburg  
 G. P. Allen, London  
 W. R. Armstrong, Newcastle-on-Tyne  
 R. Baker, M.D. late H.F.C.S. Edinburgh  
 T. P. Baker, F.R.S. Newcastle-on-Tyne  
 Frederick A. Bannay, Manchester  
 Anna Blackwell, Paris  
 John L. Bland, President of Hull Psycho-  
 logical Club, Manchester  
 John James Bolmer, London  
 Hugh Booth, Sowerby Bridge  
 Eliza Boucher, Buxhead  
 Colonel Joshua Bray, Jersey  
 Emma Cartledge-Britton, Manchester  
 William Brown, Burnley  
 Henry Burton, Newcastle-on-Tyne

Alexander Cader London  
Robert Raugrave Cann. Harleston, Norfolk  
Robert Semmell Clarke. Hon. Sec. Plymouth Free Spiritual Society  
John Colley Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowe Dumbarton  
John Crake Houghton-le-Spring  
William Day Ipswich  
James Davidson London  
Thomas Dawson Hon. Sec. Gateshead Spiritualist Society  
Ivan Douglas Glasgow  
T M Evans Sturbury-on-Thames  
W Egan Leiden  
J G Green & Co. Norwich  
Thomas Everitt, London  
John S. Farmer London  
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society  
Richard Fitton, Manchester  
Clara F. Fletcher London  
D C Fitzgerald M. Tel. F. London  
Fleming Fitzpatrick London  
Gina Fox Leeds  
George Fowler Hon. Sec. English Spiritual Association  
H B French Hon. Sec. Dixon Psychological Society  
William French  
Henry Gashott Hon. Sec. Middlesborough Assoc. Spiritualists  
Theresa Garfieldstone  
G Green London  
Joseph A Green Hon. Sec. Dalton Association  
S C Hall F.S.P. London  
Mrs P V Hancock Warwick London  
Edna Haydon Hon. Sec. The Psychological Association  
Sydney Hayes Hon. Sec. Manchester Socy of Spiritualists  
Georgiana Haigh on London  
Hugh Litcher President, Langston Home Circle  
John Humphreys London  
M J Huggins Newcastle-on-Tyne  
W J Hughes Luton  
Edward Jarrett President Leicester Spiritualist Society  
John Johnson Liverpool  
P de Leyland President Soc. d'Etudes Psychologiques Paris  
J F Lewis Hon. Sec. Manchester Assoc. Socy of Spiritualists  
R W Leman Hon. Sec. Central London Spir. Evidence Soc.  
M A Lester London  
Lester Lloyd London  
John Mackenzie Hon. Sec. Glasgow Association of Spiritualists  
Thomas Mackenzie Exeterborough  
C C Massey London  
William May London  
William Morris London  
J J Morse London  
May Nibbel Glasgow  
Theodor Nilsson London  
W G Pickens London  
Thomas Pinkney Durham  
Richard Pearce London  
Ernest Pearson London  
Edward R Price London  
Frank Roberts London  
Thomas Pole Clifton  
Charles Poole Hon. Sec. Yorkshire District Com. of Spiritualists  
John Pringle Hon. Sec. Helston Spiritual Society  
S R Reiman London  
George Bailey Hon. Sec. North Durham Spiritualist Society  
A J Riko, The Hague  
W C Rossby Newcastle-on-Tyne  
James Russell London  
E D Smith Glasgow  
George Rogers, President Macmillan Society of Spiritualists  
John Rose Craydon  
Adrian Russell Master Macmillan Society of Spiritualists  
Thomas Short London  
J Bourring Sioman, Plympton  
B T Speer, M.D. (Edin.). London  
M A Stock London  
Francis Stone Newport  
Paul A Stone Newport  
Morris Thomas London  
Leonard Threlkeld London  
A Tregine Hon. Sec. South African Spiritual Evidence Society.  
F A Trezies London  
I Thompson Manchester  
E Louie Thompson Neworthy Liverpool  
Charles Townsend London  
George Tommy Bristol  
Joe P Turner Lexington  
Mary Wattridge London  
Fred Russel Wallace F.H.G.S. Godalming  
E W Wall Nottingham  
Rev W Wheaton London  
W Wulow Hon. Sec. Ashington Spiritual Society, Northumberland  
Oswald Wright Paris  
George Wyld M.D. London  
J F Young Uxbridge

[Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr Thomas Elym, 38, Great Russell-street, W.C.]

It is obvious that public misadventurous sciences for physical manifestations should be altogether discouraged.

It would prefer that the word "conscience" should be omitted from the last sentence of the second paragraph.

It is obvious that public misadventurous sciences and professional medicine should for physical manifestations should be altogether discouraged.

It is opposed to any public science, whether in the light of the dark, unless the conditions are favorable to a complete investigation.

*A Journal of Psychological, Occult, and Mystical Research.*

<sup>10</sup> "LARRY! MOME LARRY!" 60016

SATURDAY, JANUARY 20, 1883.

PRICE TWOPENCE.

## CONTENTS

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### NOTES BY THE WAY

Contributed by "M. A. (Oxon)"

## PSYCHIOPATHY

(Continued from page 14.)

8. On such cases I am not competent to offer an opinion, nor should I value any opinion that did not proceed from a scientific expert who was acquainted familiarly with the special case on which he was asked to pronounce judgment. For here we approach a very definite source of error. Cancer is a perfectly defined disease, and any practised eye can tell with surety under the microscope whether a particular formation is cancerous or not. But uneducated eyes cannot, and a lay opinion is valueless. Now medical science pronounces the true cancer, when in an active state, to be, to all intents and purposes, incurable. If, therefore, a well-defined case of cancer, vouched for as such by competent opinion, were really cured psychopathically, that would be a tremendous fact. But observe, it must be clear that the growth is really cancerous, and nothing but an expert opinion on the formation of the cells which compose it can determine that point.

9. So that when it is said that cancers have been cured, the first question is, Were they cancers at all? This applies, in a degree, to all diseases, but the cancer is a crucial case. Before I can say that such and such a disease is cured, I must be able to say that it existed. And more, I must also be able to say that the means used effected the cure; that is, that the ordinary restorative processes of nature, so beneficent in their operation when left to themselves, did not effect by their action what the Psychopath claims as work. I must know both whether the alleged disease existed, and secondly, whether the alleged treatment cured it; and thirdly, whether the patient might not have conceivably got well from other causes.

10. These are obvious sources of error which must be eliminated before any trustworthy opinion can be given on a particular case. And even when these points are cleared up, we ought to know, further, whether any previous treatment has been adopted, and if so, when, and under what circumstances, with what results, if any, and how long it has been abandoned. For it is clear that A's treatment may really produce the cure that B claims as his own, or that A and B combined may have nothing to do with what is a mere restorative effort of nature. It is considerations such as these that make it hard to get at the exact truth in any given case of alleged healing. And the difficulty is enormously increased by the atmosphere of emotional enthusiasm by which such cases are surrounded. It is held that careful investigation implies doubt, and want of faith is sin.

11 There is, however, no reasonable doubt that the gift

of healing or alleviating disease, and so of lightening the terrible load of human suffering, is a real fact. Its results cannot but be beneficent. Though I am scientifically curious as to the means, and a little disposed to be sceptical about some cases, I am not the less thankful for the results that are produced, whether by *imagination* or will, mesmeric or magnetic power, or by spiritual agencies in any form. That a proportion of cases are real cures none can doubt, though there may be various opinions as to the method. All, however, is not due to mere *imagination*. That there is a real and absolute virtue communicated in a mesmerised article is proved by such cases as that recorded by Mr. Atkinson,\* when a mesmerised glove that had been used by an ailing patient conveyed a distinct effect to Mr. Atkinson. He "had to remove the unhealthy influence" of contagion "before it could be charged afresh with healing power. Moreover, a glove purposely sent unmesmerised was invariably detected. There is, therefore, evidence that both curative and vitiated magnetism can be traced by their effects, and Mr. Atkinson is entitled to say that his process produced the effects recorded, and that such effects were not due to other causes, or to mere natural effort.

12. Sergeant Cox, whose mind was fertile in theories, considered that the cure is effected by directing the attention of the patient to the rising part? Passes, when used *serre*, in his opinion, to do this, and so increase the flow of *nervous* or *vital* force, or whatever it be called, to the affected part. He would have maintained (I suppose) that the anointing with oil and concentrated attention in prayer, had the same effect. As a result of this stimulation flow of *vital* force, the impaired action of the functions is raised to renewed activity. The restorative processes of nature are set in motion, and thus he took account, *inter alia*, for the cure of Miss Martineau's malignant ulcer. Whatever grain of truth there may be in this, like many of the late Sergeant's all-round speculative theories, it does not cover the facts.

13. I have hitherto considered almost exclusively such cases as can be referred to the action of the spirit of man or to natural causes. There are, however, many recorded cases which range themselves under a different category and seem to postulate the action of a governing and controlling spirit from without. Such is that well-authenticated case of the cure of Mrs. Skelton. There the spirit that habitually controls a medium wrought what certainly is a remarkable cure. Many such cases are on record. Others there are, too, which (like the Bethshan cases) assume a slightly different, and more distinctly religious, complexion. Such are those of which Mrs. Oliphant gives a specimen in her *Life of Edward Irving*. The "Arise, and stand upright!" of the young mechanic, with its instantaneous effect, had within it a witness to the action of a power not his own. In Biblical phraseology, "He was filled with the Holy Ghost." Still more extraordinary and unpressive was the cure of Miss Faucourt. Such are many of the cures recorded of Dr. Newton. "The Modern Bethesda" is full

\* Gregory's *Anima Magnetism*, p. 34.  
† *What am I?* Vol. II p. 208.  
‡ *Medium*, February 14th, 1880.  
§ Shorter's "Two Worlds," p. 22.  
|| *I. a. p. 72*



of cases which no deduction for possible exaggeration can entirely get rid of, and which are either true in substance, or wicked and detestable falsehoods.

14. Here, again, we come upon a factor, the power of faith, to which we find it hard to assign an exact value. In all cases such as those which we are now considering it seems that faith is a necessary prerequisite, as it was in Christ's miracles of mercy. "O, woman, great is thy faith, be it unto thee even as thou wilt." "He did many mighty works there, because of their unbelief." What is this mysterious quality, and how does it operate? The answer to these questions is, so far as I am concerned, one of the most things that have come into the Lord our God, and it deny the incalculable potency of what I can no more understand than a child can fathom the action of any of the forces of nature. I only know that in some cases results seem to be attained by its power that, in my present state of ignorance, appear miraculous, but which are not so real because I am unable to explain them. It seems to me, however, doubly probable that there is a connection traceable between the power of faith and this same imagination that is so potent. The act of faith may, and possibly does, excite and stimulate the imagination and set its power

15. I do not know to which of the many committees of the Society for Psychical Research it would naturally fall to investigate this interesting subject. It may be that before these lines see the light, Bethsai will have been visited by some of its indefatigable members. But whether here or elsewhere, that which may interest them is a purely beneficent work—possibly the only merited good that Spiritualism can boast of should have its merited attention. And, unless I am very wrong, the present state of medical science is more favourable to such an investigation than at any previous time with which I am acquainted. For doctors are less wedded to pill and potion, they drink as less with numerous drugs, and they are more likely to give nature a chance, and to rely on her recuperative processes, while they direct a great deal of attention to hygienic conditions of health. For all which one desires to be duly thankful, and to ask now that Psychopathy may have a chance.

M. A. (OXON.)

#### SPIRITUALISM AT HOME.

Mr. M. H. Theobald has favoured us with a copy of a paper read by him on the 11th inst., before the Literary Society, at the Rev. Mr. Jones' church, at Loughborough. We should have liked to publish the paper in *extenso*, but our space enables us to give only an abridged report, which is valuable, however, as containing interesting facts, such as are being sought for still by many outside the movement, and, coming as they do from a man of experience and calm judgment and veracity, we commend them to the consideration of our readers.

"Twenty years ago," said Mr. Theobald, "my stepmother and I put our hands upon a small three-legged table, standing in the middle of the room. After a few minutes, the table began to oscillate. Subsequently it moved along the room to the door, and knocked repeatedly and violently against it, when somebody present opened it. The table then moved across the hall to the foot of the stairs like a thing of life: next by a circular movement, which we had to follow, it ascended stair after stair until it reached the top flight. With our fingers still lightly on the table, it descended in a similar manner, until it regained its first resting-place, in our dining-room. There was what we recognised as a new force; but that was all. Subsequent experiments with the table evoked intelligence, so that by oscillation or rapping we could, by repeating the alphabet, get letters indicated which when written down formed a continuous sentence, frequently involving no little difficulty to us in separating into words. I will now skip over some years, during which time, having satisfied myself of the reality of the phenomena, and getting as yet

very little else after the first wonderment, I allowed the matter to sleep."

Mr. Theobald goes on to relate how, passing through much sorrow, and losing three children, one after the other, the spiritual support was again established, as is so frequently the case when the need appears sorest. But we will give him his own words.

"And as we sat lonely and watched, there came a sound we had well-nigh forgotten. It was only like a bodkin tapping on the table! We recognised the old spirit-raps, and had patience with them until they grew in number and variety, and until each little one had his own distinctive rap. As we chatted at meals their raps chimed in affirmatively or negatively to what we said."

"On my way home one evening I had been reading Dr. Carpenter's theory of explanation, and as I sat down to the table, I told my wife and children what the doctor's 'dominant ideas' were. We were then almost startled by our unseen group joining in the controversy by raps. Taking up the case, I said to the invisible land, 'You seem interested, but can you prove Dr. Carpenter to be wrong?' Three distinct raps gave their affirmative reply. I now suggested that we should all lean heartily upon the table, which we did from all sides, and one of the boys sat upon it! When so, as easily as possible, the table was lifted off the ground to about the height of nine inches, first on one side and then on the other, and so kept in position (the table) for some minutes. Our conversation continued for some time intelligently, by means of raps."

About this time it was no unusual thing when I stood up to move to have the table suddenly moved completely away from me tightly to the wall. 'Vulgar!' I said, but it was an unconscious amusement to our children as they were told that our little group used our dining-room as their play room! All these phases of the phenomena, you will remember, mixed in, naturally and unthought, with daily life! On another occasion the locks of the dining-table leaf were unfastened by a single hand, and the leaf lifted up and down continuously until my wife put her hand upon the top of the lively leaf, when it was gently lifted up high under her hands and tilted on to the floor, and so left upright by the side of the table—all this in full light and presence of all."

Mr. Theobald speaks then of other forms of mediumship and of the teachings of Spiritualism which he received through them. The phenomenon of direct raps once communication he thus refers to—

"It was while sitting with the family around the table and with Mr. and Mrs. Everett we had our first communion by means of the direct spirit voices. We had commenced the sitting by reading and prayer, when we put out the light and sang in darkness. While singing the room was suffused (I am not exaggerating) with most delicious perfumes,—different kinds succeeding one another. The interesting part to us was that one of my children could then see the spirit forms and what coloured waters—Oh! she is throwing some on us, now another colour—she is an angel! These words were given to us in the room on the following day. Soon after came star-like lights, floating over the table. These could reply to questions as we put them, by opening and shutting or during about."

"Having thus become comfortable (if I may so speak) in the dark we heard a tremendous indescribable approach. It ceased by the head of the table, took up a small tube, as we ascertained by being touched by it each in turn, and then spoke. With this began my first acquaintance with the spirit of John Watt, engineer formerly, and a most intelligent spirit now. With him I have had, not two or three, but scores of conversations, some in the presence of scientific men whose names you would know. On this occasion I was too surprised to say much. I asked John Watt how he manufactured the voice out of nothing (for to me it was a voice out of darkness) and received his laughing reply! But still I was silently puzzling it out, and he saw it though I said not a word to any one, for on leaving he threw down the tube in front of me, and when we lit up the lamp I found also, just before me on the table, a piece of direct writing replying to my silent queries."

Mr. Theobald then gives one or two other conversations which took place in the presence of the Everetts. On one occasion it was interesting from little voices of the children, one after another, speaking, which they did by John Watt's help. After this sitting he looked as usual on the previously marked paper

for writing, but ascertained that there was none, put the paper in the speaking tube, turned out the lights, and left the dining for the drawing-room close by. Soon the raps came on the drawing-room table, while the friends were sitting about "or playing on all fours with baby on the hearth rug." By the raps they were told that the invisibles had put some direct writing in the other room. On going they found the piece of paper as they had left it in the table, but with this message now on it: "Unity, love, and harmony dwell here. We, a loving band, say amen." May the peace of God the All Father be with you evermore. This tiny note had been written by spirit friends after the company had all left the room, and there was no other explanation of which they could conceive.

Mr. Theobald then goes on to state that, claiming (1) that a new force had been found to exist, which we call psychics, (2) that this force was governed by intelligence which was not that of the persons present in the flesh, but of the spirits of those who were once living in our midst, and that (3) of this identity proofs are constantly forthcoming.

The discussion which followed was begun by Mr. Amos, who said he had no opportunity of opposing Spiritualism wherever it was brought forward, and he read from copious notes previously prepared, which, of course, failed to touch the facts adduced. The next speaker's remarks afforded a specimen of the materialistic sneering with which the so-called religious people receive any exposition on this subject, but with all his sneers against the material nature of the phenomena and their unimportance, he in the same breath asked for others equally material and quite as foolish. Several speakers, however, were fair in their criticism, and showed a docile interest. The only reply really given to the unanswerable facts adduced by Mr. Theobald, put into plain English, would be "You are either a fool or unworthy of credit." This is the usual one, now that "the devil" has ceased to be relied upon: but it will "have its day and come to be." Facts carefully recorded are still wanted, and these can be had in any number. Get facts admitted, and the case soon settles itself.

#### STRAY THOUGHTS ON CURRENT TOPICS.

To the Editor of "LIGHT."

SIR,—Let me congratulate you on having given to your readers in the first issue of "LIGHT" in the year 1883 such excellent subject matter. I sincerely hope that the year so auspiciously begun will gain brightness with age, and I pray that before it is numbered with the past we, the Spiritualists of the land, may be honoured for our faith, and admired for our consistency and courage. I am strongly of opinion that the past has been a time of sifting, and trial of strength and virtue, and though many have been called, but few indeed are chosen.

Our "Better Moments," by Herbert Edward Wallace, Esq., is an excellent little poem, and indicates that genius (or susceptibility to angelic teaching) is a family gift. The articles on "Theosophical Teachings," "Materialism," and "Prophetic Dreams," are remarkable, and well worth perusing, but Mr. Martin F. Tupper's "Spiritualistic Reminiscences" are, in my opinion, by far the most interesting records of preter-natural phenomena that have appeared in your pages for many a day. Then, too, the charming manner of your correspondent pleases the mind, and lulls to rest the critical and combative faculties; and though we may draw conclusions entirely opposite to those suggested by Mr. Tupper, we feel more inclined to offer other and convincing proofs of spirit-presence than to abuse him for want of spiritual discernment.

Last evening, just before "LIGHT" was placed in my hands, I was scanning the pages of one of my favourite authors, and had made a marginal note against this observation of Cicero's:—"The force of reason in disputation is to be sought after rather than authority, since the authority of the teacher is often a disadvantage to those who are willing to learn, as they refuse to use their own judgment, and rely implicitly on him whom they make choice of for a preceptor."

Having read the interesting narrative of Mr. Tupper, and reflected a few moments on the effect of such wonderful experiences on his mind, I once more turned to Cicero, and was struck with the appropriateness of the remark which I have just quoted to Mr. Tupper's case. And perhaps I may be allowed to observe that thousands of Materialists and religious are in exactly the frame of mind Mr. Tupper appears to be in. They are over-awed by authority. The Materialists, misinterpreting the teachings of Tyndall, say there is no God, nor

future life. The religiousists, misinterpreting Divine or angelic teachings, say that spiritualistic phenomena are only too true, but of the devil, devilish. Both Sadducees and Pharisees are under the blighting influence of authority, "they refuse to use their own judgment," and decline to accept the conclusions which reason imperatively demands should be made. I have, during the last six years, personally observed this infirmity of mind in scores of well-meaning intelligent men and women, and have much deplored it. I suppose people cannot well help themselves. No doubt it is a fault of organisation, an excess of caution or timidity, which disqualifies its subject from investigating facts in nature which demand for their recognition and appreciation more than ordinary courage, patience, and self-sacrifice. And at this moment there came to my mind an observation of Huxley's, in his lecture on William Harvey, the discoverer of the circulation of the blood, an observation for which I admire the man, and from my heart wish him to be remembered which is ours. After speaking with pride of the heroes of the Commonwealth and the statesmen and poets of Elizabeth's age, Eliot, Pym, Hampden, Milton, Burleigh, Strafford, Cromwell, Spencer, Shakespeare, and others, he adds, "I am of opinion that the memory of the great men of a nation is one of its most precious possessions." Yes, but how much more precious is the belief that we are daily subject to the influence of the personal presence of those men! Is it not ten thousand times more a cause for rejoicing that we have by our sides in our struggle against ignorance and prejudice the spirits of those great men, now made perfect by years of spiritual enlightenment? Reform their memory if you will, but give us the force and wisdom which springs from the interblending of kindred mentalities. And, continues Professor Huxley, "If William Harvey had been a dishonest man—I mean in the high sense of the word, a man who failed in the ideal of honesty—he would have believed what it was easiest to believe—that which he rested on the authority of his predecessors. He would not have felt that his highest duty was to know, of his own knowledge, that which he said he believed was true, and we should not have had his name as a glorious, pursued through good report and evil report, which ended in discoveries so fraught with significance for the human mind and for man." What Spiritualist cannot see that if a man like Huxley could be brought to take an interest in our movement he would become an enthusiastic disciple as he is a profound scientist? He evidently possesses a heart as well as a head, and this is sadly wanted in an age of such materialism. Surely, sir, it is as great a work to bring a man to light, to demonstrate by scientific methods the deathlessness of man, as it was to prove the circulation of the blood? And those who have toiled against oppressors, and resisted authority with an unflinching determination as was displayed by Harvey himself, are deserving of some consideration at the hands of men like Huxley and Tyndall. Depend upon it, Spiritualists who have worked in this cause in singleness of heart and purity of aim will, before many years have passed, receive the grateful appreciation of their repentant countrymen.

I wonder if it ever occurred to Professor Huxley to give serious attention to the works of his greater countryman, Sir Humphrey Davy? If so, it would be interesting to know what are his opinions on the views propounded in "The Protocols." Sir Humphrey is singularly in accord with mesmerism knowledge on the physiological aspect of Spiritualism. Some time ago, when discussing the phenomena of Spiritualism with a medical gentleman, he declared his inability to comprehend how knocks were produced and articles of furniture moved without contact with human hands. Wishing to know what I might have to contend with, I asked, "Do you believe that the spirit of man (what we Spiritualists call the man himself) survives the shock of death?" "Certainly I do," was the reply. "Then you must be a spiritual being now residing in a tabernacle of flesh?" "Granted," was the reply. "What is your weight, doctor?" "About ten stone." Then I put the question, which, so far as I have been able to discover is a question that cannot be answered outside of spiritual science—that is, outside of the knowledge we obtain within the borders of modern Spiritualism—"If, doctor, you are an ethereal being now, unmaterial, for the time being, a material body weighing about one hundred and forty pounds, how can you move this weight (the weight of your own body) any easier than the spirit body of any, Dr. William Harvey, could move a table weighing one hundred and forty pounds?" After a moment's reflection he made this reply: "Do you know I never looked upon the subject in this light before? I cannot answer you!"





Cases such as the foregoing, shew that where a certain

vidua exists, psychical influences can be as potent and dangerous as the contagion of small-pox or scarlatina. Scientific inquiry into these phenomena will be tedious and may be hopeless, but I do not think it has anything to fear. On the other hand, there is a large amount of evidence to show that Spiritualism in sport may become obsession in earnest—attaching whatever meaning we like to those forms.

W. F. PAURETT

### A PERSONAL OR IMPERSONAL GOD?

I desire to make some comment on an utterance of "M. A." (Oxon.) in a recent number of "LIGHT." I hold that writer in the highest consideration for the fairness, the candour, and the lucidity of his intellect. His calmness is judicial, and his moral nature is quite as excellent as his intellectual. Therefore it is that I was both surprised and disappointed at his attitude of apparent indifference on the great and momentous question of "A Personal or Impersonal God." It is the greatest of all the questions that can haunt or agitate the human soul.

M. A. (Oxon.) appears to me quite at sea on this question. He makes what seems to me a portentous blunder in regard to the very meaning of the word "personal." He asks, "Is the human body the highest conceivable shrine of spirit?" This question at once shows that his mind is labouring under a strange confusion. He views the word "person" as implying or involving a bodily configuration. This is, if I may say so, a rather vulgar use of that word—as when we say, "Had you any money on your person?"—making that word synonymous with "body." Now, in speaking of God as a Person, we leave that question in entire abeyance. It is all too mysterious for our comprehension. Science knows but little of God, and is too wonderful and excellent for us, we cannot attain unto it. God must be able to communicate with matter, and originate force to impel it and to sustain it, for matter is inert in its own essence, but how or in what shape or form it enters into His structure we cannot imagine. But, as I said before, this question must be wholly left. The question of personality is distinct from that. That term is here used in its scientific or metaphysical sense, which is wholly mental. When we assert that God is a Person we mean that He is an Ego—that He has a will—a conscience—and, by the nature of the case, that He has an unique existence which entirely differentiates Him from His creation, but who, in creation, reflects His glory and majesty and shines forth His moral qualities.

Again, when we say that God is Impersonal we mean that He is not an Ego, that He has no will—no moral judgment—no preference of one thing or one quality more than another—that He, or rather It—has no self-consciousness—is, in fact, not aware of His own existence. In one word, an impersonal mind is an impossible conception. We have no experience, and there is no producible instance, of an impersonal mind. Personality is at once a most mysterious yet a most familiar and intelligible idea. Each one of us has only to turn his gaze inwards, and then he will know what a "person" means. You are yourself and nobody else. You have a will and a conscience of your own, which fences you off from every other human being, you are conscious of your own existence as an unity—in a word you are an Ego. Now a God who has none of these attributes is inferior to our selves. He cannot be a Mind, a Will, or a Conscience—in truth He is no God at all. Personality is the first and last word of metaphysics, of morals, and of mind.

If there be a God, He must be a Person. There is no alternative between admitting the Divine Personality and blunk Atheism.

O. D. HAUCUTY.

[I am obliged to Mr. Haughton. It seems to me that I was undoubtedly wrong, and that he is probably right.—M. A. (Oxon.)]

### THE DOMESTIC GHOST.

There are occasionally phenomena which, with every appearance of being ascribable to natural causes, defy the most careful scientific scrutiny—a class of incidents which, belonging to houses rather than to their occupants, attain proportions too great to admit of our assigning them to the operation of any natural law to which conjecture has yet pointed its unstable finger.

It is almost unnecessary to observe that, if a perfectly spotless reputation in the matter of legendary ghosts be required, the haunted houses of England may be reckoned by the score. Very many of these have figured in the graphic pages of Mrs. Crowe, Mr. Owen, and others, and varying conclusions—with which it is not my province to interfere—have been drawn from these stirring narratives. Very many more have been wisely left to their own local fame, as deficient in the credentials needful for their admission within the pale of printed history. Of the residue I may be permitted to record a few, possessing the double characteristic of recent occurrence and direct authentication. Such was a certain little ray or spectre of light which, for many years, haunted the mansion in which the late Thomas Andrew Knight, the correspondent and associate of Sir Humphrey Davy, was born.

The appearance of this hitherto little visitor greatly disturbed the inmates of the house, who were not reassured by witnessing the repeated discomfiture of Mr. Knight's persevering attempts to discover its origin. He himself, becoming piqued in the pursuit, gave incessant chase to the mystery with all the perseverance of a true philosopher. It seemed that this domesticated *ignis fatuus* was accustomed to appear in a bedchamber on the second floor, and dance about the apartment, or remain motionless, without being apparently influenced by anything the spectators might do. In many different positions, Mr. Knight surveyed it curiously, without being able to detect any angle by which light could possibly be conveyed to that point. Few men were better qualified than he to investigate natural phenomena, and especially that class which ought to have included the luminous visitor I have described.

The lady to whom I am indebted for the next example, Mrs. Cholmeley Dering, was the sister of the gallant Colonel De Lacy Yee, slain before Sebastopol. I give the narrative almost in her own words.—

On the 14th May, 1865, she was on a visit to some friends who inhabited a large mansion near Weymouth. The house was very old, and had peculiarities of construction which—to make the story clear—must be explained. The great drawing-room upstairs was a singularly shaped apartment, having the door in one corner, and opposite to a large window opening on the balcony. On the left of this door was another, opening into a very small apartment, formerly used as an oratory. In this, a window, divided in the centre by a stone mullion, looked down at a great elevation upon a flagged courtyard. From the oratory were no means of exit save through the drawing-room. The door of the drawing-room opened on to a small landing, having the old winding stone staircase on the right, and, opposite, a wide corridor on which open all the bedrooms. A young relative of Mrs. Dering's, now Mrs. Cameron—who was also a guest in the house—being somewhat indisposed, had been reclining all the morning on the sofa in the drawing-room, and it was late in the afternoon when Mrs. Dering, going to the room, met her relative quitting it. A few words passed, when Mrs. Dering's eye was caught by the figure of a man—tall and grey-haired—slowly passing along the drawing-room towards the door of the oratory.

"I inquired," continued Mrs. Dering, in relating the story, "who was the stranger that had been with Charlotte in the room. She denied, with much surprise, that any one had entered. Conceiving, however, that she must have

been mistaken, I remained, after she had left me, where I was, fully expecting that the man I had so distinctly seen would come out. At last, losing patience, I entered the room. No one was visible. My first idea was that he was a robber, who proposed to conceal himself somewhere about the rooms, and I consequently resolved to watch him. Observing no place of concealment in the drawing-room, I went at once to the oratory, and, cautiously unlatching the door, looked in—half expecting to find myself grasped by the discovered marauder. No one was there! I then re-examined the drawing-room, without avail, and going out on the landing, but still watching the door, I called to one of the young ladies of the house, and asked her, laughingly, if she had ever seen a ghost in the house!

Never was her reply. "But you know that there is one."

"I had never heard so, but I now declared that I had certainly seen it, and but a few minutes since."

"My friend laughed, and said 'You don't mean to say you have seen the old man!'

What old man?"

"Our ghost."

"I described his appearance, and my friend, apparently much struck, proposed a still more rigid search, which we made, but with no better result than before. I am not what is called a believer in ghosts. I never before saw anything. I could not account for it, but this I did see, and, looking straight into a well-lighted room, I cannot conceive that I was the subject of any optical delusion. The face of the figure was averted, but so natural and palpable was the apparition that the last thing that occurred to me was that it might be 'a dream of the feverish brain.' That evening a party dined at the Hall. I was taken down to dinner by the rector of the parish, who, in the course of conversation, happened to remark on the antiquity of certain family seats in that part of Dorset, adding, with a smile, that more than one of these boasted the distinction of a domestic phantom."

"Even under this roof,"—he continued, but checked himself.

"A tall, grey-haired man, with a low-crowned hat, who visits the oratory!" I asked.

"You have seen it?" rejoined my neighbour, and changed the conversation.

"I subsequently became acquainted with a strange history connected with this old mansion. In Hutchin's History of Dorset, or rather in an earlier edition of that work, now exceedingly rare, it was recorded that the mansion was, in 1680, possessed by a Mr. Rickard, who, on his death-bed, requested his wife to send for the reverend rector of the parish, Mr. Bound, and to leave him alone with him. His desire performed, the dying man directed his friend's attention to the foot of the bed, and inquired, 'Do you hear what that old man says?' Mr. Bound could only look at him with amazement, but was requested to take pen and paper and write what he was about to hear. Mr. Rickard, then, with the manner of one following the dictation of another seated on the bed, proceeded as follows:

"In the year 1665, 90,000 persons will perish in London, of one disease. In the succeeding year, there will occur such a fire in London that the lead on Paul's roof will pour down like rain. On the 11th June, 1685, a person will land west of Weymouth who shall cause great bloodshed and calamity, and involve many leading families of the West in trouble and ruin. And in proof of this, though you are now thought to be in a dying state, you shall to-morrow be well enough to leave your bed, and walk on your terraces. While there, you will receive three unlooked-for visits, one from a person in Jersey, one from a gentleman from Ireland, and one from your own son, whom you believe to be abroad, and had not hoped to see again."

"On the following day the sick man was really so much better that he was able to walk on his terrace as foretold. An old friend arrived from Ireland. Another landed at Weymouth from a Jersey vessel, and finally, young Rickard, who had travelled day and night to reach his father before he died, drove hastily to the door. This extraordinary statement was signed by Mr. Rickard, and the Rev. Culbert Bound, and verified before two of the county magistrates—Colonel Giles Strongwayes (an ancestor of the Earl of Ribchester) and Colonel Coker—who was communicated to the historian by the Rev. R. Bingham, from a friend in whose family a copy of the original deposition has been carefully preserved."

The following incident was related to my sister by one of two young ladies who, with their parents, were residing in a large old mansion near Payerne, on the road from Lausanne to Berne.

Payerne was once the residence of Queen Bertha of Burgundy, whose remains yet rest in the vaults of the church she founded, and the little town played no undistinguished part in the old Catholic times. The two young ladies, daughters of the proprietor, occupied a large chamber there by way of a nursery, and one night, in 1861, both being awake and engaged in conversation, the room being very light from the moon, the elder sister suddenly beheld a figure gliding through the apartment.

It was apparently that of a monk, with the cowl thrown back, exposing one of the most fearful countenances imagination can conceive. It absolutely froze the girl's blood with horror. Unable even to utter a cry, her fascinated gaze followed the motions of the terrible visitor as he seemed to stride in the direction of her sister's bed. The latter, appearing to become suddenly conscious of the spectral presence, rose on her elbow—then, uttering a loud shriek, gathered the bed-clothes over her head. The phantom seemed to spring upon the bed, but in that act disappeared. The spell of his presence thus broken, the elder sister jumped from her bed, and, running to her companion, clasped her in her arms, sinking on her knees at the bedside. Such was the degree of horror experienced by both that they actually retained this position for four hours, without daring to trust their tongues with what they had witnessed. At length, as the slow day-light crept into the chamber, the elder forced her lips to ask, "Why did you scream?"

"Did you see him?" was the rejoinder, the speaker adding that, having closed her eyes for a moment, she opened them on a figure in a monk's frock, with a countenance like (she used a German expression denoting the Father of Evil) and thereupon sprang back shuddering into the bed. Investigation showed that this apartment had always been known by former occupants as the "Monk's Room," and that a tradition existed that a diabolical murder committed by a monk had, at one period, affixed a stigma upon the mansion which time had nearly washed away.

It may not be unworthy of remark that the name of haunted houses is most frequently and most often dwelling, often not entirely clear of ghostly imputations, even before some special event attracts to it special attention. In Germany and Switzerland, where wood is largely used in building, creaks, thumps, and concussions of every description are, particularly in edifices beginning to suffer from the infirmities incident to longevity, as plentiful as wasps in peach-trees. A curious example occurred, some years since, at Vienna, where the then British representative, Lord A. Loftus—rented a noble old palace, L.

One fine suite of rooms had been for several years disused, and, although his lordship had been rather emphatically recommended to allow them to remain so, the exigencies of a large establishment compelled their re-occupation. In a short time the German domestics began, one by one, to quit his lordship's service. Very soon, a certain amount of uneasiness commenced to reveal itself in the British element. It was known that extraordinary sounds were



















45

sketch in due course.

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of opinion that the miscellaneous sources for physical manifestations should be categorized as "unconscious" should be omitted from the list of sources of the occult.

It is pointed out that public manifestations of religious and professional conviction for the most part have been thought of as "unconscious" manifestations.

It is pointed out that public reactions, whether in the light or the dark, unless the individuals are first outside in a complete manifestation

*A Journal of Psychological, Occult, and Mystical Research.*

"Aunt! More Liza!" - *Conto*

PRICE TWO PENCE

[illegible]

## Contributed by "M. &amp; Oxon"

Lady Bloomfield's "Reminiscences" abound with stories of the supernatural, and has in the second volume one special apparition at the moment of death which may be commended to the attention of the S.P.R.

The *Journal of Science* says of "The Ghost," and "The Lady's Walk" in *Longman's Magazine*, that their appearance there is "a striking proof of a change in public taste. Forty years ago such productions would have been laughed out of countenance. Yet now far more recently than that, to turn now that combination of fear-mist and anti-scientific extravaganzas which causes some minds to shiver up, the mere suggestion of no supernatural and witch sheets ofers as some colours set on some animals, finds a place in the *Illustrated*. Surely that enlightened journal can find better use for its space. If it is not disposed to discuss altogether, its mild curves should be founded on more accurate knowledge than that shown in a recent tale.

I advise Spiritualists and all whom it may concern to read an article in the *Religio-Philosophical Journal* of January 6th, on Irving Bishop and Cumberland. These worthies have fallen out, and are abusing each other in a highly edifying manner. Bishop commences with some appropriate reflections on the character of Cumberland, and Cumberland retorts with some highly pertinent questions to Bishop. He is curious as to his antecedents, which in themselves are sufficiently curious, and he wants to know various things that I venture to predict Bishop will not throw much light upon. The editor, however, supplies some very pertinent facts about the "landed proprietor," which are very funny reading. Not less funny is it to find that Cumberland has now blossomed into the son of "a landed proprietor" in Leicestershire. The *Journal* nicely calls him the "Bateber Boy's Boy," which is nearer the mark. All this would be infinitely contemptible and beneath notice were it not that men with names and characters to lose have held commerce with these persons. They did it after warning, and it is well that they should know what they have done. I recommend them to read the *Journal* for January 6th.

It may not be amiss if I say a few words about Roustaing's "Four Gospels."<sup>78</sup> I may say at once that I do not

"The Four Gospels explained by their Writers" Edited by J. B. Reuchling. Translated by W. F. Kirby. Three volumes. Yrumer and Co. 1901.

propose to write any criticism or review of these volumes such as might pretend to be in any way adequate. I have had them for a long time in my possession, and have repeatedly tried to form a reasonable conception of their contents, and to frame some critical notice of what offers so wide a field for criticism. But in vain. The field is too vast. I cannot traverse it. The points of interesting appropriation which I might discuss are too numerous, and too dry and unpayable for practical and useful disquisition. And the radical divergence between my own beliefs (which I by no means hold dogmatically, and which I assuredly do not wish to obtrude) and the opinions put forward in this book is such that any review of mine would be a mere statement of a general and particular disagreement with most statements therein contained, where they are anything more than speculations which it is equally impossible either to deny or to affirm. When "Matthew, Mark, Luke, and John, assisted by the rest of the Apostles," and occasionally by other not less exalted personages, address some 1,000 acres of explication of the Gospels in the light of the *Evangelium per se ipsum*, and when I am entirely unable to acquiesce in most of the fundamental assumptions contained in those pages, I find myself unable to do more than wonder whether after all this band of Apostles and Evangelists had anything to do with what seems so different from their original teaching. As I ponder I feel convinced that the use of these great names—a familiar device of a certain order of spirits to attract an attention which they would otherwise fail to secure—is a pretence, and I feel relieved that I am no longer under the necessity of rejecting the teaching of such exalted personages. Since I must disagree with M. Roustan I am glad to think that his sentiments are not demonstrated to be those of the holy men whose names are used.

I wish to express no opinion on the philosophical system of which M. Roustaing is the most advanced exponent. It is one which numbers its adherents on the Continent of Europe by thousands, and among these are many for whose judgment I entertain a high respect. There are also points of affinity between it and some other systems which are mutually confirmatory. We shall probably have to wait some time yet before we get a body of philosophy which is not overlaid with erroneous conceptions and fantastic theories. The account M. Roustaing gives of the way in which he obtained these new Gospels is singularly frank and explicit. I venture on an imperfect summary.

M. Roustaing practised at the bar in his native town of Bordeaux where, after thirty years, he gained a "free and independent position." In 1861 his attention was first directed to Spiritualism by an eminent physician of his native town. With a mind laudably free from prejudice he put aside his natural incredulity (so successfully, indeed, that it never recurred) and set himself to "a careful perusal of the works of Allan Kardec," with the result of "bringing home to his mind, more forcibly than ever before, the sense of the vastness of the universe, and the density of our ignorance of our relations" with the unseen world. This was something to gain, though the method of acquiring it was strange. But this was not enough. "I next (he tells us) reviewed







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## TO THE EDITOR

Reports of the progress of the work of the Society for Psychical Research, and of the results of its investigations, are published in the "LIGHT" and "THE C.A.S." and are sent to all members of the Society free of charge. The "LIGHT" is published weekly, and the "C.A.S." is published monthly. The "LIGHT" is published by the Society for Psychical Research, and the "C.A.S." is published by the Central Association of Spiritualists.

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## THE S. P. R. AND THE C. A. S.

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A correspondent asks, "What is the distinction between the Society for Psychical Research and the Central Association of Spiritualists?" and also inquires whether there is a antagonism between the two bodies. To those who are acquainted with all the facts the distinction is obvious enough, to others it may not be altogether so apparent. It will, however, very readily be seen if a little consideration be given to the S. P. R. and the C. A. S. methods of procedure.

Taking nothing for granted, and for all practical purposes ignoring the results of previous inquiries, the S. P. R. started afresh on the path of research, resolved to put to the most rigid scientific tests—as far as the application of such tests is possible—every so-called psychical phenomenon, as it came under the notice of its members. What is popularly known as thought-reading, for instance—about which Spiritualists have made up their minds conclusively years ago, from large experience and the most abundant evidences of its truth—the S. P. R. assumed as unproven, their purpose being, if the facts were as alleged, to demonstrate them in such a way that no honest mind that cared to know could find plausible excuse for disbelief. And they have done this work exhaustively and well. No candid seeker for truth can any longer doubt. The S. P. R. have met the scientific sceptic by scientific methods.

And they will do so in other departments of psychical research. Of course we can say nothing about the special directions in which they are now engaged. They choose, as they are wise in doing, their own times and methods of making known the results of their inquiries. But Spiritualists cannot doubt what the end will be—they cannot doubt that, as time goes on, the S. P. R. will afford as clear and unquestionable proofs of clairvoyance, of spirit writing, of spiritual appearances, and of the various forms of physical phenomena as they have so successfully afforded of thought-reading. But meanwhile there is a sharp line of distinction between the S. P. R. and the Central Association of Spiritualists. The Spiritualists have a settled faith—nay, more, a certain knowledge—in regard to facts about which the S. P. R. would not yet profess to have any knowledge whatever. The S. P. R. are busy with phenomena only, seeking evidence of their existence, but not yet hazarding even a hint of their spiritual origin. To them the idea of spirit-communication, of sweet converse with dear departed friends—so precious to Spiritualists—has no present interest. We speak of them, of course, as a Society—not of individual members. As a Society they are studying the mere bones and muscles, and have not yet penetrated to the heart and soul. As a Society, they cannot yet call themselves Spiritualists. As a Society,

they will, as their proofs accumulate, in all probability become—first, "Spiritualists without the spirits,"—and ultimately very like other Spiritualists, with the added satisfaction that in reaching that position they have made good every step in their path as they went along, and have, by their cautious conduct, induced many noble and clever men and women to tread the same way with them.

Is there any antagonism between the two bodies? After what we have said we think our correspondent will see that there certainly ought not to be, and we have also the pleasure of giving him the assurance that there is not. The Spiritualists are confident that the S. P. R. are doing a most useful work, and that, sooner or later, this work will bring a large accession to the Spiritualist ranks, and so there can be no room for jealousy. It is true that some members of the C. A. S. as mentioned in the report of the Council to the annual meeting, held on Tuesday last, have left the Association, having connected themselves with the S. P. R. Of course this accession, although, fortunately, but a small one, is very much to be regretted, and we cannot but think that those who have adopted such a course have been true neither to themselves nor to the cause which they should have at heart. The S. P. R. should be assisted by Spiritualists in every possible way, but not at the expense of any association which more correctly represents their professed faith. It is due to the self-denying labours of Spiritualist associations during many years of obloquy and reproach that the ground has been sufficiently cleared for the operations of the S. P. R., and Spiritualists should bear in mind that the C. A. S. and similar organisations have still the first claim on their support, and have yet before them a large amount of useful work which can only be accomplished by a continuance of the help and sympathy of friends. Spiritualists who become deserters at a time when their assistance is most needed will, sooner or later, look back upon their want of fidelity with sorrow, perhaps with shame and self-reproach.

## A PERSONAL OR IMPERSONAL GOD?

I am glad to notice the admission of "M.A. (Oxon.)" and Mr Penny to the truth of the Divine Personality. But some comment is required on the strictures of three other correspondents. Mr Desmond Fitzgerald dares it "equally impossible to regard the Supreme Intelligence as a person or as an impersonal principle." I may ask, if He is neither personal nor impersonal, what is He, then? Is He half-and-half, a sort of go-between, neither fully self-conscious nor yet unconscious? Is He, like Richard III.,

into this breathing world not half made up?"

Now what strikes me in our universe is that everything is positive and defined. The vague and indefinite pertains to our thoughts, not to the things or persons themselves. Each one of us is a whole personality, and thereby possesses a commanding advantage, but God, it appears, has a misty, undefined existence, "not wholly outside of any existent being or thing, and yet not identical with them," partly belonging to them and partly not. I cannot acquiesce in this nobility. If it be so, we have an immense advantage over the Supreme Being. I have ventured to write "Supreme Being," but Mr Fitzgerald says "Intelligence." Are we to think of the Supreme, then, as a mere all-embracing intellect, but without moral attributes? If it be so, then our superiority to Him is even more decided. Such a Being deserves our deepest compassion.

I next come to Miss Arundale. She requires some further elucidation of my meaning when I wrote: "God must be able to communicate with matter." It must be so unless God is devoid of a great power and advantage which we possess. We manipulate matter in a thousand ways, and, as Goethe says, thereby almost make "a second nature" of things. We "originate force to impel and sustain it." With a mere thought we set nervous and electrical currents at work which set our own bodies in motion and thrill through them. We make an absolutely new beginning by our mere will, as when we say, "I will get up and dress." This is not a physical sequence, it is a physical fact consequent solely on a fiat of the will. Is it,

then, an undue familiarity to presume that the Almighty can "communicate with matter and originate force to impel and sustain it"? If He cannot, then is He in a pitiable condition—to survey the worlds of matter, and yet to be absolutely powerless over them. We can combine forces, and thus modify and change our external condition. He cannot. He is all-mind, but with no executive power. He is in the condition which Thucydides describes as "the most hateful grief of all, to have many thoughts and desires, but to have no power to realise them."

I further said, "Matter is inert in its own essence." Well, I do not stand upon a word; "essence" may be incorrect. What I meant was, that matter is in itself inert and at rest until an external force sets it in motion. I believe Newton sustains that proposition. Miss Arundale refers us to the "atoms," and asks, "Are not all atoms the effect of the correlation of two great forces acting as it were one? Is not force itself but the outward expression of the interior essence? How, then, can effect be independent of cause, so as to require the origination of that cause to impel and sustain it?"

I may, in turn, remark—the atoms being "an effect" the effect of the correlation of two great forces, how came these two forces first to exist, and then to be correlated? An answer necessary to give with the clearest possible and strictly scientific atoms, vibrating to and fro in space, and in a second. Miss Arundale seems to think that no external force is required for all this, but that the atoms eternally gyrate by their inherent energy and interior essence. Tyndall, however, would inform her that it is the ether waves impinging on the molecules of bodies which agitate their constituent atoms, and which make them capable of tremors equal in rapidity to those of light and radiant heat.

Not to intrude too much on your space, I would refer your correspondent to the remarks of Tat and Balfour Stewart on the use of the term "force"—"the modern abuse of which would be outrageous under the name and to common sense"—and Miss Arundale seems to be guilty of it.

I crave a little more space to reply to "C.C.M." If it were a question of "holism" I should not presume to differ from him for those queer expositions are to him "familiar as his garter." But I unfeignedly thank him for his translation of Zöllner, and highly value his co-operation in our cause. He remarks "Even if we admit that the One Being must be perfectly self-conscious. He seems, then, to think it more probable that He is only dimly self-conscious, not quite sure whether He is alive or not. Now, as we are perfectly self-conscious, the 'many' beings have a great superiority over the 'One Being' who lives in the mist, and hardly realises what and where He is. He then exclaims, 'Consciousness is not being, is not even being, it is phenomenon only.' Indeed! I thought that consciousness was buried out of sight, and that we were but mere effects that it is, in short, the exact opposite of the phenomenon. However, if it be phenomenal, it can only be so in the sense that everything whatsoever, whether in the universe of mind or of matter, is phenomenal, that the whole is a fleeting phantasmagoria, that the universe is all 'outdoors,' that there is nothing to be seen or felt, that it is a house of cards that all can blow away at any time, that the whole is phenomenal as an eternal 'What is?'"

I humbly beg to dissent from such philosophy.

G. D. HAYDON.

27, Queen's Terrace, Southampton

## THE S. P. R. AND THE C. A. S.

To the Editor of "Light"

SIR,—I was at the first meeting, held at Great Russell Street, when Professor Barrett proposed the establishment of the Society now known as the Society for Psychical Research, and if I did not misunderstand him, he then stated that he was indebted to yourself for the suggestion. This being so, it occurs to me that you will be in a position to answer a question, a reply to which I think would be acceptable to others as well as to myself—viz., "What is the distinction between the S. P. R. and the Central Association of Spiritualists, and is there any antagonism between the two bodies?"

Hoping you will not consider this as needlessly troubling you, I am, yours faithfully,

A. STUBBS

Discontent is only a new name for the non-possession of that, the possession of which would not make us happy.

## DIRECT SPIRIT DRAWING.

A séance was held at my residence, Rose Villa, Church End, Finchley, N., on the evening of the 4th of January last, the circle consisting of my wife, two sons, two daughters, and myself, with Mr W. E. as medium. We sat in the dark and had long conversations with spirits, who spoke with the voices of the dead. In the course of the sitting one of them asked, "Have you any private note-paper with printed heading?" I replied that he would find some in the Davenport. Immediately afterwards we heard several strong pulsations at a side drawer in the Davenport. This drawer goes very stiffly and we knew exactly what was being done by the noise made by the drawer in being pulled out. The spirit had, in fact, gone to the particular drawer in which my stock of note-paper is kept. Some quires of the paper were at once thrown on the table, and I was immediately handed a note on one or three seconds—requested by the spirit to light up. Having done so, we found on a piece of the paper a message of about eighty words, well and distinctly written in pencil. As soon as this had been read I put out the light again, and had scarcely done so when light was once more called for. As nearly as I can judge, not more than three seconds had elapsed, but in that space of time a small sheet of paper, which a facsimile is given below, had been executed on another sheet of my private note-paper.



The roses told us that the sketch might be taken as a general "representation," though not exactly a likeness, of my daughter Kathleen, who has now been about ten years in the other life. I should add that the medium sat between myself and my wife, and that we knew that he did not move from his seat during the séance. E.D.R.

THE LATE TRACHT OF VEXER curiously proved the accurate calculations of the ancient makers of that famous horological curiosity, the Strasbourg clock. A few days before the transit, the American Register tells us, visitors to the Cathedral inspecting the planetarium attached to the clock, noticed that one of the small gilt balls representing Venus was gradually moving towards a point between the sun and the earth, and on the day of the passage the ball stood exactly between them. Old Conrad Danyel, the Strasbourg mathematician, superintended the manufacture of the clock and its accompanying planetarium, sometime between 1571-4, the dates differing according to various authorities, and it is interesting to note that after three hundred years of existence, the clock faithfully fulfils the calculations of its dead inventor.—Graphic.



## THE BARBY GHOST.

It was the opinion of Athanasius and others that souls, once delivered from the burden of the flesh, held no further communion with mortality, and many may recall the remark of St. Augustine—that, if souls ever re-visited the friends and haunts of their mortal being, he was assured that his mother, Monica, who had followed him by land and sea, would have revealed herself to him—so greatly beloved—in order to inform him of what she had learned in her present state, and advise him in his hard conflict. On the other hand, it was a widely-accepted tenet of gloomy faith, that the immaterial part was frequently seen hovering near the spot where the gross and crustaceous body lies, waiting until the altar should be accorded the rites of sepulture, or until some crime should be revealed and expiated. Among the supporters of this opinion was Origen, who considered that the disembodied spirit might be permitted to wander within certain prescribed limits, until some especial purpose were fulfilled.

It must be confessed that, except by means of lowering this view, or by supposing that the spirits of the departed were permitted to personate the departed, it would be difficult to suggest any rational explanation of a phenomenon which has been familiar to the thoughts of every successive generation since man's history was written. There is a certain countenance in the idea, which commends it to the inquirer, and gives to the most trustworthy evidence which establishes the occurrence of this class of incident, its greatest value.

Some years ago, in a letter from Sir Charles Isham, of Lamport Hall, Northampton, the writer remarked, *per parenthesin*, that an incident had occurred—was, indeed, still occurring in the neighbourhood, so strange, yet so in accordance with the marvellous to the spot. Not many weeks later, an opportunity offered by a slight deviation from a journey I had to make to the neighbourhood of Coventry—to comply with my correspondent's implied suggestion.

The pretty, sequestered village of Barby is situated a few miles from Rugby, and consists only of a few small dwellings of the lower class, the inhabitants of which appeared both clean, sober, and intelligent, with manners that might have done honour to a more polished community. In this village died, March the 3rd, 1831, a Mrs. Knebb, aged sixty. Born and bred in the place, she had married, late in life, a person of some means, who, dying, left her in easy circumstances for one of her condition, the cottage in which she resided forming a portion of her property. She was, however, of a singularly peevish disposition, contenting to the utmost her means of subsistence, and denying herself even the necessities of life, to such an extent as to bring on the illness of which she subsequently died. During this illness she was supplied with all she needed by her nephew, Mr. Hart, a farmer, and was nursed by two neighbours, Mrs. Holding and Mrs. Griffin. Her habits retained such hold upon her that she, on one occasion, pretending to be penniless, went Mrs. Holding to beg for sixpence to purchase brandy. As her end approached, she evinced no mental disquietude, but, when turned in her bed by her two attendants, expressed an opinion that she should not survive the night, adding that she trusted it would prove so, and that before another she would be in Paradise. She died, in effect, that night, having a short time before left everything she possessed, by will, with the executorship, to her nephew Hart.

Before proceeding to the extraordinary part of the narrative, I may be allowed to state that I visited Barby fully prepared to find that what I might learn or witness there would not, when sifted, reward me for even the slight divergences I had made from my original route. Knowing

nothing whatever of the locality or its inhabitants, it was by no means an easy task to get fairly on the track of this phenomenon, whatever it was, that had troubled the peace of this quiet spot. Fortune, however, favoured me. Entering into conversation with an intelligent native who was leaning on a gate, I remarked, casually, that I supposed the little hamlet, pretty as it was, lying so far aloof from the main roads, had few visitors.

"More'n common lately," said the young farmer, with a grin.

"Ah, how was that?" I asked. "You ain't the first gentleman as has come since Mrs. Knebb died."

"Who upon earth is Mrs. Knebb, and why should my coming have anything to do with that lady?"

"Oh, I thought as you was going to ask to be shown her cottage. Many does."

"What happened there?"

My rustic friend at once commenced the story the beginning of which has been already told—and continued, in substance, as follows:—

One month after the funeral of the deceased Mrs. Knebb, Mr. Holding and her uncle, who occupied the cottage adjoining Mrs. Knebb's (which had been closed), were alarmed by loud thumps (dealt upon the partition wall, slamming of doors, and movements of furniture violently thrown about. This last circumstance seemed the more extraordinary, inasmuch as every movable had been taken off the premises. Mrs. Holding's uncle, on entering the house, found all quiet, and as it had been left. These noises occurred nightly, generally commencing about two o'clock in the morning (the time of the old woman's death), but sometimes earlier, and caused the neighbouring family so much alarm that, as Mrs. Holding declared, they could never bear to go to bed till eleven—an unheard-of dissipation in Barby—in the hope that, when they did return, fatigue might enable them to sleep through it all. One night, however, the disturbance was so great that Mrs. Holding could bear it no longer, and, hastily dressing, went out in search of her uncle, who was absent. That gentleman was found at the Black Bull, but the only remark he made, as they walked home, was—

"Well, my girl, I do believe there's our Miss Knebb come back!"

On the 9th of April the family of a respectable lawyer named Accleton, tempted by the low rent, came into the disturbed house.

Perhaps, remarked my companion, at this point of the story, "you would like to see Mrs. Accleton yourself, sir, that's her cottage near by."

I assented, and we found that lady at home, and perfectly ready to communicate her ghostly experiences. She told me that she occupied the bedroom in which the old woman died. It was a lofty and commodious apartment, having in the ceiling a small trap-door, giving access to a sort of loft among the rafters. Accleton was much from home, but the eldest child, a girl of ten, slept in a small bed in a corner, about three paces from her mother. On one occasion, soon after they had entered, Mrs. Accleton was awakened, about two in the morning, by a tremendous crash in the room below. Thinking it was her husband, who had gone to Hilmorton feast, she called out—"Oh, so you've got back, at last, I can hear!" No answer was returned, but the noises were renewed, at intervals, until seven o'clock, when the husband returned. Similar sounds were now heard almost every night, but nothing was seen until, one night—or, rather, morning—about two, the elder Accletons were aroused by loud shrieks from the child.

"Mother, mother!" cried the girl, "there's a woman standing by my bed, a-shaking her head at me! What do she want?"

The parents saw nothing, but the child continuing to cry, Accleton got up and approached the bed, saying "Nonsense, nonsense, girl! It's only your mother's cap and gown!" This was said merely to pacify her, but it had no effect, the child reiterating her story, and adding that the woman wore a mottled gown, unlike her mother's, and a white cap, and was very tall. The deceased woman, Mrs. Knebb, was five feet eleven inches in height. All was now quiet till about four, when the girl, who had been lying with her face to the wall, shrieked out again, in an agony of terror.

"Mother, mother, here's that woman again!"

She was sitting at the window, and Accleton, having turned the corner of the sheet over her face. The apparition was seen by the little girl in all seven times, and her health, the mother assured us, had been seriously injured by the nervous shock, though the girl, who had been a youth on her side, she trusted that she would soon be well.

The small acer was a pretty, blue-eyed, intelligent child, with a frank infantine manner, the reverse of cunning. She told me that the spectre came with a low laughing or singing voice, which awoke her. It was made visible by a "brown light" which seemed to surround her, stood erect with folded hands, and gazed at her in a bold firm manner.

Up to this time, some degree of incredulity existed among the neighbours as to the child's statement—a feeling never partaken by her parents. But all doubts were soon to be set at rest. Mrs. Accleton, whose mother was sleeping with her in the absence of her husband, was awakened one morning by a sudden light in the room. In an instant, the face of the spectral presence crossed her mind, and she at first closed her eyes, but, regaining courage—"I said to myself," she related, "the Lord's will be done I never did her any harm." With that, I lifted my head from the pillow, and there she stood, at the bed's foot, and 'set' me as firm and proud as if she was alive. I looked at her full five minutes. Then I spoke to mother, who was awake, and told her there was Mrs. Knebb. But all she said was, 'Lord help us! don't see it,' and pulled the clothes over her head.

Mrs. Accleton had previously declared her intention to address the spirit should it appear, but her courage proved unequal to this, although, she added, it moved towards her with a gentle, appealing manner, and even slightly touched the bolster, as though inviting her to speak. The form and face were only visible in a misty light. It was, beyond question, the presentment of the deceased woman.

The next witness to whom my guide introduced me was a Mrs. Radburn—a determined-looking dame of about threescore, who had enjoyed the dangerous honour of partaking Mrs. Accleton's couch, and had been aroused one night by a pressure on her elbow. The room was so light that, mistaking it for dawn, she prepared to rise, when a clock struck two, and in the same instant she became aware of the spectral presence. It stood between her and the window. "Patches of light" were about the room, as it went "flustering" through the chamber. All the witnesses alluded to conversations of some description, which invariably accompanied the spectre.

A very well-mannered and intelligent woman, Mrs. Griffin, who had nursed the deceased and performed the last offices to the dead, was roused at the usual hour, by the same cause. With more nerve and self-possession than her neighbours, she, though conscious of the presence of the unearthly visitor, determined to baulk it.

"I 'steered' my eyes through the room, sir, and said, 'My old wench, you shan't know I'm seeing of you.'"

The phantom, however, or curiosity—or both—exercised some compulsory power, and Mrs. Griffin did gaze at the spectre, which looked "bold and impudent," and wore a dark mottled gown and white cap, in which she had been

dressed for the grave. Streams of brownish light proceeded from her seemed to curve themselves towards that portion of the ceiling where the trap-door was situated.

Now, the circumstance of these brown rays always pointing in one direction, coupled with certain conjectures engendered by the deceased's miserly ways, seems to have elicited a suggestion that "something" (money, peradventure) might be concealed in the loft before-mentioned, and an appeal was at length made to the nephew and executor, Mr. Hart, to permit a search. That gentleman himself proceeded to the house, and, assisted by Mrs. Accleton, who lent the ladder by which he reached the trap, crept into the loft. It was totally dark, and the candle he used was blown out by the eddying draughts before he reached the inner recesses. Suddenly, he called out that he had found a parcel, and flung down into the room a bundle of old deeds. Another minute and he cried out again, and hastily descended, carrying a large bag, secured with twine, and covered with dust and cobwebs. On opening it notes and gold were found to a considerable amount. On being asked if he did not seem astonished or elated at such a discovery, Mrs. Accleton replied that he displayed much agitation, shed tears, and said that "now he trusted the poor soul would rest in peace."

His hope was not immediately fulfilled. On the fourth day after the discovery just related, the houses re-commenced their usual life. Mr. Hart now proceeded to examine more closely the affairs of his relative, when certain debts were disclosed still existing against her estate. These were scrupulously discharged, after which (the "dead year," as Mrs. Radburn called it, being up) all disturbances ceased.

Such are the facts of the Barby ghost, detailed, by those questioned, with all appearance of sincerity and good faith. They were undoubtedly respectable, and seemingly religious persons, impressed with a deep reverence for things Divine. It may have been fancy, still the idea crossed my mind at the wonderful visitation to which these poor people believed themselves to have been subjected, had had the effect of somewhat refining their coarse natures, and imparting to their language and manner a degree of dignity not usually characteristic of their class in life.

On taking my leave of them I inquired whether the reverend rector of Barby had not expressed doubts of the story.

"Yes, yes, sir," was the prompt reply. "Sir G. may think so, and say so; but seeing a believing, and twenty good gentlemen, like himself, could not convince us four sane persons against the evidence of our own natural senses. Mr. G. has not seen what we saw."

ELIZA BRIDGES.

# "THE HIMALAYAN SONGS"

With Editor of the

"The Himalayan Songs" is a collection of poems which would not be possible for the "Brethren" to communicate their full knowledge to the world, because the world cannot yet "bear" it. It is still in the period of "bliss and hush" when forms of religion are more thought of than religion itself.

Did they (the Brethren) attempt to impart their knowledge it would be utterly misunderstood—looked on as blasphemy and the ravings of madmen, and do more harm than good. Its possession (which word here includes assimilation) leads to the absolutely "Christ-like" life, which is not necessarily one which blazes itself before the world.

The true "secret of Holiness" is incommunicable, and must be acquired by each man for himself. The only thing that can be done for him is to point out the way. That way is the development of the Divine spirit within us—the "At-one-ment" on every plane, physical, intellectual, moral, and spiritual. Let him that would learn "try without ceasing."

Bath, January 28th, 1883.

H. M.

## OBITUARY

On January 21st, at 33, Avenue de Segur, Paris, Madame Rivaz (widow of the late Allan Rivaz), aged 88 years.

By the time the fall he became a Spiritualist and one of the





of that request is regrettable, but not very surprising to one who has experienced the difficulty of getting at real facts in these cases.

Another record of healing is furnished in a pamphlet called "The Healing of Sickness by Scriptural Means." By Karl Andreas. The method adopted by him is to follow, with all the minute precision with which a medical prescription should be treated, the passage in the Epistle of St. James (v. 14-16) which orders anointing with oil by the elders of the church, and the prayer of faith that "the Lord may raise" the sick man up. He demands from the sick person unquestioning faith in the claims made, and belief in the possibility of the miracle of healing in response to prayer. He requires a literal following of the Apostolic directions, and regards "personal holiness" in the "Elder" as essential. It is not pretended that any virtue resides in him or her, nor any efficacy in the oil. To the writer's simple faith it seems enough that these means were once prescribed, and that a promise is attached to their employment. "Any deviation from that passage, in word or deed, or ministering in unbelief, will cause disappointment, as experience has shown." In the unbelief of persons present in the sick room, and whom mere curiosity brings there, will counteract the power of prayer, partly or wholly, the prayer of faith. "This is the case," and one remembers that our Lord when He healed Jairus' daughter, "suffered no one to follow Him save Peter, James, and John," and that "because of their unbelief His mighty works" were once frustrated.

Of the cases recorded, most are not such as are valuable for scientific purposes, or can be adduced as good evidence. But some are very remarkable. I quote one which should be glad to know if Dr. C. is still alive, and can personally confirm the statements made in the subjoined narrative, which I give in Mr. Andreas's own words:—

"The wife of a medical gentleman, Dr. C., residing in London, had, through neuralgia and rheumatic fever, both her legs and three fingers of the right hand paralyzed, so that she could not put one foot before the other, and her right hand was wholly shut. In this state she had been for upwards of four months. After all medical means possible had been tried, but all to no purpose, her husband wrote to me asking me to come and pray for her. I went there one evening of the first week in February last, and after I had explained the whole and encouraged her faith, I prayed over her with laying on of hands and anointing with oil with the words, 'Jesus of Nazareth maketh thee whole.' Being done, I asked the lady if she thought that my words were true. She answered, 'I think so, just wait a moment, and I try to get up.' When assisted by her husband and myself she got up from her couch, and setting one foot before the other, she walked round the room. When her daughter came in she walked once more round the room, and said, 'to give another witness for Christ.' Having done this, she lay down again on her couch, the lady said to me, 'Now, Mr. Andreas, I can shake hands with you, which before I could not do with my right hand,' upon which she shook hands several times with the once wholly clasped right hand, which now had opened. Dr. C. said now to me, 'As a medical man I can assure you that no power upon earth could have enabled my wife to put one foot before the other, for when one of the cleverest physicians in Gray's Inn Hospital was yesterday here, who is one of the greatest medical men in all London, we tried her, but it was impossible, and he proposed an experiment, for her to go for six months through an arsenic-cure, but,' added Dr. C., 'no medical skill upon the face of the earth could effect what you have been the means in God's hand of effecting, and I only just now got this cough for her, thinking that she would spend her remaining days upon it,' and he continued saying, 'Only two days ago I cut the nails of her right hand, and I had to get the scissors under to get to them, but now you see that hand is quite open, and she can almost straighten it.' A few days after, when I paid a second visit to pray for this lady, she was sitting in a chair close to the table, and holding with those once wholly paralyzed fingers of the right hand a small stocking-needle, she was mending her husband's stockings, of which she

had a regular pile before her. After that I prayed once more with her, which makes three times altogether, and on asking, as I was going to leave, when I should call again, Dr. C. said, 'Oh, Mr. Andreas, I'll send you a note, perhaps in a week or so, to say when we want you again, but you should come and not fail us at home,' but since that day I have neither seen nor heard anything of them, and of course I have not been, as it is scriptural to be called. Indirectly I have, that is through other people, received tidings that she is going on prosperously and improving fast, and from others I heard how this lady takes out-of-door exercise."

M. A. (Oxox.)

#### A SOLICITOR PLEADS FOR CANDID INQUIRY

From the "Whitehall Review"

With reference to an article on Spiritualism which appeared in one of the recent numbers of the *Whitehall Review*, a cool, clear-headed country solicitor in large practice writes us as follows:—"There is perhaps no one who is less superstitious than myself, but after giving the subject very full and careful consideration I am satisfied that a body of evidence exists amply sufficient to establish the existence of certain most extraordinary phenomena, not only outside of the present ordinary experience of mankind, but I may say apposed to it. This being so, it appears to me that a case has been made out for a calm, philosophical, and scientific investigation of the facts. It is of course hopeless to expect this from ordinary mortals. The way mankind has always proceeded, and I presume, always will proceed, is this: At the various points of their course from barbarism up to their present state of comparative enlightenment they have always assumed that they were fully acquainted with the whole nature, laws and forces by which the universe is sustained, and whenever any one discovered a new law or force which was vehemently denied. In bygone times such discoverers probably suffered martyrdom at the hands of the Church, and in more modern times they have been howled down both by the public and the press (which latter usually writes with the pen and every term of reproach and opprobrium applied to them). When Newton discovered the law of gravitation he was told it was a lie, when Galileo insisted that the earth turned round he was thrown into prison, and narrowly escaped with his life, when Franklin informed the Royal Society of England that he had discovered electricity from the clouds, a number of his associates were so violently opposed to him that they refused to receive his communication. When Harvey discovered the circulation of the blood, not only the public but his professional brethren laughed at him, and called him a quack, and last, though not least, when Darwin, twenty-five years ago, published his 'Origin of Species,' a storm of abuse was hurled at his head which it is pitiful to think of, and there was no man under heaven had enough for him. But before he died it was found that he had discovered a key which unlocked the secrets of the universe, and the same nation which had so abused him while he lived hailed him when he died as one of their greatest prophets. Spiritualism is just passing through the ordinary course. The mob and the press are howling it down, but, howl as they like, it cannot be put down if, as I believe, there is truth at the bottom of it. I can see clearly that the facts are working their way, and whatever truth there is in Spiritualism must be recognized in time. But it is a most abstruse and difficult subject to investigate, more especially as for worldly purposes it is so often mixed up with deception and fraud. The only way to get at the truth is to collect the facts as far as possible and then sift them. In the beginning of all new sciences it must be expected that in endeavouring to do this a large amount of chaff and rubbish will be got with only a few grains of truth mixed up in it. This was the case, in the past, especially with electricity, but, by proceeding with regard to it precisely as the Psychological Society are now doing with regard to the extraordinary phenomena called Spiritualism, we see what magnificent results have been obtained. The true position now to take up is to maintain that there is a sufficient amount of evidence to prove certain extraordinary mental phenomena, and, that being so, the whole facts ought to be fearlessly and scientifically investigated like any other branch of science. This is the way in which our whole knowledge of the laws of nature—say, our whole scientific knowledge—has been obtained, and there can be no reason why this method should not be followed in this as in other cases."

He who is indifferent to praise is generally dead to shame.

#### THE DOCTRINE OF "SHELLS."

To the Editor of "LIGHT."

SIR,—As this is a question of extreme importance, practically no less than philosophically, and we have been largely referred to in the discussion of it in your columns, and our teaching impugned, we shall be much obliged if you will allow us to supplement "C.C.M.'s" able exposition of the Theosophical doctrine concerning it by some remarks tending to elucidate it yet more fully.

For the attainment of a sound conclusion upon any subject, it is indispensable that there be, first, sound premises, and secondly, sound reasoning from those premises. For, however excellent in itself may be the superstructure constituted by the latter, it can have no stability unless the former also be secure. It is the second only of these conditions which has been fulfilled by the Hon. Roden Noel. He has reasoned correctly from his premises; but those premises are in themselves defective. Hence, notwithstanding the knowledge and skill displayed in his superstructure, it lacks that first condition of stability—a firm foundation.

The consequences of this characteristic of Mr. Noel's treatment of the subject are, even to his own position, disastrous in the extreme. Not only does he deprive of their only possible explanation some of the principal and most incontestable facts of spiritual cognition; but, even while seeking to uphold the current orthodox presentations of the doctrine of the Trinity, the Logos, and Creation, he, in denying the possibility of differentiation of the Ego, and ignoring the differentiation of Substance, makes the Trinity, the Logos, and the Universe, one and all alike impossible.

This assumption—no fatal—of the indivisibility of the Ego, has its root in a misconception of the nature of the Substance and the nature of the entity concerned. Mr. Noel not only treats as simple that which is complex, but, in likening the astral envelope, or "Shell," to a material fabric, such as a coat, and arguing that the former is, when separated from its central Ego, as devoid of consciousness as the latter, he compares things which differ so essentially as to have between them no point of similitude, and which are, therefore, incapable of comparison, namely, living, conscious Substance with lifeless, manufactured stuff.

The following account of the nature and constitution of the individual system will render the Theosophical position clearly intelligible. Taking it for granted that those of your readers who are sufficiently interested in the question to follow this discussion, have already made themselves familiar with "The Perfect Way," we shall refrain from repeating what we have there said respecting the fourfoldness of the constitution of Existence, and come at once to the question of the nature and mode of distribution of Consciousness.

Remembering that Spirit is Consciousness, and that, therefore, all differentiations of Spirit—the material, the astral, and the psychic—are modes of Consciousness, originally proceeding from and indelibly permeated by Spirit—it becomes obvious that the consciousness of the Ego of any individual system exists in the sum total of the consciousness of all its individual particles, and, though single, is the resultant of the innumerable minute individual personalities which, bound harmoniously together, compose the system.

The consciousness of the Ego thus resulting depends, necessarily, both in quantity and quality, upon the character and condition of the constituent elements of its system. Consciousness, therefore, is not so much a Thing as a Condition, as the following illustration will show. Let us imagine an incandescent globe, consisting of several concentric spheres or zones, each zone of course containing all those which are nearer to the centre than itself. Of this fiery ball the radiant point, or heart, occupies and constitutes the innermost and central zone, and each successive zone constitutes a circumferential halo more or less intense according to its proximity to, or remoteness from, the radiant point. But each such zone is secondary and derived only, and is not in itself a source of luminous radiation.

This illustration applies alike to Macrocosm and to Microcosm. In the human kingdom the interior zone, which immediately contains the radiant point, the Divine Spirit, and is Nucleus to the Nadis, is the Soul, Psyche. And by this one indivisible effulgence the successive zones are illuminated in unbroken continuity, but the source of this effulgence is not in them. As his radiant point is the Divine spark, or spiritual Ego, so the effulgence is Consciousness. And inasmuch as Spirit is Con-

sciousness, and Consciousness is manifold, and all things are modes and manifestations of it, the Ego, though One, comprehends in its Unity many personalities. Were it not so, there could be no Universe, no Man, but only one point of Light, spreading no rays—a thing against reason and altogether impossible, since it is the very nature of light to be radiant, that is, to emit itself.

Similarly, in the human system, Consciousness emits Consciousness, and transmits it first to the astral, and last to the material man. First, that is, to the *Akasha* body, which, after death, constitutes the Phantom, *Ruach*, or "Shell," and, last, to the physical body. But the more concentrated the Consciousness, the brighter and more effulgent the central spark. And every part of man is conscious in its own mode and degree, and capable of independent expression. Thus, in the phenomenal manifestations of *Somnambulism*, either the *Akasha* Body and the physical body exhibit consciousness, while that of the soul is suspended, or the soul exhibits consciousness while that of the spheres exterior to it is suspended. And the part which remains conscious (a thing dependent on the characters and desires of the person or persons concerned in the manifestation) is capable of reflection, of thought, of memory, even of intelligent invention, according to its kind and its endowments. For, in being diffusive, Consciousness is also divisible.

Now, if from our supposed incandescent globe we take away the central radiant spark the whole globe does not immediately become dark, but the effulgence lingers in each zone according to its position in regard to the centre, the outermost first becoming dark. So it is at the dissolution of the man. From his outermost and lowest sphere, the physical body, the consciousness speedily departs. In the *akashic* sphere, which is an emanation from the dead body, as the "Astral" is from the living—Mr. Noel seems to confound the shade with the *Ruach*—consciousness lingers a brief while. In the *Ruach* (*Akasha* body, astral, soul, or *Shell*) consciousness lasts long, it may be for many centuries, according to the strength of the lower will of the individual, manifesting the distinctive characteristics of his outer personality. In the soul, the immediate receptacle of the Divine Spirit, the consciousness is everlasting as the soul herself. And while the *Ruach* remains below in the astral sphere, the soul—*Psyche*—obeying the same universal law of gravitation, detaches herself and ascends to the higher atmosphere, where, here, she undergoes purification and ever further evolution, unless, indeed, she be so gross as to be devoid of aspiration, in which case she remains "bound" in her astral envelope as a person.

For being an agglomeration of all the senses of the myriad consciousnesses which compose the human system, the soul—as the apex of a flame—its upper, purer, and interior part—having for fuel the body, and for lower part the astral sphere. And from those it is separable as is a flame from its fuel, or as one part of a flame from another part, yet leaving an energetic flame behind it; and it is capable of transference to other spheres, as a flame is transferable from one mass of combustible material to another.

Meanwhile, the *Akasha* or astral *Shell*, in its detachment from the soul, continues to operate in the same manner as before such separation, just as does Mr. Noel's hypothetical old coat after he has ceased to wear it. For to everything belongs its proper behaviour. The coat holds its parts and its warp and woof together, and maintains its colour, shape, consistency, and all other of its characteristics, after he has parted with it. It was a coat when he wore it. It is a coat still.

And so with a man's astral Ego. In his lifetime its proper function was to reason and think electrically (as distinguished from psychically). It is not a coat, it is Substance having life. And when the Soul puts it off, it continues to be what it was, for it is of thought-nature, and it keeps its nature as does the coat. And just as it would be a miracle were the coat, on being discarded, to change its nature and become something else than a coat—say, non-material, so it would be a miracle were the astral phantom, when the soul separates from it, suddenly to change its nature and become something else—say, non-substantial, and devoid of the characteristics it hitherto possessed. Matter remains matter, and psychic substance remains psychic substance. Mr. Noel would make differentiation in the substantial world impossible, a procedure of which the consequences have already been indicated.

This, as we have remarked, is not only a philosophical but a practical question, and we now come to the latter aspect of it. The phantoms of the dead resemble mirrors, having double surfaces. On one side they reflect the earth-sphere and its picture.

of the past. On the other they receive influence from those higher spheres which have received their higher Egos—those containing, as already described, of the most sublimated essences of the lower. The interval, however, between the two is better described as of conditions than of place or time; for these belong to the physical and material, and have no existence for the freed soul. This is because there is no Far or Near in the Divine.

The *Sketch*, however, has hopes which are not without justification. It does not all die. The soul, on attaining Nirvana gathers up all that it has left in the astral of holy memories and worthy experiences. To this end the *Sketch* rises in the astral sphere by the gradual decay and loss of its more material affinities, until these have so disintegrated and perished that its substance is thereby enlightened and purified. But continued communion and intercourse with earth adds, as it were, fresh fuel to its earthly affinities, keeping those alive, and so hinders its recall to its spiritual Ego. And thus, therefore, the spiritual Ego itself is detained from perfect absorption into the Divine.

The *Sketch* survives only as much of it as is worthy of such recall. The astral sphere which it inhabits is also its place of purgation. And "Saturn," who, as Time, is the "devourer of his own children," even those who bring born only of Time have in them no Divine, enduring element, devours the *Time*, and suffers only that which is eternal to escape.

This "death" of the *Sketch* is gradual and natural. It is a process of disintegration and elimination extending over periods greater or less according to the character of the individual. Those which have belonged to evil passions, having strong wills and disposed unthawed, persist longest and manifest most frequently and vividly, because they rise not, but being destined to extinction are not withdrawn from immediate contact with the earth. These are all dross; there is in them no redeemable or redemptive element. The *Sketch* of the righteous, on the other hand, complains if his evolution be disturbed. "Why callest thou me?" he may be represented as saying, "Disturb me not! The memories of my earth life are claims about my neck. The lustre of the just debilitates me. Suffer me to rise towards my rest, and hinder me not with evocations. But let thy love gather me and encompass me. Rise thou with me through spheres after spheres."

Thus even though, as often happens, the *Sketch* of a righteous man remains near one who, being also righteous, has loved him. It is still after the true soul of his dead that the love of the living friend goes, and not after his lower personality reposed in the *Sketch*. And it is the strength and divinity of the love which helps the purgation of the astral soul, being to it an indication of the way it ought to go, "a light shining upon the upward path" which leads from the astral to the celestial and overlying.

A knowledge of the physical is an indispensable aid to the comprehension of the metaphysical. The chemist is well aware that a great number of substances which to ordinary observation appear indubitably simple, both in their nature and in their operation, are in reality complex and divisible. Thus, water, once universally regarded as an element, is now known by all to be a complex substance composed of two elements united in invariable proportion, and easily divisible into its factors. The same occurs with a number of chemical bodies which, though behaving as simple in many combinations, yet are divisible by analysis into several elementary substances. To all ordinary perception these bodies appear simple entities, since they exhibit affinities as such, but when the right test is applied, they dissolve and separate into their distinct constituents.

Similarly with the human body. The material of the brain is constituted of countless cells and connecting fibres, and each cell has its own consciousness according to its kind and degree. Nevertheless the resultant of all these concordant functions is one Perception and one Consciousness. There is also a consciousness of the nerves, another of the blood, and another of the tissues. There is a consciousness of the eye, another of the ear, and another of the tongue. And so with every bodily organ. And all these work continuously in the body, each according to its kind and its order, yet the intellect of the man knows nothing of it. And if one of these organs is interrogated, it answers after its own kind.

If, then, man comprises in his own physical body so many diverse parts which he can neither direct nor discern, why should it appear strange that his ethereal Self should be similarly multiple? The *Astral Body* is as an organ of the Spiritual Man; and though it be part of him, its acts, its functions, and its consciousness are not identical with those of the *Astral*

*Divine*. Consciousness is divisible, and divisible, in man as in God, in the planet as in the universe. And One Law is throughout all; for "He who worketh is One."

THE WRITERS OF "THE PERFECT WAY."

January, 1883.

### SELF-CONSCIOUSNESS AND DIVINE PERSONALITY

Although I hope that to no one besides Mr. Haughton will my sentences, "Even if we admit that the One Being must be perfectly self-conscious," seem to imply the opinion that "He is only dimly self-conscious, not quite sure whether he is alive or not," I may point out that the question is not between perfect and imperfect self-consciousness, but between what consciousness can and what it cannot contain, or be. In that sentence I was supposing that in the Being of God, there are not, as in man, latent or dormant potentialities of form and action, but that in His consciousness the infinite evolution or development is already manifest. Mr. Haughton must pardon me a smile at his naive assumption that "we are perfectly self-conscious," a smile which was apparently broadened as I imagined to myself Mrs. Penny's consternation on reading that singular proposition. And when he further tells us that consciousness is "buried out of sight," that "we infer it from its effects," and that it is "the exact opposite of the phenomenal," I must simply conform my inability to conceive what he can possibly mean. But, judging from the alternative he presents to me, I should expect that, with a little agreement upon terms, Mr. Haughton would find himself to be a professor of that philosophy of illusion from which he at present begs to dissent.

In all philosophy there is no more ambiguous term than self-consciousness. According to the now prevalent view, the Ego stands only for the unity of consciousness, and the *Ich* Denke is only the representation of that unity. For a true self-consciousness, or cognition of self, there must be a direct intuition of the Ego as subject—the subject itself must become object. But in such an intuition the distinction between subject and object necessarily and as hypothesis disappears. For if the object would not be the subject itself, but only a representation of the subject. Now such a complete identification of subject and object is directly opposed to the conception of a personal consciousness, in which this duality is always present. The thought of the Ego can only arise in distinction from the non-Ego. The self-consciousness of God, as Being, would thus give, not "I," but just "Being." It was, of course, the other, and only really conceivable sense of self-consciousness, as the consciousness of the totality of subjective "content," that I spoke in the passage so curiously misunderstood by Mr. Haughton. But this "content," thus manifest in consciousness, is not being, but existence, a distinction best explicitly pointed out in modern philosophy, I believe, by Fichte, and recognized in the dynamical process of *Sein* and *Dasein* by Hegel. The clear apprehension of it is one of the conspicuous merits of that remarkable book, "The Perfect Way." In man, it is hardly necessary to repeat, being is only partially existent. All our hope of immortality, all our potentialities of development, presuppose this. We may conceive a supreme and uniting consciousness, in which is a pleroma, a completed fulness of manifestation. But such an intelligence, could it say "I," by so saying, by so opposing the universal self to the universe, would assert *Being*, rather than *Existence*, other than *Consciousness*, other than all that even its own consciousness could contain or manifest. Behind *Existence* is *Brahman*. C. C. M.

### SPIRITUALISM IN INDIA

To the Editor of "LIGHT."

Sir,—Allow me through your columns to express the hearty thanks of the members of the Occultic Spiritual Society, to the friend who has kindly sent to them two copies of "Gleanings from the Spirit World," and also to Mr. William Odger for his offer to send to the Society a few valuable books, viz. "Angelic Revelations" concerning the Origin, Evolution, and Destiny of Human Souls, and "Philosophy of Spirit" with a New Version of the Bhagavad Gita, in accordance of the request which Mr. Odger has been always a kind to them, and in return to send to those interested in the spread of Spiritualism, a copy of "The Perfect Way." They also take this opportunity to thank Mr. Odger for his former book, and to hope that he will be able to give us as much of the other English works which he is contributing to the program. I am, at your most obedient servant,

PAVLAH MALIK, Hon. Sec.

The Occultic Spiritual Society  
37 St. James Street  
Calcutta, 14th January 1883.

### HEALING MEDIUMSHIP IN FRANCE

To the Editor of "LIGHT."

DEAR SIR,—I have translated the following from the last issue of the *Bulletin de la Société Scientifique d'Etudes Psychologiques* of Paris. It is signed by M. Ch. Favory, the president of that society. I am sure it will interest many readers of "LIGHT."—Yours truly, J. D.

In one of the poorer quarters of Paris carnage have been, and are still being, performed, by imposition of hands, &c. The subjects are mostly poor, many of them have been treated unsuccessfully at hospitals. The healer asks for no payment. What good he does is, he says, for the love of God and of humanity. Orthodox practitioners could gain nothing by practicing a heterodox therapeutist like this, so he goes on in his work unmolested.

The healer's name is Hippolyte. He is between forty and fifty, and is in the business of a watchmaker with his father, a hale and upright man of eighty. The house affairs are managed by a worthy daughter of twenty, two adopted orphan boys complete his household.

In the room at the back of the shop early every morning the daughter is ready to receive sick visitors, giving to each a number in the order of which each will be attended to. At nine o'clock Hippolyte begins and keeps at his work of healing until past noon, and then he goes to the watch-making and mending by which the household is supported.

With respect to his method of treatment, it may be said that Hippolyte has none. He says that as soon as rapport is established between the patient and himself—which seems to be the case—he can do what he will, and what he has to do, sometimes in hands at once, and sometimes, sometimes somnambulic sleep then comes on in which communications are made through the patient about his case, and what he, the patient, must be told to do, or not to do, to help in the cure. In chronic cases the method generally pursued is evidently calculated to rouse into activity the will and the forces of the patient in aid of which Hippolyte manipulates with manipulation. In these manipulations he declares that he is moved by his "spirit guides." In many cases the patient is evidently subjected to the operation of some force acting internally, making him, or enabling him, to execute such movements as are necessary for bringing long diseased parts into orderly use.

Various members of the committee of the Society have with me, and without me, watched Hippolyte's treatment, and all concur in recognizing in it agencies beyond those of the magnetism and those of the patient as individuals, and we concur in thinking that if they do exercise any agencies of their own they are also aided by other forces governed by intelligence, and in all cases with the result of positive cure, or palpable amelioration.

Being convinced of the reality of the facts we think it our duty to publish them in the interest, not only of science, but of humanity.

The maladies we saw cured included paralysis, neuralgia, gouty and rheumatic affections, diseases of joints, some condemned to amputation at hospitals, spinal disorders, suppression, &c. As many as thirty patients came some days, of both sexes and all ages. The following few cases will illustrate some of Hippolyte's modes of proceeding, they are from a note containing more written for me by him.

"A youth suffering from epilepsy was brought to me after much orthodox treatment. As I spoke to him he went into a fit of fearful severity, he foamed at the mouth and his face was livid. I felt myself moved to lay my hands upon him, my right to his heart, my left to his head, and to direct my gaze to his throat. He presently came out of the fit, passing into the somnambulic sleep. Then, in answer to questions, he said,—or it was said through him,—that the exciting cause of his fits was fright occasioned by some mischievous companions, he then predicted the day and hour of the next fit, and said he would be well and would not need treatment until then. When he returned to ordinary consciousness he had no memory of what had been said through him. I got his promise to come on the day named. He came in accordance with the promise and went into a similar fit, but less strong, exactly at the predicted hour. My hands were applied as before; the fit lasted but a few minutes, he passing again into the somnambulic sleep; in it came another prediction that the next fit would not be until after

twenty-one weeks, and date and hour were named, and the fit following that would be at a still longer interval and would be the last. The fulfilment of these predictions is looked forward to with complete confidence.

"A Delavigne came, after long and fruitless treatment by the faculty, with chronic articular rheumatism and cold swelling of wrist, and hand, and fingers, quite disabling her from her work. I was making. In this case the action of a spiritual force upon the inner mechanism of these parts was manifest. While treating her I felt the impulse to put a wooden roller under her hand, and upon this roller, without her own volition, and without any aid from me, her hand was exercised for three hours with intervals of rest. This was repeated at every treatment. Sometimes the bare hand would be made to bend the table forcibly with blow after blow, without any effort of her own, as if to rouse the internal parts of the limb into action. She completely recovered and returned to work.

"A neighbouring tradesman asked my attention to the case of a lady-customer of his. Three weeks previously she came to his shop to make purchases, and while doing so her little boy who accompanied her, fell down some cellar-steps. Thinking he must be killed, but he was not hurt—she, being weak, having just got about after her confinement, fainted and fell. She was carried home, for it was found that all power had left her lower limbs. She had been under medical treatment ever since, but with no good result, she was getting very weak, had lost desire for food, and was almost sleepless. She came in an invalid's chair and was carried.

"After the first treatment of twenty minutes she was able to walk to her little carriage. The next day, while under treatment, she passed into somnambulic sleep. In it she spoke of her internal condition and predicted coming pains, from rheumatism, and their duration. At every subsequent treatment she passed into the sleep, assisted with directions, and predicted her full recovery, or all this was given through her. At the end of six weeks her visits having become less and less frequent, she felt quite well. Her last visit was to tell me, with radiant and grateful countenance, that she had been invited to a *soirée d'adieu*, and had found that her limbs had entirely regained their full strength and activity."

M. Favory says that although people not poor find their way to Hippolyte, the greater number are very poor, as may be judged from the circumstances that on the table were always tickets for bread placed at Hippolyte's disposal by the *Conseil de Bienfaisance* of his district, there was also a wooden bowl to receive the small contributions of the less poor for him to distribute among those who needed better nourishment than their own means afforded, or to pay omnibus fares for those unable to walk.

### BIRTHDAY CONGRATULATIONS

To the Editor of "LIGHT."

Sir,—I am going to inform you of something that occurred a short time since in my house. I was seventy-two years of age, and my wife and myself were sitting against the fire at about 9 p.m., and I remarked to her that this was my seventy-second birthday, and that I had not had a birthday present in all my life. In a short time we went to bed, at about 9.30. I had got to bed, my wife knelt down in the dressing room to say her prayers. She had only said a few words when the spirits began rapping joyfully all over the room. That room is next to the sleeping room. My wife got off her knees as she was a little timid. The rappings were truly wonderful. I said to my wife, "You need not be afraid; you know what they are, they are giving me a congratulation of my birthday." The rappings then were more numerous than before. I will just say that rappings are a common occurrence in my house on the furniture, &c. I oftentimes converse with them by raps. Sometimes they speak to me, but I thought you would not mind my giving the above particulars.—I am, dear sir, yours truly,

THOS. STOCKEN.

Elm-road, Wisbech,  
17th January, 1883.

CLAIRVOYANCE. Dr. Wyld's admirable paper on "Clairvoyance, or the Auto-nolic Action of the Mind," of which we recently gave a summary in the pages of "LIGHT," has been issued in the form of a pamphlet, and is published by Messrs. Trübner, Ludgate Hill.





manifests itself where magnetism does not in many chemical processes, a vital, crystals, friction, sun and moon spectra, polarized light, &c. The experiments of Dr. Leger, some years since, were beginning to render the magnetoscope familiar to the public, when the premature death of the professor, leaving his analyses and observations incomplete, withdrew the instrument and its capacities from general notice. The magnetoscope, which can be constructed for a few shillings, and on which any one who pleases may operate without danger or difficulty, is prepared thus—

A brass rod about a foot long, crowned with a brass disc the size of a florin, is screwed upon an immovable base, such as a heavy table, stone floor, or wall. From beneath the disc extend two arms, one composed of wood or metal (conductors of electricity), the other of animal matter, such as whalebone or porcupine quill (non-conductors). From either arm depends a silk of equal length, with a pendulum of equal weight. The operator places his middle finger lightly on the immovable disc which crowns the instrument, when the pendulum attached to the conducting arm acquires a certain movement (greater or less, according to the nerve power of the operator), while the pendulum from the non-conducting arm remains perfectly still. This proves beyond question that the magnetic current passing through the operator's frame—and that alone—supplies the motive power.

The next extraordinary feature is the manner in which this subtle agent, after showing that it can govern matter, is itself governed by the mere will, thus leading to the conclusion that the will of man is in itself a natural force. The mental process by which these currents are directed—forming a peculiar state of the nervous power, is difficult to explain in a few lines. I am, at this moment, describing a series of results, and it may be enough to add that I myself, among others, enjoyed many opportunities of witnessing the exercise of this will-power upon the instrument not only by Dr. Leger himself, whom I know well, but by those who carefully followed his directions. Dr. Leger's command of the instrument was indeed extraordinary. With his thin finger lightly resting on the immovable machine, he caused the pendulum to vary its oscillations from rotatory to elliptical, from north to south, from east to west, according to previous announcement, or to the chance suggestion of a bystander.

In the further—and the last—extraordinary characteristic of the magnetoscope, there mingles an element of fancy—so to speak—which might, nevertheless, had Dr. Leger been spared to complete his investigations, have resulted in the discovery of a scientific truth. The doctor had persuaded himself that every phrenological organ there was found to belong one—and one only—of the seven different oscillations of his magnetoscopic pendulum, i.e., normal rotation, elliptical, or oval, N and S, E and W, N E and S W, and S E and N W. By placing his left middle finger on the organ to be tested, and his right, as usual, on the brass disc, the doctor observed that the pendulum began invariably to move in the direction belonging to that organ, the amount of movement indicating the degree of development. According to this evidence, therefore, it would become possible to ascertain, with much accuracy, a man's dispositions and character without the least knowledge of his previous history.

So fascinated was Dr. Leger with what he regarded as a discovery fraught with many beneficial results, that, neglecting for the time his analytic pursuit of the wondrous fluid-essence which was its origin, he started on a tour, and, with his silent oracle, made the round of most of the gaols and lunatic asylums in the kingdom, astonishing governors and doctors with his impromptu biographic sketches of those under their charge, extending, in many cases, even to the very delinquencies for which the criminal portion had

been made responsible. I was indebted to a friend of the deceased professor for an opportunity of inspecting the reports of these examinations, most minutely tabulated by the former, and embracing no less than 883 cases.

One point of difficulty will naturally present itself, on which, however, had the doctor lived to complete his work, some light might have been thrown. Conceding that the magnetoid currents are subject to the operator's will, in what manner, when employed in divining character, can their independent action be secured? Say that the doctor's subject, for the time being, happened to be a good ruffian of repulsive aspect, and strongly-developed malice organs, might not the former's secret conviction that his subject was a consummate scoundrel unconsciously prejudice the will that rules the currents that govern the instrument? Fine as was the adjustment of the doctor's invention, far finer was the adjustment of that which he did not invent—the human will.

Quitting, now, its phreological connection, let me be allowed in a few words, to invite attention to the point at which I would arrive—a possible solution of some of the so-called supernatural events of which our social and domestic history is full. Although these currents are, of course, manifested in the healthy as well as the morbid subject, it is in the latter only that their extreme development and eccentric action attract attention. Hence, it may be reasonably inferred that a diseased condition of the system, in which this fine fluid is generated, is the real parent of the phenomena. In Morell's "Mental Philosophy," much stress is laid upon the constructive operations of the nervous system, and the power which ideas exert over the physical functions of the body. "Abnormal though they be, they are often highly suggestive of very important truths in connection with that dim and almost unknown region which lies between the conscious and unconscious states of mind. Thus, for example, the mind wills, and the hand writes in obedience to its dictates; but that reflex current which perpetually returns to the great sensorium the consciousness of the hand's act, may be wanting. And the curious question has been raised, whether it may not, by affinity, when thus detached, be attracted by, and made to act upon, the morbid system of another?

It must always be held in mind that, knowing as yet but imperfectly the conditions of these fluid agents, we cannot logically assign any precise limitation to their field of action. Electricity needs no artificial agent to direct it to a distant point.

In referring to the possibility that the eliminated force may be attracted to the morbid system of another, so as even to affect the external senses of the latter, a field of consideration is opened, which, fairly examined, might lead to the explanation of a very large class of extra-natural incidents—such as, for example, the supposed warnings of another's death.

With the approach of the last hour of mortal strife, the faltering mind sinks down, as seeking rest, on some familiar scene—"bubbles" of its youth's green fields—searches out hungrily for a beloved face—drags from its grave, perhaps of many years, some remembrance exquisitely sweet. In that moment, the lines are laid for the transmission of the swift and secret intelligence. Sight—that delicate sense, more easily deceived than any—but also, as Macbeth suspected, sometimes worth all the rest—recognizes its advent. Soul kisses soul—the "spectre" (as we call it) is complete.

HENRY SPICER.

THE C.A.S.—The first meeting of the newly elected Council of the Central Association of Spiritualists, will be held at 38, Great Russell-street, at 6.30. p.m., on Tuesday next. As some important matters will come before the meeting, it is very desirable that there should be a full attendance.

## SUBJECTION TO SPIRIT INFLUENCES.

To the Editor of "Light."

SIR,—I have long been interested in the spontaneous exercise of a kind of mediumship by two lady friends of mine. I believe that their experiences, strange though they are, are by no means unique, and in the hope that some account of them may be of service to others, I send you this letter which one of my friends has written at my request. My own knowledge of the circumstances described is derived from occasional visits, when my friends have told me something of the experiences which they have been going through. I first learnt of them nearly two years ago. This involuntary writing and this guidance of the hand to form connected sentences out of words detached, occurring at random, from the printed page had then only made its appearance a few weeks. My friends had submitted themselves entirely to the guidance obtained from these sources, and from the voices mentioned in the letter. They trusted to me that they had no longer a will of their own, they were more than content to submit themselves unquestioningly to this unseen control. But not long were their present actions regulated by this agency. Their things were promised to them by the same means. A mighty awakening was at hand for all the world, and a great part was reserved for them in the new era. A grand and mysterious destiny was dimly foreshadowed for them, and the price of it was their implicit obedience in the present.

I remember that what they told me then impressed me with a strange sense of reality. I knew my friends to be sane women, given to good works, and without any morbid excess of vanity which would render them a ready prey to self-delusion on such topics. My reason refused to accept all that they told me; but they almost forced me to believe, with them, that there was a real external power behind directing and informing them.

When next I saw my friends they had discovered that they had been deceived. They were, if possible, more convinced than ever that they had been under the control of spirits other than their own. But they had now learned to discriminate. Vexatious and misleading mediums, worthless tasks, and tedious journeys undertaken in vain, directions faithfully followed, which had failed them at the critical moment—all this had opened their eyes. They had again learned to use the gift of their own reason.

Should any of the readers of "Light" be sufficiently interested in the brief narrative to wish for more, my other friend has intimated her willingness to recount her experience also, which slightly differs from that here set forth.—I am, sir, yours faithfully

FRANK FORDEK.

London, January 20th, 1883.

DEAR MR. FORDEK,—In reply to your request that I should send you a condensed statement of my spiritualistic experience, I must preface such statement by another, viz., that it was not till months after that experience that I first became acquainted with spiritualistic literature. The friend who unfolded to me her own personal experience was theoretically opposed to Spiritualism, although, unconsciously, she introduced the subject to me. She urged upon me the possibility of being taught of God by means of allegorical drawings, and by guidance of the hand in writing, or in reading of the Bible.

The method I refer to is simply this—I would place my hand upon the book or paper, keeping it perfectly quiet unless moved by an unseen agency beyond my own control; and this would occur quite as readily when I was alone as when in company. I would simply hold my pencil quietly at one edge of the large sheet of drawing-paper, in my friend's presence, and within three minutes it began to move rapidly, tracing a variety of curves and circles, always ending in a large Roman cross extending over the whole drawing.

The exact method of using the Bible for the purpose of direct teaching, is to place the fingers between the covers and open, if guided, at the page thus indicated, and then in the same manner the finger or pencil is moved by unseen agency till it stops under a word or part of a word. The character of this teaching might have been at first simply summed up as advanced Christian thought, giving emphasis and confirmation to what I already believed.

After two or three weeks I began to have directions in benevolent work through the same means, and one or two strikingly helpful, which entirely altered my course of action. About this time I first heard an inward voice speaking clearly to me. I had a very difficult work to accomplish, and the usual method of guidance was out of the question at the time, and the voice

continually directed me, and proved of great service. It altered my previously determined course of action. At first I had only help and no contradictory directions. But after a little while I was much harassed by directions, which were false, viewed as a whole, although having a strange admixture of truth. I was drawn irresistibly to follow them only to find myself befuddled. I was assured it was only a trial of patience, yet my outside life became more or less a torture; I became conscious there were forces at work—two forces quite distinct seeking to obtain the ascendancy over my being. The one voice was so exactly a counterpart of the other that I suffered very much in my desire to follow the true one.

At last the inward conflict brought on a horrible attack of neuritis, which ended, I passed into a trance-condition and saw and heard that which I cannot repeat to anyone. The next night I was again in a state of trance, and this time among the hierarchies. There was apparently no connection between the trance experience and my previous spiritualistic experiences, beyond the fact that the good inward voice appeared to be with me throughout explaining what I did not understand, and when I came to myself it was the same voice which asked me whether or not I could bear to know that the glorious vision I had seen was not altogether as I had taken it. "It was of things yet to come." In a moment of time the freedom of my will was essentially regained, and the first step towards intellectual freedom also achieved. It would be difficult to explain to any save the initiated how complete up to this time had become the slavery of my will to spirit influences, nor, as far as my own consciousness is a safe guide, how untaught these voices had been on my part. It seems to me that my hearing voices was the result, not of any unconscious effort to hear them on my part, but from the attitude of my whole being towards spirit communion. Since then I have had my hand and pencil moved, and have occasionally heard a voice, much to my distress, as it has always proved false, but I have not obeyed any voice, nor written nor drawn anything, since that memorable day of awaking as from a dream.

Of the truths of Spiritualism in some of its fundamental doctrines I have no doubt whatever, they are buried into me. There may be others, like myself, totally ignorant of spiritualist teachings, and hence altogether unarméd against the subtle dangers which attend pre-eminent religious Spiritualism, and if my experience can help anyone I shall be very thankful.

You are quite at liberty to make any use you think best of this note except publishing my name.

L.

January 9th, 1883.

## APPARITIONS.

Visit of a Mother at the moment of death to a distant Son, and transcorporeal visit of the living Father to the same Son.

The writer of the following could mention no suffering, from a mortal and very painful disease, which marked the effect of being a great difficulty to him. But his anxiety to add his testimony to a discredited truth has given him strength to make the exertion.

H. WEBBWOOD.

My father was a Baptist minister at Soham, Cambridgeshire. In the year 1849, being one of a large family, I went from home to learn the battle of life. There was great love between my father and me. When I had been away about a year I was sent for in a hurry to see my dear mother, who was thought to be dying. I got leave of absence for a week and went home the last day before returning to business, while sitting by my mother's side, I said, "Mother, if it is possible, when you pass away will you come and tell me?" She said, "I will if I possibly can." On the morning of October 7th, 1850, I awoke and felt like a soft hand touch me, and heard the well-known voice say, "I am gone," and something seemed to glide away from my side. I awoke the young man who was sleeping with me, and said, "My mother is gone. She has just been here and told me so; and just as I said it the clock standing on the stairs struck three. The nurse came to hand that my mother had died at five minutes to three. So that in about five minutes she had left the body and travelled between forty and fifty miles to me at Hasley, Bedfordshire, if the clocks agreed."

"In the year 1871, I was living at Seacroft, Boston Green, going daily to Stockton-on-Tees to business. It was race week in August and so a busy time. I was going down into the cellar to fetch butter for a customer, and as I was on the top step I saw my father standing at the bottom of the cellar steps in his shirt and nightcap, and he seemed to walk into the cellar. I went down and fetched the butter and looked for my father,

who was nowhere to be seen. I went up and said to my employer's wife, "I must go home now, for my father will not last long, and wants to see me." So on the last day of the moon I started and arrived at Australia, my father's residence, a journey of about 350 miles. On the Saturday afternoon I inquired of my sister how my father was at the time I had seen him at Stockton. She said he lay as if dead for more than half-an-hour; in fact they held a looking-glass to see if he breathed. He died November 23rd, 1871.

"When these things occurred I had never had anything to do with Spiritualism. If it was mentioned in my hearing I always made fun of it and called it superstition."

TIMOTHY L. COPE,  
"Victoria Park."

### WHAT IS MATTER? WHAT IS FORCE? To the Editor of "Light."

SIR,—I must crave your kind indulgence for a little space that I may correct what seems to me to be a misconception on the part of your correspondent, G. D. Haughton, as to the meaning which I attach to a certain word in my letter of the 22nd ult.

In mechanical phraseology I understand force as the "rate of change of momentum." In physics, force has been defined as the cause of motion, and in my use of the term I referred to that quality of matter which manifests itself in attraction, and which Halfour Stewart informs us is designated as chemical affinity when "exerted between atoms of different bodies, or between molecules of the same body." Tyndall further informs us that "a group of atoms, drawn and held together by what chemists term affinity, is called a molecule." It may here be urged that atoms are elementary bodies and dependent on exterior force for their activity, but with all due respect to the scientist, the assumption that because, as yet, they have been unable to sub-divide the so-called atoms, therefore these atoms must be the ultimates of matter, is to say the least somewhat untenable, especially if we take into consideration the ignorance of the scientists, as confessed by one of their number in the following words: "We know little or nothing about the shape or size of molecules, or about the forces which actuate them" and which are stated by the same writer to be "beyond the direct scrutiny of the human senses."

The fact that atoms are acted upon by ether waves, which form the lines of communication by which light and energy from the stellar universe penetrate to our own planet, is no proof that the atoms so acted upon may not in themselves contain the essence of life, or spirit. What is this "luminiferous ether" which surrounds all atoms? Science herself describes it "as a substance almost infinitely elastic," "if therefore a substance may it not be called matter? What then is matter? We have no evidence that a single particle of matter has ever been annihilated; it may pass through endless transformations but dissolution always involves reconstruction in other forms. Matter, for aught we know to the contrary, may be eternal, without beginning and without end. The modern theory of evolution tends to show that in Nature there is unity of development and nation, and by this term, Nature, is meant not alone the material world on which we make our limited observations, but the boundless and ever extending Universe with its forces, energies and manifestations, the grain of sand and the largest of the rolling orbs of space being alike subject to the same inscrutable forces. Thus it will signify little the distinction we draw between matter and spirit, for there can be but one primordial element—spirit—whatever form it may take for its manifestation. I would just add one further remark that in this view of Deity, as not outside of, but the all-pervading essence of Nature, there is no necessity for a setting up of exterior communication.

London, February 4th, 1883. F. ABUNDANCE.

### LETTER FROM MR. D. D. HOME To the Editor of "Light."

SIR,—I find that you have copied in your journal a letter of mine printed in the *Religio-Philosophical Journal* of November 2nd, 1882. In speaking of Dr. D. as an "atheist" I was in error inasmuch as it would seem that he firmly believed in God as a great power. I ought to have qualified my real meaning by saying that his doubts were as to the

identity of our individual immortality, and of this he was convinced by what he witnessed in my presence. I am too apt to consider those who doubt the continuity of our individuality in spirit-life, as unbelievers in everything, and the word "atheist" was written thoughtlessly. As this might occasion pain to any survivors, I desire to explain the oversight that I regret to have made.

May I request you at the same time to state that an article, published in a sheet known as *Herald of Progress* and copied in the *Religio-Philosophical Journal* of January 6th, 1883, entitled, "Mr. D. D. Home at Baden-Baden in 1857," is from first to last a fabrication, and wholly untrue? Any one who either knew me or who had assisted at a séance of mine would distinguish the falsity of the statements. The Duke of Sutherland never insulted me by offering me money, nor did I refuse to have a séance at Stafford House. I shall ever have a grateful remembrance of the kindness of his Grace and the Duchess to us when my wife was passing away.

The Prince of Prussia never offered me five thousand florins, for he knew too well my position and his father's interest in me. As my first meeting with the Prince of Prussia was at once amusing and interesting, I may as well mention it here. The Emperor William of to-day, then (1857) Prince Regent, requested me, through one of his aide-de-camps, to call on him at 3 p.m. I went as desired and on entering the drawing-room I was received by a gentleman whose commanding presence agreeably impressed me, but as he began a series of questions more or less personal I became reticent and replied rather coldly. It was a relief when the door opened and the Prince Regent came in. I was taken aback when he laughingly said, "I see that I do not require to present you to my son, for you already know him."

The last time I saw his Majesty was in the year 1870 during the Franco-Prussian war, at a château near Versailles, and he said to me, "Ah, Mr. Home, when I relate the strange things I have witnessed in your presence they laugh at me, but that does not change the fact, and it is all truth nevertheless."—Faithfully yours,  
D. D. HOME.

Hôtel Reissan, Nice, January 30th, 1883.

### SPIRITUALISM IN LONDON & THE PROVINCES.

#### ST. ANDREW'S HALL.

14 NEWMAN STREET, OXFORD STREET, LONDON.

The subject of the lectures, by Mr. Morse, at this hall on Sunday last, was "Humanity, its Birth." The treatment of the theme was comprehensive and complete in itself, although, as one of a course embracing also the life, death, and resurrection of Humanity, it should be regarded by the conscientious student as simply preliminary. The genius of the lecturer urged this consideration, and it is especially recommended by the penetrating character of the general views submitted, which were clearly framed to combine an appreciative analysis of the earlier stages of the career of Humanity, and to indicate the probably dominant ideas of the present age.

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gence is not perverted to cruelty, when morality shall be found on the side of the highest right, when religion concerns itself less with creeds and the sanctification of words, and more with the inner conscience, no blessed Trinity will bring to the stage of Earth a forerunner of Heaven, and perceptibly advance the birth of Humanity. The higher thought of the age recognizes the situation and perceives clearly enough that the growth which can be already certified furnishes an indisputable guarantee of continued progress, alike for the race and for its individual members. Underlying the three suggested qualities, there is the social idea of Humanity, and this includes the industrial work, whose principle it is to minister to the needs and good of all, although in practice the preferential advantage of classes or divisions of men is still powerfully maintained.

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#### LIVERPOOL.

Mrs. Britton and Mr. Irving Bishop.

Mrs. Britton gave two lectures on Sunday last at the hall of the Liverpool Association. The first was on "The History and Nature of True Spiritualism," and the second on "The History and Nature of False Spiritualism." The lectures were well attended, and a large number of his sympathisers. Mrs. Britton, though said to be suffering from indisposition, on account of which the chairman (Mr. Lament) specially brought the forebearance of her hearers, occupied more than an hour in the delivery of her oration, which was marked by considerable eloquence, and listened to very patiently. She claimed for Spiritualism that it underlay every religion in the world, without it there was no religion. The modern movement had systematised Spiritualism. It was no longer a miracle, and made communication with the spirit-world possible to every living creature. The power shown by trickers and impostors of Spiritualism was nothing more than the crust or outward shell of the movement. Spiritualism never did, never would pay, and it was because trickers, possessing medium power, having tried which would pay best, had appeared before the world as "explosives," that they had so confused the mind of the public, that men scarce knew what to believe. Spiritualism was a great science and a great religion, it was a demonstration of immortality, and in every portion of the world the spirit-telegraph was working, and every creature who had passed from this earth answered in the spirit, to the earnest inquiry "O spirit, how dost thou live?" "I am happy or I am miserable in precise proportion to the good or evil I have done on earth." Mrs. Britton, at the close of her address, invited questions and added, "Let it be put to me, and I will answer."

After the lectures had been put and answered to the satisfaction of the audience, Mr. Bishop, who was introduced by Mrs. Britton, gave a lecture on "The History and Nature of True Spiritualism." He was aided in his performances by spirits and he made a first-class medium, he should like to know through Mrs. Britton, as she was controlled by the spirits, what the spirits said. Mrs. Britton, who was controlled by the spirits, said that the spirits were very kind and very good, and that they were very much interested in the progress of the world. Mrs. Britton, who was controlled by the spirits, said that the spirits were very kind and very good, and that they were very much interested in the progress of the world.

does by talents of his own peculiar kind. Why should he deny the fact that the phenomena they produce are controlled by spirits? We believe every living creature is more or less a subject of spirit control. It is most probable that our questioner is aided in his performance by the spirits of a like character. (Laughter and confusion.) The best propaganda for the cause of Spiritualism is the work of the spirits. The best propaganda for the cause of Spiritualism is the work of the spirits. The best propaganda for the cause of Spiritualism is the work of the spirits.

#### NEWCASTLE-ON-TYNE.

NEWCASTLE.—On Sunday evening last Mr. Thomas Dawson, of Gateshead, lectured from the platform of the N.E.S., his subject being "The History and Nature of True Spiritualism." The speaker handled his subject in an admirable manner as to draw from his audience the highest communion. Mr. Dawson promises well as a platform speaker, and we trust he may have his ready faculty of speech utilised to its fullest extent. Mr. Kersey occupied the chair.

GATESHEAD.—Last Sunday evening Mr. John O. Grey gave to the friends of the G.S.E.S., an excellent address on "Spiritualism," which met with the appreciation of an attentive and fairly good audience.

ASHINGTON.—On Sunday last Mr. H. Burton, of the Gateshead Society, lectured from the platform of the Asington Society, his subject being "The History and Nature of True Spiritualism." The speaker handled his subject in an admirable manner as to draw from his audience the highest communion. Mr. Burton promises well as a platform speaker, and we trust he may have his ready faculty of speech utilised to its fullest extent. Mr. Kersey occupied the chair.

After the lecture a large company retired to the house of Mr. Winlow and held a séance with Miss Wood, of the most conclusive nature. The medium was thoroughly secured by tape and seals, which were found intact at the end of the sitting, precluding her moving in the slightest degree without being discovered. Little Posha presented herself very clearly and distinctly moved a short way into the circle, and chatted for a while, and retired. Another form about the size of the medium afterwards presented itself, and finally a tall form appeared at the opening of the curtains and made some peculiar signs with its right hand and arm, and was recognised by a company of friends from Pegawood. They afterwards stated that at their private circle Mr. Wake, a medium well known in Northumberland, passed over some ten months ago, and had promised to present himself at this sitting, and make the said signs as a mark of recognition.—NORTH NEWS.

#### DISSENT.

On Sunday last the platform of the Liverpool Association was occupied by Mrs. Britton and Mr. Irving Bishop. Mrs. Britton gave two lectures on Sunday last at the hall of the Liverpool Association. The first was on "The History and Nature of True Spiritualism," and the second on "The History and Nature of False Spiritualism." The lectures were well attended, and a large number of his sympathisers. Mrs. Britton, though said to be suffering from indisposition, on account of which the chairman (Mr. Lament) specially brought the forebearance of her hearers, occupied more than an hour in the delivery of her oration, which was marked by considerable eloquence, and listened to very patiently. She claimed for Spiritualism that it underlay every religion in the world, without it there was no religion. The modern movement had systematised Spiritualism. It was no longer a miracle, and made communication with the spirit-world possible to every living creature. The power shown by trickers and impostors of Spiritualism was nothing more than the crust or outward shell of the movement. Spiritualism never did, never would pay, and it was because trickers, possessing medium power, having tried which would pay best, had appeared before the world as "explosives," that they had so confused the mind of the public, that men scarce knew what to believe. Spiritualism was a great science and a great religion, it was a demonstration of immortality, and in every portion of the world the spirit-telegraph was working, and every creature who had passed from this earth answered in the spirit, to the earnest inquiry "O spirit, how dost thou live?" "I am happy or I am miserable in precise proportion to the good or evil I have done on earth." Mrs. Britton, at the close of her address, invited questions and added, "Let it be put to me, and I will answer."

#### TO CORRESPONDENTS.

To T. The address of the Rev. W. F. L. is in the "Light" of the 10th inst. The After I to of the Lower An. The address of the Rev. W. F. L. is in the "Light" of the 10th inst. The After I to of the Lower An. The address of the Rev. W. F. L. is in the "Light" of the 10th inst. The After I to of the Lower An.

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PRICE TWO PENCE.

Notes by the way. By M.R.	75	The Twontic Ghost
(Otago). . . . .	75	The Telescope
Is the Lower Animals Life Here-	76	Challenge to Mr. Emory
after? . . . . .	76	Shakespeare's Willows are a Cheat
Subjectism in Spirit Indissemum	76	Miss Wood's 32nd March
Lectures on Theosophy. No. IV. . .	77	Paraphernalia in the Field of Death
and Faintness Fever . . . . .	77	Selfishness in London and the
Unfortunate . . . . .	78	Country

## Contributed by M. A. (Oxon.)

I note, with regret, the removal of one more prominent Spiritualist from the field of active work. Dr. B. B. Brittan, the "editor at large" of *American Spiritualism*, did for many years a very prominent work, especially in refuting objections and removing misconceptions respecting the subject of which he knew so much. He wielded a powerful pen, and used it fearlessly in defence of truth.

The moral reflections of the *Spectator* on the late Mr. Cotton (as the Birmingham fortune-teller and wizard called himself) are almost as curious as the widespread belief in his pretensions which the trial revealed. It is not singular that a belief, which has been handed down from generation to generation from time immemorial, should survive in districts little touched by the fashionable scepticism in things spiritual especially when their recognised teachers, "the established clergy, despise the whole set of ideas too much to speak of them," and therefore do nothing to direct thought and belief into proper channels. It is this ignoring, scoffing, contemptuous attitude that has so failed in all times, and so fails now, to make any serious impression on beliefs that are founded on reality, though they possibly and probably distort facts grievously and draw from them ludicrous inferences in many cases. The *Spectator* writer "can testify of his own knowledge to positive faith in astrology" . . . as existing among

fairly-educated persons!" I am happy to confirm him. I know several "fairly-educated persons" who have such belief as the result of careful investigation, and I venture to think that such knowledge is more excellent than the clergy's attitude of disgust that cannot bear to speak of what they have made no effort to understand. Yes "Positive beliefs, hardly distinguishable from belief in magic, are still in existence in England," and I make bold to say that it is better to deal with them, purify them of "superstition," and investigate their claims to attention, than to assume

the clerical attitude of superior scorn. That has faded at any rate. The crude beliefs linger and spread, because they have some in common with distorted truth at the bottom of them. Let science direct the light of modern knowledge on them, and tell us whether any, and, if so, what truth is in them. That is nobler work than answering

I am indebted to Mr John Wetherbee for a copy of the *Boston Commonwealth*, (January 20th), containing a paper on "A Watchnight with the Spirits" which records some noteworthy facts. The meeting was held, as the title indicates, at the death of 1882 and the birth of 1883. Miss Berry, the medium, has not been long enough at the work to become hackneyed. Mr Wetherbee speaks very highly of her powers, of her intelligence, and of her integrity. Some fifteen or twenty people were present. The medium sat in an angle of the room, and the observers (if we can call them so in darkness) sat in a horse-shoe circle in front of her. The room was absolutely dark. The description of what occurred is important enough for extended quotation.

There appeared one or two mellow (what are called in carillon) electric lights. They were more or less bright, but shed no light on the surrounding darkness. There were several of them, some more extended than others. In a few minutes one of them which seemed to be on the floor, extended itself upwards, became about two feet long and two or three inches wide, then seemed to sink into the floor, and all was dark. Then ~~was repeated~~ and another, higher up in the room, developed ~~an~~ them of different forms and sizes appeared till the whole together made a full-sized or adult human figure, under the circumstances wonderful to behold. Then suddenly, after a few motions manifesting life, it dropped to the floor in a shapeless lump of mellow light, and then went out as before. Then, in the same way, by degrees it re-appeared, this time the full form, visible by its fiery outlines and lighted folds and trimmings, became a thing of life, moving around gracefully and naturally. During this winking or ghostly hour some twenty of these radiant forms appeared, or forms with radiant outlines. Sometimes two or more appeared at the same time. Once a child, perfect in form, about three feet high, appeared by the side of an adult spirit. Some one said 'Why don't the adult spirit take it up?' The spirit stooped then and took the spirit child in its arms and caressed it, and moved about with it some time. These radiant forms were often much nearer some of the friends than they were to the medium, who kept her seat, and by her voice we knew all the time where she was. Some of the friends were so fortunately seated that these forms in moving about would not only come near them, but the sweep of their skirts, trimmed with light, would pass between them and their feet when a little extended, as they were seated. They saw the passage, but felt nothing, it being apparently intangible to the touch, though undeniably real. The forms all had the appearance of being jet black, with illuminated outlines and trimmings, folds, belts, caps, and parts of the form glistening with this light, making perceptible the black or unilluminated parts of the figure. All these forms seemed to disappear in one way, and 'dematerialise' means to be the word to express it. When disappearing, the light or figure shrank into a somewhat shapeless mass of light and gradually sank to the floor growing beautifully less and then going out, or dematerialising as it sank into the carpet or floor.

A very remarkable manifestation at the same séance is thus recorded. It will not (as Mr. Wetherbee says) be soon forgotten by those who saw it.

"A shapeless lump of woolly or fleecy-looking light, about

**TESTIMONY TO PSYCHICAL PHENOMENA.**  
The following is a list of eminent persons who, after personal investigation, have attested themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.  
N.B.—An asterisk is prefixed to those who have exchanged belief for a new evidence.

[illegible][illegible]

**LITERATURE.**--The Earl of Darnley, T. A. Trollope  
John George Munsey Captain R. Burton, Professor  
Lord Lytton Lord Lytton  
Archbishop Whately Dr H. Thompson, F.R.S.E. & M.  
Thackeray ; Nassau Senior George Thompson, W. Howitt,  
Jerremit Cox , Mrs. Browning, Hon. Roden Noel, &c., &c.  
Bishop Clarke, Rhode Island, U.S.A. Parson Ismael  
Professor Professor W. Dean Professor Alex. W.  
Professor Victor Hugo  
J. W. Edgar U.S.A.  
J. W. Edgar U.S.A.  
Count de Sagramor,

[illegible]

### Is It Conjuring?

It is sometimes confidently alleged that mediums are clever conjurers, who easily deceive the simple and credulous unwary. But how, then, about the conjurers themselves, some of the most recent of whom have been exposed as impostors just as they were in the process of their art?

I might have said the great number of persons who have subjected themselves to the test of the "Maze" have been exposed as impostors, but that would have been the same as saying that the impostors had not exposed themselves.

[illegible]

Following the data of the learned chemist and philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in materialism and also 'the individuality of the spirits' in spiritual manifestation.

[illegible]



the size of a nun's hat, appeared on the floor, a little in front of the medium, a little about as near to the lookers-on. While watching it, wondering what would come next, some one started, rather spontaneously, the good old hymn, often sung at religious meetings, beginning "Come, Holy Spirit, heavenly Dove" and during the singing the lamp of shapeless light on the floor flew up into the air a perfect dove—flow about the room—wing movements perfect, as if a thing of life. This was no flash, it lasted quite a while. All saw this illuminated bird—saw it sustain itself naturally, fly to and fro, and then descend, again apparently assuming the original mass of formless, fleecy light on the floor, which then grew less and less, and, in the usual way with all these radiant apparitions, went out—extinguished itself.

The Himalayan Brother has got into a novel. "Mr. Isaacs," by F. Marion Crawford (Macmillan), gives us some curious details about those beings, in whom the author seems fully to believe. Ram Lal (the Koot Hoomi of the novel) is an Adopt who appears in proper style as a Brother, "in astral shape while his body is quietly asleep in a lanai in Thibet." Moreover, he "controls the forces of nature," so as to raise a "fleecey mist" at a most opportune moment. And he talks metaphysics and philosophy in a very bewildering manner. Spite of some defects, the book is fascinating, and worth reading.

M.A. (OXON.)

#### DO LOWER ANIMALS LIVE HEREAFTER?

To the Editor of "LIGHT."

SIR,—I desire to supplement the interesting anecdote recorded in your paper of February 3rd.

I see no reason why the "pets" we have in our earth may not be restored to us after our removal to the sphere we call Heaven. To me, it is certain that whatever God knows will add to our happiness there will be there enjoyed by us. To some the restoration of a dog or a bird may be a very small matter to others it will not be so. I have a dog for which a dealer might give me twenty shillings, I would not part with it if he were to offer me £200. That man could bring me nothing that would yield me so much enjoyment as I derive from the companionship of my friend with four feet.

But to the purpose of my letter.

Some months ago, "sitting" with Mrs. Jencken, I had this message from my wife: "Do you remember a little bird I had that I was very fond of? It died its spirit is flitting about now." I thought no more of it until, about two months afterwards, I was at Bath, where a little boy (of high-class parents and position) gave me, among other messages, this from my wife: "I have just had a sad loss; can you tell me what it is? I ask it as a test." No one present but myself had the slightest idea what I meant. I got no reply, although I repeated the question several times, and was consequently somewhat pained at receiving no response. But to my great delight, and also to my utter astonishment, I confess—I found written on a sheet of paper under my hand, these words:

"My dear little Blackie is with me."

Now, its name was "Minnie"; no one knew it by any other. I doubt if anyone had ever heard it called by any other. But she used to do so to distinguish it from mine; mine was little "Whitney", hers little "Blackie".

I need not say the message was "direct writing," with which the "medium" had nothing to do—could have had nothing to do. Moreover, it is so exactly the handwriting of Mrs. B. O. Hall, that I should have no hesitation in presenting it as an autograph.

It is by no means the only specimen of her writing—"direct writing"—which she has given to me since she left earth, one I have that contains 140 words, written in less than a minute, in the full light of mid-day. Mrs. Jencken could as easily have

written that long communication, covering a large sheet of paper on both sides, as I could have moved the moon—one of the few things a man may yet safely pronounce to be "impossible."

I have had the communication photographed, both sides, and send you one of the photographs.

Any person acquainted with her handwriting would recognize it at once. She writes to me concerning many things known to me only, and has brought with her her child—the only child we had who lived (and her earth-life was very brief). She is now not a child, but a "young lady" (as was she, his daughter, of whom the poet, Longfellow writes).

She, too, has written to me—direct writing.

Delusion or fraud is utterly out of the question. I believe Mrs. Jencken to be entirely incapable of either—of any wrong thought indeed, but if she were, I take good care to render either an impossibility. It is my duty to do so at all times.

But that is a topic on which I shall have probably much to say to you at a not distant date. My book, "Retrospect of a Long Life" is finished, and I may have leisure to do some more work in some other way.

I trust to advance the cause whence I have derived happiness incalculable, for she who was my companion, guide, comforter, friend, and wife, during fifty-six years of earth-life, is all those and more, now that she is a saint in Heaven. I have, not only frequently, but continually, evidence of her presence as clear, convincing, and conclusive as I have that there are four fingers and a thumb on my right hand.

I believe I shall demonstrate that fact to the conviction of any intelligent and upright reader of the statement I shall make, and I think I shall be heard with as much attention, and trust, and confidence, as I should be in a court of justice, upon any subject on which I could not fail to be rightly informed.—Truly yours,

N. C. HALL.

3, Sussex-place, Kensington, W.  
February 6th, 1883.

#### SUBJECTION TO SPIRIT INFLUENCES.

To the Editor of "LIGHT."

SIR,—I think that Mr. Frank Podmore is doing good service to the cause of Spiritualism by bringing forward the experiences of his friend, as narrated in "LIGHT" of the 10th inst.

I am perfectly certain that no disaster to the truth can possibly take place from a free and candid expression of opinion on the part of those who have passed through the ordeal of incipient mediumship, but, on the contrary, these experiences may serve as guide and warning to others who are yet in the "Valley of the Shadow," and who may by their help avoid the many pitfalls in which that "Valley" abounds. It appears to me to be almost a matter of necessity in commencing the study of any new subject, that the mental attitude of the student should be that described by Mr. Podmore as one of submission. The danger lies in allowing that submission to degenerate into servility.

With those of us who are mediumistic, and who possess even the most moderate share of vanity, there is always a tendency to believe that we are in some way, not to be explained, the special objects of the watchful care of higher powers; and this belief, in all probability, is the medium which distorts and perverts the truth which we are gradually drawing to ourselves, and ends in transmuting that which otherwise might have been of the highest value.

These painful experiences ought, at least, to teach us to remember that whilst accepting gratefully any suggestion from the spirit-world which may help us to form the line of battle to the best advantage, yet that the actual conflict must be borne by ourselves.

It is easy enough to induce others to work out for us our school lessons, and we may, for a time, receive credit for that which we do not deserve, but in what will that avail us when we come to pass the examination of life? I have heard many voices during my state of transition, but one voice stronger than all the rest has ever warned me not to accept all that was told to me as absolute truth, but to test everything at the bar of my own reason.—Yours faithfully,

EDMOND W. WADE.

Lewisham, February 12th, 1883.

Many Spiritualists will learn with regret that Mr. W. Davis, of Clapton, who is so well known as a trustworthy and excellent medium, has been suffering from a severe illness, and we are expressing the wish of his friends that he will soon recover.

#### LETTERS ON THEOSOPHY

(FROM AN ANGLO-INDIAN TO A LONDON THEOSOPHIST.)

No. IV.

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven, or some sphere of punishment, for all the rest of eternity, since they are reluctant to contemplate the notion of final annihilation even for their more personal entities, unable to understand that unless specially qualified for perpetuation, they might live of such entities in progress of millenniums. Thus the Heaven of vulgar theology—not to speak of the hell—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth-life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning, but no end,—and found enjoyable in the highest degree. But each person is simply himself or herself as on earth, in a new spiritual body, with recollection of the past life on earth, and perceptions of the continued life in progress here for the living friends and relations left behind. Now a Heaven which constituted a watchtower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish, and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and tedious existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in the conventional Heaven, lies in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like—annihilation-like—trance, waiting for the resurrection at the end of the world. The resurrection, by-the-by, has an occult meaning, which the present explanation may help to elucidate, but of that more anon. Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognised by that doctrine as either open or not open for the reception of souls, and then one of the two lines of speculation, above roughly indicated, must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, or is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings me to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge—within the range of ordinary human understanding—can be presented to the reader in language as lucid as a diamond and, no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life, which for each human individuality travelling round the great circle of evolution, interpenetrate every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of

intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living ones, be it remembered, to whom its territory is not unfamiliar to whom its minutest details are no longer strange. From these the information comes which we are about to lay before the reader.

Rejecting the unscientific name which has become engrafted with too many mis-conceptions to be convenient, let us keep to the Oriental designation of that region or state into which the higher principles of human creatures pass at death. Devachan to begin with, makes no offer of eternal accommodation to the finite personalities of dying men. It has already been explained that when the four higher principles escape from the body—from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporeal life. The lower religious remains in the Kama loka, or immediate vicinity or atmosphere of the earth, and the higher two, invested with consciousness by having assimilated all that is adapted to a superior state of existence from the fifth principle, manas, or animal soul, pass into a temporary period of oblivion from which they are, so to speak, born into Devachan. Now in Devachan, that which survives is not merely the individual manas, which survives through all the changes of the whole evolutionary scheme, and fits from body to body, from planet to planet, and so forth, that which survives in Devachan is the man's own self-conscious personality—under some restrictions, indeed, which we will come to directly, but still it is the same personality, as regards its feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely animal will drop off but to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music, would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none in Devachan of those whom he or she loved. But at once it will be asked if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them they will be there. It is not necessary to say more to give a clue to the position. Devachan is a subjective state. It will seem as real as the chairs and tables round us,—and remember that above all things to the profound philosophy of Occultism are the chairs and tables, and the whole of the objective scenery of the world, unreal, merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there.

Now, we fancy very few Western thinkers at the first glance will welcome this account of the Heaven awaiting them beyond the grave, but we are not weaving pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that the subjective isolation of each human unit is the only condition which renders possible anything which can be described as a felicitous spiritual existence after death for mankind at large. And Devachan is a purely and absolutely felicitous condition for all who attain it. There is no inequality or injustice in the system. Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility and therefore there is no logical place in it for suffering. It is a life of effects, not of causes, a life of being paid your earnings, big or little, not of labouring for them. Therefore it is impossible to be, during that life, cognisant of what is going on on earth. Under the operation of such cognition, there would be no true happiness possible in the state after death.

But there is no true happiness possible, people will say in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination which cannot escape from its present surroundings. To begin with about monotony, no one will complain of having experienced monotony during the minute or moment, or half-hour, as it may have been, of the greatest happiness he may have enjoyed in









successful with a committee of scientific gentlemen, whose testimony no one will doubt, besides having clearly demonstrated that the power of thought-reading has stood the calm and deliberate test of a body of men who have already satisfied themselves of the existence of such a power.

The allusion in the *Liverpool Mercury* to Spiritualism being "unmasked" is unworthy further notice.—Yours faithfully,  
Ouslow-gardens, 8 W. E.

#### BISHOP WILBERFORCE SEES A GHOST

Francis Fair gives the following story as having been told by the late Bishop Wilberforce:—

"It happened that once I was staying in one of the old country houses, which had remained in the possession of an old Roman Catholic family. Wanting a book, I went down late at night into the library. I saw there an old gentleman sitting in a chair, and my taking a book, got up and passed to a door at the end of the room. He then returned, and went again to the chair. The next night I wanted the second volume, and again saw the old man. The next day I said to Lord [I fear I have disturbed your chaplain or librarian, and told him I had seen him. Lord—replied, 'Oh, that room is haunted by a ghost. I then determined to speak to him, and I went down again, and who do you think I saw? It was the same old man in a clerical dress."

"Why are you here, and what are you doing?" I asked him. "I was a priest in this house and having of one of the books, I put it down on paper and had it here. Death prevented my destroying it, and I have waited here watching lest it should be found. Swear that you will destroy it and I will leave for ever this place." I swore that I would do as he wished and he pointed to some old books. I took one down, and the figure shook his head. I took down another and found a paper in it. I at once took it to the fireplace, lighted it with my candle, and burned it. The figure then turned upon me a grateful face, and disappeared, and, I believe, has never been seen again."

#### MISS WOOD'S MEDIUMSHIP

We find the following paragraph in the *Harbinger of Light* (Melbourne):

"We learn from 'Light' that Miss Wood, the medium for spirit materialization, who was said to have been 'exposed' a few days ago, is now giving sittings to members of the Central Association of Spiritualists, London, of an eminently satisfactory character."

This paragraph will be misleading if it is taken to have reference to recent séances. We have no desire to say a word to the injury of Miss Wood, and if her late séances at the rooms of the C.A.S. had really been "eminently satisfactory," it would have given us great pleasure to announce the fact. But her recent course of "test" séances—Miss Wood sitting near the curtains of the cabinet, but outside of it, and in view of the committee, the light never being sufficiently subdued to prevent her being seen—were absolutely without results. It is, however, due to Miss Wood that we should say that she has herself proposed another course of sittings, expressing confidence that they will be attended with success. For further information we refer our readers to a report of the last Council meeting of the C.A.S., given in the present number of "Light."

AT THE POINT OF DEATH.—Mr. [Name] relates in his "Pensées of Meditations" an extraordinary experience when he was apparently at the point of death—"I felt very ill. I had no strength. It seemed to me that my life was making efforts to resist death, but in vain, and that life was about to escape. My soul detached itself little by little from the matter spread all over my frame. I felt it rising from all those parts with which it is so intimately united, and as if I were concentrating myself upon one single point—the heart, and a thousand obscure cloudy thoughts about my future spirit-life occupied me. Little by little nature faded from before me, taking irregular and strange forms. I all but lost thought and only retained my feeling, and this was love. But I could not manifest my love. My soul was centred in one single spot in my body yet I could not command it. It felt some distractions still caused by bodily pains and the grief of those round me. My life was now only attached to matter by one of the many thousand links that had formerly bound it. Suddenly marking the passage from this world to the next there came thick darkness, then a 'mat light'; then I saw what spiritual light was and, in it, all I had loved, who had inspired my life, who seemed to dwell in me and float about me. They waited for me, and we completed each others' lives. The happiness penetrated me. Then I saw into the centre and secrets of earth—the mines, the floods, insects, and depths of volcanoes—nothing all over the earth seemed hidden from sight."

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### CENTRAL ASSOCIATION OF SPIRITUALISTS.

The first meeting of the newly elected Council of the C.A.S. was held at 38, Great Russell-street, on Tuesday evening last. There was a very full attendance. Mr. E. Dawson Rogers took the chair as a Vice-President of the Association, but retired from the room on an interim from Mr. Morse that he was about to propose a resolution the course of which his (Mr. E. Dawson Rogers) name would be mentioned.

Mr. Morell Theobald was then called to the chair, and proposed that Mr. E. Dawson Rogers should be elected President of the Association for the ensuing year. This was seconded by Mr. Morse, and carried unanimously.

Mr. E. Dawson Rogers having been recalled and informed of what had been done, thanked the Council for this expression of confidence, but said that as the position was one of no consequence, he should like to take time before he should accept it or not.

He was re-elected, with the addition of Mr. Morell Theobald.

The usual committees were appointed, and on the motion of Mr. Morell Theobald severals.

A special committee to consider and report on the position of the Association, and the means of increasing its funds or decreasing its expenditure. A report was brought up from the committee constituting the circle for the recent séances with Miss Wood, but as it appeared that the report had not been seen and approved by all the members, it was referred back to the committee. The purpose of the report was that the séances had been without results. In answer to inquiries it was stated that Miss Wood had proposed another series of sittings, and that the committee had assented, but that the date for their commencement had been deferred from time to time at Miss Wood's request, and the committee were still without information as to the period which would suit her.

Mr. Farmer brought up a number of valuable suggestions for active work by the Association, and moved the appointment of a committee to consider them, and, as far as possible, to take steps for giving them effect. This was seconded by Mr. Morell Theobald, and cordially adopted.

#### ST. ANDREWS HALL.

14 NEWCASTLE STREET, LONDON, E.C. 4.

The audience at the hall was very large, when the subject of Spiritualism was discussed. The speaker, Mr. [Name], was most interesting and his address was well received. The hall was filled with people of all ages and classes, and the atmosphere was one of deep interest and attention.

The speaker discussed the various aspects of Spiritualism, including the nature of the soul, the process of death, and the possibility of communication with the dead. He argued that Spiritualism was not a superstition, but a science, and that it was based on the laws of nature.

The speaker also discussed the moral and ethical implications of Spiritualism, and argued that it was a religion that was based on love and compassion. He said that Spiritualism was a religion that was for all people, and that it was a religion that was based on the highest principles of humanity.

The speaker concluded his address by saying that he believed in the power of Spiritualism, and that he believed that it was a religion that was based on the highest principles of humanity. He said that he believed that Spiritualism was a religion that was for all people, and that it was a religion that was based on the highest principles of humanity.

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deservedly applauded. Mr. Kersey occupied the chair, and in the name of the members expressed a desire that Mr. Robinson should visit them again at an early date.

GAYHEAD.—Mr. S. Compton, an old spiritualistic worker in the North of England, addressed the friends at Gateshead, on Sunday evening last, upon his "Experiences in Spiritualism." Illustrating his doubts and fears as a Methodist in regard to some authorities of his former creed, he proceeded to show how he was led by contact with Spiritualism to eschew the old landmarks and take a bold stand for the facts and philosophy of our movement, which he characterized in an interesting discourse as the most beautiful, and of all forms of truth the most appreciable, that had been given to the world. Mr. Burton occupied the chair, and announced that on Sunday next, February 18th, Mr. T. P. Barker would lecture on "God in Nature."—NORTH MERICA

#### SPIRITUALISM AND THOUGHT-READING IN LANCAASHIRE.

The Rev. E. G. [Name] gave some examples of thought-reading which were quite as successful as the performances of the kind by Stuart Cumberland and Irving Bishop.

A recent church entertainment at Ulverston, his co-narrator, the Rev. V. G. McNally, gave some examples of thought-reading which were quite as successful as the performances of the kind by Stuart Cumberland and Irving Bishop. Mr. McNally twice found, while blind-folded, an image and also a pin, which had been hidden during his absence in an ante-room by members of a committee appointed by the audience. On Friday evening, the Rev. E. H. Sugden B.A., a Wilean minister, gave a series of thought-reading experiments in two Wesleyan schools at Cloughton, in a manner which proved him to be even more expert than Mr. Bishop. Both Mr. McNally and Mr. Sugden assert that the power of thought-reading is practically a universal gift, indeed, Mr. Bishop recently asserted in Liverpool that there was hardly a family in that city in which there was not some one endowed with this capacity. It seems a strange irony of circumstances that the clergy, who have been such bitter antagonists of Spiritualism, should be the pioneers in the demonstration as a fact of that which has been equally as incredible to the majority of mankind, and which indeed is closely allied to Spiritualism and must lead to that all-important and highly-favourable result.

The *Liverpool Post* does not see that by its remark it is furnishing an argument in favour of Spiritualism, since it plainly tells all who have had proof of thought-reading that as they have accepted the one they are logically bound to accept the other; and no doubt many of its readers will duly appreciate the hint.—(Continued.)

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#### TO CORRESPONDENTS.

S. N.—Your kind suggestion shall have consideration.

W. E.—Apply to the secretary of the Central Association of Spiritualists, 38, Great Russell-street, W.C.

J. E. P.—Received just as we are going to press. Shall be published at once.

"Shells." We have several letters on "Shells" in reply to the "Writers of 'The Perfect Way,'" but their publication would simply lead to further controversy on a subject of which we feel that very many of our readers are already becoming somewhat weary.

MR. WASHINGTON IRVING BISHOP has recently been astonishing the people of Liverpool by his remarkable experiments in thought-reading, and, in addition, "exposing" Spiritualism. During his visit to that city a hot controversy took place in the newspapers, it having been alleged that Mr. Bishop had started his public career as a professional medium, a statement which he promptly and emphatically denied. Having had some intimation that he at one period professed to have the gift of mediumship, we shall be glad if our readers in the United States will kindly send us proof that such was the case, if it really was so.

#### NEWCASTLE-ON-TYNE.

NEWCASTLE. The hall at W. [Name] on Sunday evening last was well attended. The speaker, Mr. [Name], was most interesting and his address was well received. The hall was filled with people of all ages and classes, and the atmosphere was one of deep interest and attention.

## ALLIED SOUTHERN CONTINENTAL

Родина

South Durham District Association of Spiritualists Hon. Sec. and Representative - Mr James Ditch 4 1/2 Operative street O/S 51 nos, Durham  
Leicester Spiritualist Society on Sec Mr R. Wickham 56, Cranbourne street Leicester Representatives - Mr E. Larrat  
Glastonbury Society for the advancement of Spiritualism Hon. Sec - Mr T. Dwyer 4 Hatt street Glastonbury & Mr H. W. Barton.  
North Elbelds, Spiritualists' association of Spiritualists Hon. Sec - Mr Thomas N. Moore 22, New street, North Elbelds.  
Central London Spiritualist Experience Society - Hon. Sec. Mr. E. W. Lushman, 135, Leighton Road, Camden Town, W 10 Representative - Mr E. Worthing.  
Plymouth Free Spiritual Society Hon. Sec. Mr B. S. Clarke, 4 Ashmunter terrace, Plymouth. Representative - Mr J. Bowring Sloman.  
Metropolitan Spiritual Lyceum. Joint Hon. Secretaries - J. W. Greenwell and T. H. Evans, 4 Denlow road Dalston. Representative - Mr Sandy Bottom.

**Keywords:**

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"The" is a very fine volume. It is very fine. It is very fine. It is very fine.  
Ed. Hilary (Ed)

## MATTHEW TAYLOR

1. *Chlorophyll* is the green pigment found in plants which helps in the process of photosynthesis. It is located in the chloroplasts of plant cells.

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<sup>19</sup> T. H. M. Jansz, *Stichting Landbouw- en Visscherijwetenschappen*.

SATURDAY, FEBRUARY 24, 1893.

PRICE TWOPENCE.

## CONTENTS

Memorandum	40	General Christianity by H. H. H. H. H.	90	had. Some seven or eight years ago, he had for several months	90
The History of the Church	41	of the Church of England	91	been suffering from failing eye-sight. One morning in London	91
The History of the Church	42	of the Church of England	92	he said to me with much emotion, that he feared he might have	92
The History of the Church	43	of the Church of England	93	to give up his situation, his left eye having become so blind that	93
The History of the Church	44	of the Church of England	94	it was quite useless to him, and he feared to drive me through	94

## NOTES BY THE WAY

Contributed by "M.A. (Osaka)"

The world is the poorer this disastrous year—so young, yet so full of sorrow and distress, for the withdrawal of many great men. Its opening hours saw the release of one who was great among statesmen, and whose singular honour it was to stand out in a national crisis as the saviour of his country. "Poor Doré" is gone. Why (parenthetically,) do people speak of those who have advanced into a presumably higher state of being as "poor"? Poor in what? It is we who remain in this state, and lament our own greatness, who are poor, but they can hardly be the worse, and are, we trust, much better for their deliverance from the haven of the flesh. And now Wagner is gone. Probably no man of our generation more distinctly shewed the divine mark of Genius than he. Erratic it was—genius like his does not conform to petty rules, and is not governed by conventionalities, but none, surely, will deny that his was a master-mind, and that we are the richer for his work, as we are assuredly the poorer for his loss. Like all men of genius, he seems to have had his flashes of inspiration outside of that which he received in his own proper work. There all genius is inspiration. But he had his premonitions too. While directing a concert in honour of his wife's birthday, he suddenly laid down his baton, saying, "I shall never direct an orchestra again, nor compose any more." Being asked his reason for so dire a prophecy, he replied, "I shall die before the spring comes," and now, before the flowers of earliest spring gladden us, his spirit is free. "His body lies in state, beneath its pall of cloth of gold." What of that master-artist that has left the worn-out tenement?

Psychopathic notes continue to pour in. From the evident interest taken in the subject I feel sure that I may quote a case which has reached me from a private source, before I direct attention to the remarkable records of mesmeric healing, and of surgical operations during the mesmeric sleep of the patient, which are little known to the present generation. It is most surprising that records of the amputation of limbs, such as were recorded by observers whose qualifications are beyond doubt, and whose honesty is unimpeached, should have faded out as they have. The study of the reports of the Mesmeric Hospital is full of interest and instruction. There can be no fair cause for doubt that nature has endowed man, or some men at any rate, with a gift that is lamentably neglected. But before I go into this question, I will give a case of healing by a lady in private life, whose name I have no authority to make public. This lady is a Spiritualist, and attributes her gift to spirit-power, but from the great prejudice against the subject in her family, she spoke of it as "Mesmerism." I quote the case from among others in a private letter addressed to myself.

“ We had a coachman who had been with us since he was a lad. Some seven or eight years ago, he had for several months been suffering from failing eye-sight. One morning in London he said to me with much emotion, that he feared he must have to give up his situation, his left eye having become so blind that it was quite useless to him, and he feared to drive me through the crowded streets of London, lest an accident should befall me. He added that he had had advice from several medical men to no purpose, and he had that morning consulted a chemist who told him he feared it was a bad case, and he dared not interfere in it. My grown-up daughter was in the room, and I said in French to her, that sooner than lose a valuable and attached servant, I would try what I could do, if she would remain in the room. I then had him sit down, and made passes over his left eye, when he said, ‘ It feels like pins and needles going through it.’ After a few minutes he said, ‘ Why it is not so bad as it was.’ Feeling bred, I then told him to come again to me in the afternoon, when I again made passes and breathed over the eye, with increasing success. I regularly continued this for four or five days more and more successfully, until his left eye was not only completely restored, but his right eye thoroughly cleared also. He resumed his duties at once as usual through the London season, and ever since; being still with us, with perfectly good eye-sight. I have since married a fellow Spiritualist in a similar manner of a medical person, a fellow patient of a very bad type, and has never returned

A volume of Reports of the London Mesmeric Infirmary, 36, Weymouth-street, Portland-place, extending from 1819 to 1869 furnishes abundant and striking evidence of the value of mesmerism as a curative agent, and of its efficacy as an anæsthetic. Scattered up and down in the records of these twenty years, are cures of neuralgia, nervous pains and disorders, chorea, scintica, and similar ailments. Thus one would look for, but other and more serious diseases yield to the same treatment. One remarkable case is that of inflammation of the shoulder-joint, in a boy of eleven years of age. The case was sent by Dr Elliotson to Professor Ferguson, of King's College. He pronounced it one of slow inflammation, and recommended blistering, and cod liver oil. The shoulder was extremely tender to the touch, "the weight and dragging of the arm were insupportable," and the "disease threatened to produce devastation of the shoulder-joint, suppuration, exfoliation, and all the sad results of mercurious disease of joints." Dr Elliotson sent the patient to the Mesmeric Infirmary on the 22nd of March, 1854. Mr Gardiner mesmerised the shoulder daily with instant effect. By the 13th of May the boy "could move the shoulder in all directions, allow it to hang down, and bear it to be pressed upon, and the arm to be moved in all directions by another person." Dr Elliotson sent the patient to Mr. Ferguson, who wrote back that it was "indeed highly gratifying to see such a favourable change in a case which looked so alarming." There can be no mistake about such a cure as this.

Other cases of organic disease, or functional affections—I exclude nervous ailments for my present purpose—are very numerous. Inflammation of the eyes, asthma, abscesses, tumours, dropsy, paralysis of limbs, epilepsy, skin diseases, rheumatic and gouty affections, apraxia, hemiplegia,—one case, in which the patient could not walk without the aid of two sticks, dragged his right leg, and could not bend it, was perfectly cured in six weeks—chronic bronchitis, hæmaturia, chronic pericarditis, gonorrœa, chronic ophthalmia with



ulceration, and nebulous opacity of the cornea (a case of Mr. White Cooper's, of extreme severity, cured absolutely in six months by daily mesmerism)—these are among the diseases which are cured by the laying on of hands with perfect success. Many of the cases are remarkable in a high degree, and all are recorded with complete precision by properly qualified observers. I might quote dozens where unquestioned cures of unmistakable disease were wrought. But I may, perhaps, do better if I first point to one of several cases where surgical operations were performed painlessly on mesmerised patients. I have before me a pamphlet of Dr. Johnson's, in which he records, among other cases, one which may serve as a specimen.

The patient was a labourer, six feet high and forty-two years of age, who had suffered for nearly five years from neglected disease of the left knee, "the interior of the joint of which was found after amputation to be deeply and extensively ulcerated." He was mesmerised by Mr. (then Mr.) William Topham, and the limb was removed by Mr. W. Squire Ward, surgeon, of Wellow Hall. "Mr. Ward, after one earnest look at the man, slowly plunged his knife into the centre of the outside of the thigh, directly to the bone, and then made a clear incision round the bone to the opposite point on the inside of the thigh. . . . The placid look of the man's countenance never changed for a instant, his whole frame relaxed, uncontrolled, in perfect stillness and repose; not a muscle was seen to twitch. To the end of the operation, including the sawing of the bone, securing the arteries, and applying the bandages, occupying a period of upwards of twenty minutes, he lay like a statue." Nor was this perfect repose interfered with when Mr. Ward "twice touched pretty roughly and with the points of the forceps, so that he in fact pricked, the divided end of the sciatic nerve." After the man had been removed to another room he stated, in answer to Mr. Topham, "I never felt any pain at all, only once I felt as if I heard a kind of crunching." The crunching, no doubt, was the sawing of the thigh bone.

M.A. (OXON.)

#### THE ROYAL GIFT OF HEALING.

The power of healing disease by a virtue conveyed through the hands has been known in all times and in all parts of the world, as testified by the histories of nations and by the narratives of nearly all travellers among primitive peoples. Exercised in the past by kings and priests, it was regarded as proper to them in their presumed divine character. Thus Shakespeare (*Macbeth*, Act 4 Sc. 3) puts this into the mouth of the king's physician—

\* \* \* How he solicits Heaven  
Himself best knows, but strangely visited people,  
All swollen and ulcerous, pitiful to the eye,  
The mere despair of surgery, he cures.

\* \* \* For the succeeding royalty he leaves  
The healing benediction.

But when subjects and laity were found to be similarly endowed it became clear that it was a gift belonging to our common humanity.

It is interesting, nevertheless, and instructive to learn what this power has done by royal hands.

In French history speaks of several kings conspicuous for the gift of healing, from Clovis downward. Philippe I. is named as one who lost the gift through the irregularities of his life. Some kings, we are told by Haylin in his *Cosmographie*, before exercising it prepared themselves by fasting. Philippe de Valois healed 1,400 sick people; Louis XIV. 1,600, using the formula with each "*Le Roy te touche, Dieu te guerisse*" ("The King touches, may God heal thee!")

In England several kings from the time of Edward the Confessor, used the power. The so-called miraculous gifts of some of them are spoken of by Jeremy Collier. Manesbury relates that a woman afflicted with scrofula was cured by the king rubbing her neck with his fingers—a royal precedent for this mode of healing. John of Gaddesden, chief Court physician,

when he found he could not cure certain patients submitted them to the king for touching. Glouce, Queen Elizabeth's physician, speaks of scrofula as a disease repugnant to nature, but curable by the royal touch. Evelyn, in his diary, March 28th, 1661, writes that "so many were taken to be healed by the king was required to have a certificate, and so great was the concourse of people with children at the churche's door for certificates that six or seven were crushed to death." The *London Gazette* for October, 1686, announced that the king would heal weekly, on Fridays. Wiseman, in his work on surgery, alludes to cures of King's Evil by the touch.

But as if to make it manifest that the efficacy of the touch was not specially royal, in the reign of the same king, Charles II., appeared Valentine Greatrakes, curing by the hand not only King's Evil but many other so-called intractable diseases. He published a book at Oxford, entitled, "An Account of Marvellous Cures Performed by the Striking of the Hands, by Mr. Valentine Greatrakes." This book was dedicated to the Hon. Robert Boyle, and contained the testimonies of persons of eminence in Church and State. It was reprinted in 1707.

Among kings the power seems to have varied in degree as we, in the present day, find it vary among us subjects. Some of them seem to have been advised to strengthen the power by a preliminary fast, the fasting of one was of nine days' duration. What was a royal fast we are not informed, surely not abstaining from food, perhaps it was taking fish, eggs, brown bread, and milk, instead of red meats and wines. Greatrakes himself could not, perhaps, have had a better diastolic preparation for his healing work, and modern magnetisers and mesmerisers might fast with advantage in a similar way.

Mr. Greatrakes was named Leverett, a gardener, announced himself as a healer, and he was not equal to extensive work, for touching thirty or forty people he felt as much good come from him as if he had been digging eight rods of ground."

The kings who touched and rubbed, Greatrakes and Leverett, magnetisers, mesmerisers, and healers of subsequent and the present times, are they not all of one category? All of us may have the power to heal, some may be more largely endowed than others, each may have it of a particular degree and quality.

In many cases one touching or application is enough, but in very many others, repetitions more or less frequent are found necessary.

It astonishes many who have suffered from ailments which have come on quickly to find how quickly they have passed off under the action of the human magnetic or mesmeric force (*fluide*). This has been when they have been particularly susceptible to the force, or susceptible. For illustration:—A lady, at times, comes to me, who is constitutionally subject to attacks of extreme morbid sensitiveness. I lay my hand, in mental prayer, upon her head, and tranquillity of the nervous system follows on the instant. If a suffering fellow-creature comes, I always pray mentally to the Heavenly Father for power to heal; for it is the power acting through me who make no claim to any special divine quality. A clergyman came with such derangement of the nervous system that his duties were impossible to him. A few mesmerisations restored his equilibrium, and he returned to his pulpit. Another came limping in with bad gonial pain; after a short treatment he rose, shook his limbs, and then danced about, saying, "This is not clerical, friend Dykes, but it is joyful and thankful." A lady came recently with erysipelas of the face, her nose was very much swollen. Her troubles vanished at the end of one sitting. I have just received news from one who was pronounced to have his left lung consolidated in consequence of inflammation. I mesmerised him a few times during one month. He writes that he continues quite well.

Happier results from the too much disregarded human magnetism could not follow the historically-credited royal touch than those which abound in the experience of all mesmerisers.

In this work of healing beneficent spirits may co-operate, and some mesmerisers say they are conscious of it. This is quite credible and reasonable to those who believe, as I do, that there is an interblending of the spiritual with this sphere of being.

ADOLPHUS DYKES.

10, Berkeley-gardens, Kensington.

METROPOLITAN SPIRITUAL LECTURE.—A sufficient number of male candidates to form two circles for preliminary investigation, are in a few days before the Council, who will be glad to receive immediately the names of a few ladies.

#### STRAY THOUGHTS ON CURRENT TOPICS.

##### The Value of Organization.

It is a maxim familiar to us all that "Union is Strength"; and by virtue of belief in the same, and by social necessity, organizations have sprung into existence, whose objects have been the investigation of spiritualistic phenomena, the expounding of spiritual philosophy, and the dissemination of the literature of the movement.

Now I venture to assert that these objects are good and useful ones, and I have frequently been perplexed and pained at the inconsistency which, whilst working zealously for Spiritualism in a particular direction, unthinkingly condemns all methods not associated with its own. Is not organization strength? Is it not better than want of organization? No man of sense will dispute the point.

That organization is absolutely necessary was proved in the past, and is being proved to-day, and a statement of how Spiritualism has developed itself in this town will show some of the causes which led to the establishing of a society.

About three years ago Spiritualism in North Shields was under a cloud. It had but few followers, but few defenders, and I think only two or three "circles." Since then much progress has been made. A few pious men and women (as earnest as pious) commenced the investigation of its phenomena in a proper frame of mind. They soon became convinced of the reality of spirit-communication, and this great fact so gladdened their whole being, that since that hour they have steadily pursued their upward course unimpeded by the threats of former companions, and drawn by the voice of priestly authority. The fear of death was dispelled; and with enlightened vision they beheld all things made new, the Gospel of Jesus being at last to them a message of love and power. It has interested and pleased me exceedingly, and is a cause of profound thankfulness, to hear men and women rapidly approaching their allotted term of three score years and ten, say "Thank God for the light and blessings which Spiritualism has brought me. I was like one walking in darkness, the teachings of the churches and chapels never gave me such hope of immortality, such a glimpse of the life beyond the river." Now I can understand the Gospels, and can appreciate the teachings of Paul.

Sir, this is no exaggeration. These remarks I have heard again, again, and again, and it is well to let them come to the front sometimes as an answer to the oft-repeated inquiry—

"What good is there in Spiritualism?"

Well, several additional circles were established in our midst, but one, the chief circle, grew to such dimensions as to make the inmates of the small house in which it was held, somewhat alarmed for the comfort of the sitters. The sitters, too, with commendable consideration, began to fear that they were intruding on the domestic comfort of their hosts, and thus it came to pass that a suggestion was made to hire a room to be used solely for investigating the phenomena of Spiritualism and engaging in devotional exercises. Thus was the Society born.

Imprejudiced minds will admit the difficulty of holding seances in small rooms overcrowded with enthusiastic sitters. Under such conditions physical comfort is impossible, and harmony exceedingly difficult of acquiring. It may be said—"Break up the large circle, and hold seances in several houses instead of in one." Here we are confronted with difficulties known only to the poor. Some member of the circle who would gladly offer his premises for holding a weekly service, is precluded from doing so because he is possessed of only two rooms, and the partitions are so thin that the presence of unfamiliar men and women would disturb the sleeping children. Another has three rooms, but the aged parents who live with the family are prejudiced against Spiritualism, and filial respect moves the children to be silent as themes they long to expound. Another member has a sick wife, a wife has a sick husband, a son dare not breach the subject to his parents, and in hundreds of other different ways, easy enough to conceive, many true-hearted Spiritualists are prevented from carrying out their wishes. Under these circumstances what is to be done? Break up circle-sitting? Forgo spirit-communication? Or go from door to door asking permission to sit with the inmates? Or as another alternative, shall they purchase the weekly literature of the movement, and read of spirit-communication they must never enjoy, and of phenomenal wonders they are doomed never to witness? Really, sir, I have no patience with people who can view Spiritualism from no other standpoint than that which leads to the advancement of their

own particular interests or hobbies. Organization is absolutely necessary to diffuse abroad a knowledge of spiritual phenomena, philosophy, science, and religion, but like all things connected with and inter-penetrating human affairs, it is not an unalloyed blessing.

We Spiritualists may boast as we please about freedom of thought, and may profess to esteem a man for what he is intrinsically worth, rather than for his worldly possessions, but I have found, to my great regret, too much consideration given to those who are only great in worldly wealth. Spiritualists, as a rule, have not strength of mind sufficient to move them to elect to the highest offices men superior in moral and spiritual qualities. The chief desire has seemed to be to elect men who occupy the best social positions, and are best able to subscribe to financial projects. And yet my experience has shown me that the truest manhood of England is to be found amongst those who earn their living by the sweat of their brows.

My heart, Mr. Editor, went out in affection this other evening to one of these, a man earning about twenty-six or seven shillings a week, with which he supports himself, a wife, and seven children. We had assembled for devotion, and my friend offered up a beautiful prayer, in which the following passage occurred:—"O Thou Infinite and All Merciful Father we thank Thee for the blessings of this life, for Thy bounteousness and ever-loving care. Thou hast been with us and guarded us as we slept. O be our Father, Friend, and Guide in all we do. Teach us to approach Thee with grateful hearts, and in a spirit of humility to ask the aid of Thy holy ones, the angels, who execute Thy will by ministering to the wants of their mortal brethren. And in every trial to which Thou mayest think fit to subject us, O teach us to recognise the hand of a watchful Parent teaching His children their strength and weakness, and thus may we grow in wisdom, blessed by the influence of Thy abiding love."

Sir, this prayer, coming from one barely able to keep body and soul together, struck me as a splendid example of true manhood, such manhood as, if a soldier, would conquer the world with a leader like Cromwell; if an inspired speaker, would work as Paul and Jesus did, and unhesitatingly die their deaths, if necessary, but if constrained by circumstances to the drudgery of a mechanical life, would strive to see in every gleam of light which brightened the darkness of his lot the smile of an angel, the presence of his God.

If societies are in need of representatives Spiritualists, let them choose men of this stamp, men who are men rather than remarkable for the swollen state of their dollar bags. Not that one should object to riches, or inveigh against the owners of England's broad acres, but if the richest man in the community be chosen to occupy the highest place of honour, let it be plainly seen by all that he is as good as he is rich. In conclusion, I would add, for the sake of peace and harmony let the form of office for which officers are elected be as brief as possible, so as to distribute the burdens and honours of societies as widely as possible. This will prevent complaint of overwork, or the promoting of one man above his fellows, and check the tendency of societies to split up into two hostile camps, like the great political parties of the State.

Yes, sir! organization is a necessity of our cause, and let us aim to make it a success by teaching each unit to work for the interest of all, rather than for his own personal comfort or gain.

North Shields.

T.C.E.

#### THE OTHER SIDE

Father, when my life is over, and I stand upon the shore,  
With the dear world all behind me, and eternity before,  
In that ocean, O my Father! must I plunge for evermore?

Father, life is sweet, and sweeter is the sense that I am Thine,  
Can the love I bear Thee perish, or can space that love confine?  
If my soul can die and lose Thee, how, Eternal, art Thou mine?

Could a finite thing created in the bounds of time and space  
Could it live and grow and love Thee, catch the glory of Thy face,  
Fade and die, be gone for ever, have no being, know no place?

No, my soul will not believe it, Thou'rt in me and I in Thee.  
I will listen to the message that my own soul brings to me.  
Shamed that Faith should ask a token, doubt her own eternity

When I sit wean roses round me, let what I will, beside,  
Though the dear world fade behind me, Thou wilt guard me,  
Thou wilt guide,

Thou wilt still be with me, Father—with me on the other side.

E.B.

## SPIRIT INTERCOURSE AND ITS LESSONS.

By the Author of "The Life Beyond the Grave."

It is one of the popular delusions that Spiritualism begins and ends with table-rapping and other wonders, and it often takes some time before the new convert to Spiritualism can interest himself in anything higher. We are all naturally prone to be selfish, and our first question is usually "What personal advantage can I gain from this Spiritualism?" Thus inquirers run from one clairvoyant to another to have their fortunes told or to be advised how they can make money. Others go from seance to seance intent upon having some new man.

All who thus pursue Spiritualism from selfish motives invariably come to grief. The advice they receive turns out to be bad, or phenomena prove to be fraudulent which at first were beyond all doubt genuine. This is the reward of all who abuse Spiritualism. It was never intended to benefit us in material affairs nor yet to gratify a morbid curiosity, but to elevate our thoughts and purify and ennoble us, to lead us nearer to the Christ-life. It teaches us that there is a life beyond the grave, and what the nature and conditions of that life are, but its chief aim is to induce us to lead better lives here and thus better prepare ourselves for the life to come.

I have for twelve months or more attended weekly seances at which the physical phenomena whatever have been witnessed nothing but clairvoyance and trance-mediumship, and seances of this kind seem to me best calculated to benefit the sitters.

For the benefit of non-Spiritualists it may be as well to observe that the medium is a respectable, pure-minded young woman, quite incapable of any dishonesty, and the spirit "possession" her precisely in the same way that spirits possessed men in the days of Christ and the Apostles, when we read of Christ carrying on a conversation with a possessing spirit. The spirit of the medium is either temporarily withdrawn from the body or mesmerized into a state of unconsciousness, and the spirit controlling simply uses her bodily organs for the purpose of speaking to us. Since, of course, the spirit has parted company with its own physical organs, it follows that in order to make itself heard in the world of matter it must temporarily borrow a material body from a medium. This is the nature of trance-mediumship. The medium after the seance knows nothing whatever of what she has said or done.

At these weekly gatherings the teachings of the spirits have been of the highest and purest description, corresponding to the lofty morality taught by Christ, but without one scrap of "doctrine." Such lessons in charity, kindness, forbearance, forgiveness, unselfishness and purity, as we have received from these holy messengers, accompanied usually by soul-inspiring prayers to the Most High, could only come from the pure and the good in the spirit-world, and would for ever set at rest in the minds of all who heard them any doubts as to "whether Spiritualism is of God," or is not "forbidden in the Bible," &c.

In order to obtain pure and holy influences like those it is necessary to keep the circle select, and exclude all whose spirit surroundings are impure or likely to be inharmous. Thus only can successful seances and truthful messages be obtained.

The greatest lesson which we have derived from these seances seems to be from observing how much time is devoted by the spirit guides of the medium to raising their darkened and unhappy fellow creatures on the other side. Scores of unhappy men and women ("spirits," of course, and invisible to us) have been brought to this circle and have listened in rapt attention (so we have been afterwards told) to the addresses delivered by the bright and lofty spirits who have controlled and spoken through the medium. Often when we have wondered how any good could be done to others by our small weekly gatherings, our spirit friends have said, "If you could see the fearful faces of those unhappy ones who gathered round, and listened to the words of comfort and hope the medium has uttered, and could read their thankful hearts and see what happiness has been bestowed, what hopes have been raised, what darkness of despair has been illumined by these words of love, you would not think the time has been wasted although on your side you may have seen nothing."

We have had murderers, suicides, drunkards, thieves, libertines, and harlots brought to our gatherings and spiritually raised. At first they have been full of hatred, revenge, gloom and doubt, but under the sweet and loving influence of the light spirits conducting the circle, their hearts have been gradually touched, and as their aspirations have become brighter

they have one by one been allowed to control and speak through the medium, and have poured out their confessions of sin, suffering, and repentance, and have been invariably taught that they must pray to God for help and must then seek out those they have wronged and obtain their forgiveness, and that in order to raise themselves to a happier condition, they must, above all things, busy themselves in raising those beneath them or their late companions.

Invariably the first duty that a repentant sinner seems to be enjoined to engage in is to win over some of his late companions in evil. It seems to be one of the great laws of spirit-life that the high and bright spirits are really less fit and less able to raise the lower and darkened ones than are those who are nearest to their own level. The latter seem better able to understand their needs. How true this law is in our own world! The poor criminal can be more easily touched by a man who has been reformed from his own ranks—who has felt and suffered as he has and can sympathize more closely with him—than by the refined scholar from Oxford or Cambridge. Hence it is that working men prefer Methodist preachers and men from their own station in life. So it is in spirit-life, the high and bright ones always work through intermediaries, and thus it is that Christ is not personally visible to any in the spirit-world whom we communicate with, though his influence is felt everywhere.

The great work, therefore, in the next life whereby people "get on," is helping to raise those below them. Therein lies their happiness, and thereby alone do they improve their surroundings.

Another great lesson that our spirit circle has taught us is that every darkened one can be touched by the power of love. Thus, if it is a woman who has fallen and is grovelling in sin in vile thoughts and evil companionship, there is almost always some purer and brighter one who is drawn by the all-powerful attraction of love to try and raise the unhappy one. With men it is almost invariably the one who is destined to be his counsellor, his eternal companion in spirit-life. Not until these are united in love (which can only be by the lower one being raised to the level of the brighter one) can they be perfectly happy. Occasionally it is a sister or a mother, but whoever it is, there is a variably some angel bending over the sinner trying to raise him or her.

The great lessons which our circle has taught us may be summarized as follows:

That no mere crowd is of the slightest avail in the next life in promoting our happiness. The one thing that can alone raise us in the next life is leading a good life here; and we cannot better illustrate a good life than by pointing to the exhortations of Christ in the Four Gospels.

That mere belief in Christ's Atonement will not in the least do away with the necessity of wiping out our sins, in personal repentance, in acts of compassion to the injured one, or in forgiveness for wrongs suffered, and not until every wrong has been thus atoned for by ourselves can we rise in the life beyond the grave.

## THOUGHT-READING AS AN AMUSEMENT.

By F. Corder.

From "Cassell's Family Magazine."

The statement that this extraordinary power is attainable to some degree by almost every individual will probably be received with surprise and incredulity, yet such is the fact. Incomprehensible as this mysterious phenomenon is, it is so easily produced that it is singular that it has only so recently attracted notice. The marvels of mesmerism and clairvoyance (which seem to be in some sort related to this) are best left to the hands of scientific and duly qualified men, being dangerous things for the ignorant to meddle with, but thought-reading is a simple matter which can hurt no one, but may afford to many some hours of interesting and novel recreation. It is as a novel amusement for social evenings that we here intend to describe some of its simpler phenomena.

First, to enlighten such of our readers as have never seen any thought-reading, or heard it described, we will give an example. Two persons are equally concerned in the result, one of these fixes his mind wholly and absorbingly upon some object, say, which he either sees actually, or in his mind's eye. The success of the experiment depends much upon the thinker's power—a power sometimes to be acquired, and enormously to be developed by practice—of concentrating his mind upon the one idea.

The other person—the reader—who has his eyes usually bandaged, so that no external objects may distract his attention, grasps the thinker's hands (the two sitting face to face, and as closely as possible), and holds his own mind as blank as possible. If he have any gift of receptivity he will soon, sometimes instantly, see in his mind's eye the form of the object, more or less vaguely, and then perhaps all its details. The appearance of an object, written words, figures, colours, may all be discerned with marvellous accuracy after a little practice, the chief condition being that two people who by experiment find that they suit one another well, should develop their powers by practice, and not try much with others.

But now to clear the ground by some very simple preliminary experiments, which conclusively prove that one mind may affect another by the simple exercise of the will. Let one person, as subject, stand passively, with closed eyes and relaxed antonio-muscles, ready to fall in any direction. Let two others stand, one before and the other behind the subject, with outstretched arms, and rest the ends of their hands on the subject's shoulders against his sides, neither supporting nor pressing him. Now, if these two firmly and simultaneously will the subject to fall in a certain direction when he lets himself go, ten to one he will fall as they wish. The direction is best determined by a fourth person, who should stand in such a position as to be invisible to the subject, even if his eyes were open, and should indicate "forward," "backward," "right," or "left" by a silent gesture. Of course the sceptic will say that the subject is unconsciously pressed over on that side. Well, then let the sceptic try.

The second experiment is of the same nature, but brings us nearer to thought-reading proper. The subject is blindfolded and taken out of the room. The rest of the company then decide upon some not for him to perform—40 touch or move a certain article of furniture or the like. Two steady-minded persons then fetch him in, and place each a hand on his shoulder, taking care neither to impede nor direct his movements. They keep their minds firmly fixed on wishing him to perform the appointed act. The success of the experiment will then be more or less complete according as those concerned are fitted for the business of standing or thinking. These two experiments form a fund of amusement for a family party which is not too juvenile or noisy, for we cannot too strongly impress upon would-be experimentalists that all matters of this kind require to be undertaken in a sober and unexcited frame of mind, levity and laughter being fatal to success.

In early experiments in actual thought-reading, the Thinker who will probably find unexpected difficulty in concentrating his mind on one thing, had better think of actual and simple objects, placing them on a small table close to him, so that he may see nothing else. The Reader, too, will find a difficulty in allowing his mind to become blank at will, and may scarcely be able to refrain from guessing, or wondering, what the object may be. The slightest exercise of the brain in this way is probably fatal to success. A sheet of bright-coloured paper is laid to be the easiest thing to guess, and a row of figures the most difficult, though our own experience does not quite corroborate this. When a good Reader and Thinker have been found, many astounding experiments may be successfully undertaken, a few of which we will here enumerate.

1. Completely unknown objects may be described, written words and even sentences discerned, the position of a hidden article indicated, or any desired act performed by the experienced Reader.

2. Some persons may pinch or otherwise hurt the Thinker in any part, and the Reader will experience a feeling of pain in a corresponding place.

3. Any flavour, however delicate or peculiar, tasted by the Thinker can be detected by the Reader.

4. The preceding experiments, as well as many others, are rendered far more marvellous when accomplished without contact. In fact, after a little practice, a good Reader can succeed equally well when the Thinker is at a distance of some yards.

We must here particularly impress upon our readers one thing. Thought-reading is a misnomer. Mental picture-reading is the real name for this power. When, for instance, the Thinker has fixed upon a word or a number he must not keep the mere idea of it in his head, or repeat it perpetually to himself, he must see it in his mind's eye, as if written up in chalk letters, for it is only by the faculty of *inner sight*—if there is such a

thing—that the Reader reads. Thought-reading is very fatiguing to both parties concerned, but especially to the Reader, who should beware of too long-continued exercise of his powers. We have spoken of both in the masculine gender for convenience, but according to our own experience, men make the best Thinkers and women the best Readers. This may not be an universal rule, however.

There remains but one thing more to say. Every one who sees these phenomena will ask—does ask—"What explanation do you—does science—offer for these marvels?" The answer is very simple, and may be given in one word—None.

## THE MAGNETESCOPE.

To the Editor of "LIGHT."

SIR,—With regard to the "Magnetoscope"—pronounced by your correspondent, Dr. Wyld, to be "dead and buried"—I am able to announce, with pleasure, that it has merely enjoyed what we hope may prove to have been an invigorating slumber, a work on the subject having been for some time in preparation, by a physician in Edinburgh, to whom all the memoranda, instruments, &c., of the late Dr. Leger, were delivered by that gentleman's executors.

Possibly, the meeting referred to by Dr. Wyld, as having taken place at Brighton, under the auspices of a physician of eminence, may mean the series of experiments made by Dr. Madden and W. Sharp, Esq., F.R.S., with a view of testing the influence of various substances—gold, iron, arsenic, &c.—upon Dr. Leger's instrument.

Dr. Madden (a homoeopathic practitioner at Brighton) had, at first, warmly advocated the invention, and performed with it, in public, many surprising experiments. Subsequently, however, a doubt arose in his mind whether the unconscious exercise of muscular power was not a larger element in the matter than had been believed.

The remarks and observations of the two gentlemen, though unfavourable to Dr. Leger's views, were made in a true philosophical spirit, were published by him in their own words, and welcomed as a means of eliciting a deeper attention to the analysis, and more careful appreciation of the surrounding circumstances. He merely complained that the experimentalists had not separated his chaff from his wheat, and, on the failure of one or two experiments, taken upon them to pronounce the whole unworthy of scientific investigation.

To meet their principal objections, Dr. Leger remodelled his instrument in such a manner as to preclude the possibility of its being influenced by muscular force, and this had not long been completed when his premature death withdrew the subject from public notice.

To the question of your correspondent, Mr. J. T. Young, I can only say that if he will refer to the "Philosophical Transactions" for 1759, and the experiments of Robert Symmer and Cigna, he may modify his opinion as to silk being a non-conductor.

The only use of the magnetoscope's non-conducting arm was (as explained in my former letter) to prove that the electric current alone supplied the motive power—the touch of the operator's finger on the immovable disc setting the pendulum or the conducting arm in violent motion, while the other remained still.

In reply to "W. W. C.," I cannot inform him where a magnetoscope, as remodelled by Dr. Leger, can be obtained, ready made. During that gentleman's life, the instrument was constructed and sold, under his direction, by an agent whose name I cannot recall. Their price was about two guineas.

HENRY SPILL.

MEMORIC CLAIRVOYANT. Professor Barrett has sent us particulars of another very interesting and well-authenticated case of clairvoyance. It will appear in our next issue.

C. A. B. CONVERSATIONS.—The next conversations at 38, Great Russell-street, will be held on the evening of Monday week, March 5th, when it is expected that some matters of interest will be brought before the meeting.

GUESTS!—We remind our readers again of the circumstance that, at the Fortnightly Discussion Meeting to be held at 7.30, on Monday evening next, at the rooms of the C. A. S., 38, Great Russell-street, Mr. Podmore will read a paper on "Ghosts." Mr. Podmore has been so fortunate as to collect some valuable information on the subject, and his paper therefore may be expected to have a special interest.

## OFFICE OF "LIGHT"

4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## SUBSCRIPTION RATES

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## NOTICE TO THE PUBLIC

"Light" may be obtained direct from our Office, and sent to all parts of the world by post free of charge. The "Light" is published on Wednesdays, and is sent to all subscribers by post free of charge.

## GENERAL GHOSTOLOGY

"It is an interesting inquiry," writes the pious and eloquent author of the *Protaphis*, "how far we are warranted by profane and sacred history to believe in the visitation of departed spirits in visible form. Whatever may be said of the credulity of the vulgar, men of great intellect have, almost invariably, been believers in what are commonly called supernatural appearances, and I never met a person of any strength of mind who set aside the mass of evidence which has accumulated on the subject."

Even though these apparitions, occurring in close relation to passing events, may have their origin in the unhealthy action of the brain, yet they may be used by the Omnipotent for a manifested purpose and a special end. In this manner it may be surmised that the disturbed brain of the unhappy Saul produced an image of Samuel, the Almighty using this circumstance as a means to make known the coming judgment;—a more reasonable explanation than that the spirit of Samuel was directly sent down to the Intercessor, he would not have murmured at the mission—"Why hast thou disguised me?" &c.

God still works wonders, but by natural means, nor need we be apprehensive that, in dwelling on these means, our faith in the illimitable power which created the laws by which it works will be weakened. As is the sameness of elementary matter to the chemist, who, while using the affluence of elementary substances for each other, never can transmute them, so, by whatever new and wondrous path we approach the Eternal Source, the end is the same—a something existent, insoluble, never to be demonstrated. The keen-sighted hero who discovered that Providence generally sided with the big battalions, was, after all, not much in error—merely overlooking the predestinating hand that beckoned those great battalions to the field.

Vast as is the amount of knowledge the labours of fifty centuries have gathered in, an infinite harvest yet remains to reap. Has any science even ventured to imagine a unit to its sphere of search? Is, for example, the human kingdom exhausted? Combinations of matter, new to us, are constantly producing new forms of life. Even with some whose generations have long seen denizens of this globe, we are yet imperfectly, if at all, acquainted.

So late as 1868, there was added to the Zoological Gardens, and still exists there, a large animal the hairy-cared, two-horned rhinoceros (*R. Lasiotis*), never previously known, and of which no part or portion was to be found in any museum, at home or abroad.

Mr Henry Lee, writing of the marine monster known as the sea-serpent, of which twenty-three appearances (some testified on oath) have been recorded, concludes an able paper in these words:—

"I think it by no means impossible that gigantic animals, unknown to science, may have their habitat in the greater depths of the sea, only occasionally coming to the surface,

and further that there may still exist, though supposed to be extinct, some of the old sea reptiles whose fossil remains tell of their magnitude and habits, as well as others of species unknown even to paleontologists."

And the popular physiologist, Dr. Andrew Wilson, asks:

Is there any thing more improbable in the idea of a gigantic development of an ordinary marine snake, than a stable giant of its race, than in the production of cuttle fishes, which, until the last few years, remained unknown to the foremost pioneers of science?"

Another distinguished naturalist, long resident in Central Africa, has assured us that, in the trackless wastes and forests, stretching south and east, there will be unquestionably found animals hitherto unclassified by the zoologist, not excepting the "fabled" unicorn.

So, in the rich abundance of the vegetable kingdom, how little is revealed compared with what lies hid of the powers and properties of those innumerable structures, very one of which, we have reason to believe, has its special adaptation to the ever-changing, ever-recurring needs of man. The treasury of nature seems never the poorer for the perpetual drain. So will it probably remain, until the laborious pursuit of knowledge is lost in the light of infinite wisdom. Yet it is good for us to gather up the fragments of that hazy feast with which creation began, and he that would restrict the search by arrogant announcements that in such and such a walk there is nothing more to find, is false to his fellow-workers, false to nature, false to God.

Seeing then how limited is our acquaintance with things of lower nature, it is strange that any new suggestion having reference to that complex structure, man himself, and seeming capable of analysis, should be so frequently received with disfavour. The discoverer of a new organ in the material human frame would be hailed as a sort of benefactor to his kind. How much more does he deserve who demonstrates powers hitherto latent in the nobler part of man! On what principle is examination deprecated? If an assumed discovery be beneficent, how much may not be lost! If noxious, the bare denial of its existence is but a feeble remedy. Let those who desire to promote legitimate inquiry bear in mind that a broad distinction lies between cases of mere cerebral excitement and such as I have hitherto treated of. Hallucinations are as fully recognised, if they are not quite so common, as colds in the head. Few of those who might have noticed the twitch or tremor of the head peculiar to an eminent counsel (it was, I believe, Mr. Bodkin), were aware that it was engendered by a perpetual vision of a raven on his left shoulder. A gentleman, not long since residing in Broadway, New York, transacted business daily under the immediate supervision of his deceased great-uncle, who, in a laced coat and ruffles, occupied a large easy chair, placed expressly to receive the honored vision, without whose company, Mr. B. declared, he could not, after a time, accomplish his day's work in comfort.

Intense application has frequently produced delusions of this kind, and when no relaxation has been afforded to the over-taxed brain they have become permanent. Similar results have attended extreme grief, or long continued anxiety. Often, if a sense is not subjected to actual delusion, it is quickened to an inconceivable degree. I once heard a lady, in a mixed circle, relate a curious experience of her own, which bears upon this question.

She had one day attended afternoon service at a little country church in the neighbourhood of the house at which she was visiting. Owing to some private sorrow which oppressed her mind, she found unusual difficulty in following the sacred ritual. In spite of herself, the rebel thoughts would perpetually revert to worldly crosses and cares, when, happening to raise her eyes, she saw—clearly and sharply written on the white panels of the sangers' gallery, which

but the moment before were black, the text "Blessed are they that mourn, for they shall be comforted." While yet gazing on the reassuring words, they began to fade away, and presently became completely invisible.

Pondering on this strange occurrence, and unwilling to doubt the evidence of her own eyes, she repaired to the church on the following day, and, placing herself in the same position as before, fixed her gaze intently on the gallery. Nothing was to be seen! She then ascended to the gallery itself, and examined the panel closely. Presently she was enabled to distinguish the forms of certain letters which had evidently once composed a text, since painted over. The closest scrutiny could not have revealed a conscious meaning, had not her impression of the previous day guided her to the conclusion that the text she had seen so distinctly had actually at one time been painted on the face of the gallery.

There are instances in which the collision of two ardent and impassible natures, dwelling, for the time, upon a common object, has produced similar phenomena. That very quaint and homely proverb, "One fool makes many," is not wholly devoid of a certain philosophic significance.

It was, I think, in 1848 that an extraordinary took place in a rural locality, though within ten miles of the metropolis, which was more immediately under my own observation. A large landed proprietor, not very far from London, had, for his head gamekeeper, a man named Hunt, a big powerful fellow, who had served in the army, and was rather noted in the village in which he lived for his daring, reckless character, evinced more than once in the petty wars of a premature peculiarly exposed to the forays of the modern moss-troopers of London. Village scandal whispered that Mr Hunt and his lady loved not always on the happiest terms, that the gentleman's habits were—to use a gentle term—indomestic, his affectionate flighty, his attention dissipated, a certain rustic belle of the neighbourhood being, moreover, confidently pointed at as the principal cause of those family discussions which were hurrying Mrs. Hunt to a premature grave. However that may have been, it did so happen that the poor woman became very ill, and, after a short interval, expired.

That rigid system of economy, hinted at by Hamlet as possibly pervading his royal mother's household, prevailed likewise in that of Mr Hunt; for, within two days of his wife's decease, he and his domestics were made one. They had been married about a month, when, one night, after retiring to rest, an eager tapping was heard outside the lattice. Imagining it was some traveller who had missed his road, the lady got up, went to the window, opened it, and dropped, with a piercing shriek, upon the floor.

"What now, girl! What's that for?" growled her lord. "Your wife! your wife!" screamed the girl, wringing her hands, and pointing, as if fascinated, to the open window. "There! you can see her! There—there!"

"Nonsense, you frightened fool!" said her affable lord. "Go, look again, and shut the window, can't you?"

The woman, however, persisted, and although (being, as the neighbours afterwards assured us, a "plucky wench") she soon recovered some composure, nothing could induce her to close the window, or to return to bed. At last, with an angry oath, Hunt got up and approached the window. The next instant he staggered back, white as a sheet, and in strong convulsions! His wife, scarcely less agitated than himself, had to obtain assistance, and it was some time before the man was sufficiently himself to tell his story. He had, he solemnly averred, seen his deceased wife standing within a foot of the lattice, in the dress she usually wore, and gazing full in his face!

So utterly was the man's courage prostrated by what he had seen, that he was, for hours, like one suddenly stricken with frenzy. The scene was described as terrible, in the

extreme, to those to whom Hunt's fearless character was most familiar. Seated in a chair, his gigantic frame quivering from head to foot in a sort of agony of horror—he perpetually wrung his hands, repeating—

"My wife! my wife! She is come back to punish me for my sin! What shall I do! What shall I do!" &c.

Nor could the presence and reasoning of the neighbours, whom his new wife had called around them, prevail, for many hours, to restore him to anything like his former self. She, on the other hand, had completely regained her self-possession, and repeated, in a perfectly calm and collected manner, her profound conviction that it was the spirit of her deceased predecessor, and nothing else, that had occasioned their alarm. Six weeks later, Hunt was thrown from his horse, which, by trampling on his face and head, injured him so severely as to endanger his life—an accident of which the apparition was at once pronounced to have been the harbinger.

The story lingered in the village records for many a year, and I remember being invited, during a shooting party to the neighbourhood, to visit the very cottage, and be introduced to the very lattice-window, made celebrated by the ghostly visitation.

In connection with the general subject of these illusions of eye or ear, I do not know that any incident has puzzled me more than that with which I will conclude this paper. It is simply inexplicable on the basis of any theory hitherto suggested, while to doubt it is to believe that several gentlemen of high intelligence and stainless honour have erred in the invention and dissemination of a gross and most circumstantial falsehood.

Some twenty-five years since, when I was in my early school days, relative to a certain old family seat, of which it is not permissible to state more than that it was situated near Frome, Somersetshire. Despite its ghostly reputation, however, it was never without occupants, nor did the rumours I have alluded to cause any diminution in the number of visitors who were constantly availing themselves of the owner's hospitality. The circumstance most frequently associated with the rumours aforesaid, was that on almost every night, at twelve o'clock, a certain something only describable as a sound—entered one of the corridors at one end, and passed out at the other. It mattered not who might be present. At certain seasons, almost as regularly as night succeeded day, the strange sound recurred, and was precisely that which would have been occasioned by a lady wearing the high-heeled shoes of a former period (say, of this), and a full silk dress, sweeping through the corridor. Nothing was ever seen. It so happened that my brother met, at a dinner-party, one of the more recent witnesses of this phenomenon, and the following account is almost in the latter's words:—

"I was visiting two years ago, at a house near Frome, when my attention was attracted, one day at dinner, to a conversation that was going on relative to the haunted character of B. House, near Frome. When informed of the details, I learned that a particular corridor in the mansion was, almost every night, the scene of an occurrence that had hitherto defied all explanation. One of the party present had himself been a guest at B., and, being sceptical and devoid of fear, requested permission to keep vigil in the haunted gallery. He did so, witnessed the phenomenon, and frankly owned that nothing on earth would induce him to repeat the experiment.

"My curiosity being thoroughly roused by the manifest belief accorded by all present to this gentleman's story, I obtained an introduction to the proprietor of B., and received from him a ready permission to pass a night, or more, if desired, in the haunted spot. I was empowered, moreover, to select any companion I chose, and accordingly invited an old friend, Mr. W. K.—who happened to be shooting in the neighbourhood—to accompany me. K.,





## TO A NOVICE IN SPIRITUALISM.

Extract from a Private Letter.

the sub-ec, but no does not get  
From Wallace one gathers hardly  
readily gather that modern Spiritualism is a great philosophy  
within easy reach of me I should be glad to talk you into, at  
revealed by its accredited seers and teachers, Andrew Jackson  
Dwight. It is as great as the world is, and as beautiful.

I will only add that there are two books which it  
is important that you should read. The first (and  
by the way, it is a very interesting and instructive book)  
is almost as fascinating as a novel, giving an account (with  
examples) of the spiritual and bodily conditions of the  
spirits and bodies of the deceased. The second one of the  
Divine Revelations, by Andrew Jackson Davis, is a book of  
higher condition. No man can read this book (unless, indeed,  
he be intellectually and morally unimpaired) without being  
in a doubly advantaged, both for time and for eternity.

knowledge of him, said, "I have seen him in states of mental  
elevation which transcended all history or knowledge, states when  
he did not see and know."

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

MR. ANDREW'S HALL, 11, NEWMAN STREET, OXFORD STREET, LONDON.

At this hall, will be prepared to receive that, in speaking  
Sunday last upon the subject of "Humanity's Death,"  
the contents of Mr. Morse again brought into prominence their  
subtle and suggestive idea of the Divine qualities represented  
by Humanity as that the arrest or eclipse or decay of  
these qualities, with the antecedent conditions and immediate  
consequences of the operation they thus variously described,  
and not the death of the human body, formed the basis of  
the brilliant and effective discourse delivered on that occasion  
before an exceptionally appreciative audience. Of the  
transition of man from the earth stage to the advanced  
spiritual capacity and surroundings of the after life, the lecturer  
said no more than sufficed to calm the sentiment of the  
audience.

of humanity there  
to and continued  
of a momentary check in preparation for a  
rebound, and on the other, where more  
real, are less and less suggestive, as the ages roll onwards,  
of the presence of the substantial elements of decay. Periods  
of rest or interruption of progress are also recuperative  
in many ways. Out of prostration is born an energy always equal  
to the re-assertion of life, and without resistance and seeming  
quiescence it is open to doubt whether an adequate development  
of spiritual power, useful for the perfection of being, is not  
distinctly retarded. With hushed voices we were then, as thou,  
individually asked, "Does Humanity live, or is it dead now?"  
Death is present or near where blind fanaticism rules, where  
art and culture are ruthlessly repressed, and wealth, place, and  
power, or sensual enjoyment, absorbingly pursued, where  
in literary or political tyranny and wrong intercept and eventually  
crush out the finer and more beautiful qualities of our nature,  
but where order, justice, and love prevail, and intellectual pro-  
clivities are systematically encouraged, there the transfiguration  
of the Divine qualities is going on, and Humanity lives and thrives

in delightful luxuriance. The prevailing characteristics of social  
life to-day—especially of Metropolitan life—are not very hope-

ful. Humanity, it is a happy reflection that that only way  
The work of those reformers who would impulsively urge  
forward the qualities and needs of the better life, is usually very  
unpopular, frequently received with howls of indignation by the  
contented few, and with indifference by the ill-informed  
happens, we erect

they always were, it is not quite certain that we mean any-  
right of all to be happy can themselves find peace only in the  
happiness of others. If you, individually, are deficient in this  
you grow small by degrees and beautifully less—and presently,  
of human nature are extinguished: death has arrived. Remember

the proportions of it  
not infrequently occur, that the  
of Humanity are fruitful  
framework of the world to-day, and he is a wise physician who  
has thoroughly, brings the symptoms to the surface, and thus  
unity, at any period, is despotism in  
stage of decay, for it narrows the  
hampers, restrains, and perverts life and

separately and strictly regarded, with its mixture of dry,  
null formalism and imposing and delicate ritualism—with  
the multitude indifferent and very many careless, and  
the routine duties of all directed to outward social position  
is not surprising that Materialism is apparently triumphant,  
that the prevalent feeling should be that the Power, what-  
ever it may be, which sustains us in this world, may be trusted  
to perform the same office in another if there is another! The  
quality of the existing agencies for the furtherance of the  
religious life of the community is conspicuous by its absence,  
and the energies of their corporate work apparently directed  
mainly to the maintenance of their several creeds. Briefly and  
sorrowfully it must be said that the Church at large has forgotten  
its function, has forsaken Heaven and closed, as far as they may  
be closed, the avenues for inspiration, deny

of the two worlds, exclud  
The Church  
more than convincing proofs of immortality, for it feeds the  
whole spiritual nature and brings the external daily life of man  
into harmony with the internal qualities of the Divine Humanity.  
As a faint strain of music, as a gleam of sunshine, in this  
heavenly messenger brightly and beautifully piercing the mist of  
selfishness and wrong, heralding the perfection of a serene life,  
displacing the mourning drapery by a garland of roses, and  
giving to all the assurance that if death is imminent anywhere  
there is also the promise of renewed life. On its tier, we  
friends, let us to-night leave this Humanity, our best  
shall be directed to the more cheerful topic of its Resurrection.  
S.B.

## QUEBEC HALL.

On Sunday evening Mr. MacDonald drew a large audience  
to hear his address on "Mesmerism," and without some experi-  
ments, which were quite successful and very interesting. The  
lecture, however, was neither so argumentative nor so philosophical  
as we expected, but was perhaps best suited to the room, as it

gave a sketch of the origin of the science, and was accompanied  
by several strictures on the opposition of the scientific of this and  
the past generations. After the address the speaker magnetized  
Mr. J. Hopecroft, who easily passed into the trance state, and  
held debate with several in the room. An unbeliever present  
proposed physical tests on the subject, which were refused, and  
the moral evidence of credibility of the witnesses insisted on.  
The evening proved to be highly interesting, and it was approach-  
glad to hear Mr. MacDonald again on some special department  
of this important question, and should like to see a wider range of  
experiments produced, as we are sure that his former studies  
and experience would enable him to speak with great advantage  
to students.

## LIVERPOOL.

Last Sunday Mrs. Hardings Britten delivered two orations  
in Rodney Hall, Rodney-street, being the opening services at  
this beautiful hall, where the Society will hold its meetings  
the future. The subject in the morning was, "Mediums  
and Mind-reading," and the discourse was listened to with  
breathless attention by a most appreciative audience. In the  
evening the hall was crowded, many being unable to gain admit-  
tance. The discourse was in reply to the Rev. J. H. Skewes  
sermon on Spiritualism delivered at Holy Trinity Church on  
January 28th. The address, which, with questions and replies,  
occupied an hour and a-half in delivery, was listened to  
with the closest attention, and although many passages were of  
a very caustic character the audience seemed to be quite in sym-  
pathy with the speaker, whose inexorable logic left no loop-  
of escape for those who might have come to oppose or  
Mrs. Britten will speak for the Society on the first and third  
Sundays of each month for some time to come.—J. L.

## NEWCASTLE-ON-TYNE.

NEWCASTLE.—Mr. De Mars, of Howdon-le-Wear, lectured at  
the rooms of the N.E.S. on Sunday evening last, to a good  
audience. Treating on the old lines of transcendentalism, he  
gratified the audience with a telling address. Mr. Oyston of  
Howdon-le-Wear, presided, and made during the evening some  
excellent remarks. It is pleasing to note that since the election  
of the new committee the attendance has greatly improved, the  
debts have been considerably reduced, and new members are  
coming in.

We observe that at the last meeting  
of the Newcastle Literary and Philoso-  
phical Society, Mr. J. De Mars, of Howdon-le-Wear, lectured  
on "The Philosophy of Spiritualism." The lecture was well  
attended, and the speaker was highly appreciated. The  
lecture was a most interesting and instructive one, and the  
audience was highly gratified. The speaker was highly  
appreciated, and the lecture was a most successful one.

We do not possess a poet  
any way his equal.  
The North Shields Society met on Sunday  
evening last, and Mr. J. De Mars, of Howdon-le-Wear, lectured  
on "The Philosophy of Spiritualism." The lecture was well  
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audience was highly gratified. The speaker was highly  
appreciated, and the lecture was a most successful one.

Gravelington.—The cause of Spiritualism is spreading so  
rapidly here that the friends have been compelled to engage one  
of the largest lecture rooms in the locality. There is every  
prospect that our movement in the North is breaking forth to a  
new and vigorous life, as the dark clouds of the past few years  
are being rent, and a spiritual Spiritualism is being unfolded  
to the people.

## ROCHDALE.

Sunday, the 11th inst., was a red-letter day for the Rochdale  
Society. The lecture was given by Mr. J. De Mars, of Howdon-le-Wear,  
on "The Philosophy of Spiritualism." The lecture was well  
attended, and the speaker was highly appreciated. The  
lecture was a most interesting and instructive one, and the  
audience was highly gratified. The speaker was highly  
appreciated, and the lecture was a most successful one.

In the afternoon, at the Central Stores Assembly Room,  
the lecture was given by Mr. J. De Mars, of Howdon-le-Wear,  
on "The Philosophy of Spiritualism." The lecture was well  
attended, and the speaker was highly appreciated. The  
lecture was a most interesting and instructive one, and the  
audience was highly gratified. The speaker was highly  
appreciated, and the lecture was a most successful one.

The lecture was a most interesting and instructive one, and the  
audience was highly gratified. The speaker was highly  
appreciated, and the lecture was a most successful one.

magnanimity of the great assembly which was so eloquently  
down the true Pentecostal fire on our heads and make us  
speak the common language of love. Humanity must build up  
the true Pentecostal spirit. The poor, the weak, the  
public opinion, which is but the echo of God's voice, and should  
be the voice of the people.

did it not come to light thirty or forty years ago, and if it  
was so, what about those who had died before its revelation?  
The lecturer said that Spiritualism underlies every form of religion,  
at fault because it offered the people the body without the  
the husk without the wheat, the form without the substance.  
Several other questions were asked and ably answered, and  
many in the audience spoke in high terms of the splendid  
eloquence to which they had had the opportunity of listening.

Collections were made at the close of the lecture, the result  
in every way proving the advantage of the voluntary system  
over that of making a small charge as on former occasions.  
Spiritualism is beyond all doubt an established fact in Rochdale.  
It is well-known that many in the higher walks of society are  
secretly investigating, and sooner or later the brave men, when  
they have ascertained the truth, will proclaim it at the front.

We are glad to observe that the Christian Commonwealth  
finds it necessary to remind its readers that the Rev. Joseph  
Cook's statements are to be received with "considerable  
caution." We can hardly express our surprise that this warning  
should be necessary, when we remember Mr. Cook's extraordinary  
statements with reference to Spiritualism.

Circular issued by the Central Association of Spiritualists, 38, Great  
Russell-street, W.C.

Edwin Adams, Cardiff  
 W. P. Adkins, Dorby  
 Alexander Akers, St. Petersburg  
 H. P. Allen, London  
 W. R. Armstrong, Newcastle-on-Tyne  
 R. Barker, N. E. late T. R. C. S. Edinburgh  
 \* F. P. Barker, G. S. Newcastle-on-Tyne  
 Frederick A. Bissay, Manchester  
 \* Anna Blackwell, Paris  
 John L. Bland, President of Heli. Psychological Society  
 Hannah Blundell, Manchester  
 John James Bodmer, London  
 Hugh Booth, Sawbury Bridge  
 Eliza Boucher, Minehead  
 Colonel Joshua Bryn, Jersey  
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 † Robert Redgrave Cann, Harleston, Norfolk  
 Robert Scamwell, Clarke, Hon. Sec. Plymouth Free Spiritual Society

John Colley, Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowie, Bambergh  
John Craze, Houghton-le-Spring  
William Day Ipswich  
James Dawbarn, London  
Thomas Dawson, Hon. Sec. Gateshead Spiritualist Society  
David Duguid, Glasgow  
T. H. Edmunds, Sunbury-on-Thames  
W. Eglinton, London  
J. Cressley Esq, Dulwich  
Thomas Everitt, London  
John S. Farmer, London  
Lewis Firth, Hon. Sec. Rochdale Spiritualist Society  
Richard Foster, Man. ~~1888~~  
Charlotte Fitzgerald, London  
D. S. Fitzgerald, M.S.T.E. London  
Elizabeth Fitzgerald, London  
Hector F. M. Leeds  
George Foster, Hon. Sec. Ryhill, Spiritualist Association  
H. J. Foster, Hon. Sec. Brighton Psychological Society  
William G. H. Brighton  
Henry Goodchild, Hon. Sec. Middlesbrough Assoc. Spiritualists  
Thomas Grant, Harrogate  
G. F. Green, London  
Joseph N. Greenwall, Hon. Sec. Dalton Association  
S. C. Hall, F.S.A., London  
Mrs. P. V. Hallock, Chislewick, London  
William Hardy, Hon. Sec. Sheffield Psychological Association  
Samuel Hayes, Hon. Sec. Macclesfield Society of Spiritualists  
Georgina Houghton, London  
H. Houghton, London  
H. T. Hutchinson, F.R.S., R.C.S.I. Cape Town, South Africa  
Lucy Hutchinson, London, Ashington Home Circle  
John Knappe Jones, London  
H. A. Kersey, Newcastle-on-Tyne  
W. F. Kirby, London  
Edward Larran, President Leicester Spiritualist Society  
John Laymont, Liverpool  
P. G. Leyland, President Soc. Sci. Etudes Psychologiques, Paris  
J. E. Lightburn, Hon. Sec. Manchester and Salford Soc. Spiritualists  
R. W. Lishman, Hon. Cor. Sec. Central London Spirit. Evidence Soc.  
"M.A. (Queen)," London  
Ivor MacDonnell, London  
John McO. Munro, Hon. Sec. Glasgow Association of Spiritualists  
Thomas McKelvey, Peterborough  
O. C. Mamey, London  
William Miall, London  
William Morris, London  
J. J. Morse, London  
Max Mott, London  
Robert Nye, London  
W. Pickering, London  
Thomas Pockley, Durham  
Richard Pearce, London  
Cornelius Purdon, London  
Edward R. Pears, London  
Frank Podmore, London  
Thomas Pole, Clifton  
Charles Poole, Hon. Sec. Yorkshire District Com. of Spiritualists  
John Pringle, Hon. Sec. Nelson Spiritual Society  
S. R. Redman, London  
George D. Reay, Hon. Sec. North Durham Spiritualist Society  
A. J. R. K. The Hague  
W. C. Rouse, Newcastle-on-Tyne  
James Robertson, Glasgow  
F. Raymond, Exeter, London  
George Rogers, President Macclesfield Society of Spiritualists  
John Rowe, Craydon  
Adam Houghton, Minister Macclesfield Society of Spiritualists  
Roy Dr. Saxton, London  
Thos. Shorter, London  
J. Bowring Shoman, Plympton  
S. T. Speer, M.D. (Edin.), London  
M. A. Stack, London  
Isola C. Stone, Bridport  
K. H. L. Stone, Brixport  
Horell Theobald, London  
Ellen Miall Theobald, London  
A. Tongue, Hon. Sec. South African Spiritual Evidence Society  
E. A. Tietkens, London  
I. Thompson, Manchester  
E. Louisa Thompson, Neworthy, Liverpool  
Charles Tomlinson, London  
George Tommy, Bristol  
Jno. P. Turner, Leamington  
Mary Wainwright, London  
† Alfred Russell Wallace, F.R.S., Godalming  
E. W. Wallis, Nottingham  
Rev. W. Whitaker, London  
A. H. Winchester, San Francisco  
W. Winton, Hon. Sec. Ashington Spiritual Society, Northumberland  
Oswald Worth, Paris  
George Wyle, M.D. London  
J. F. Young, Llanelli

4. Work: prefer that the word "conscious" should be omitted from the last sentence of the ~~second~~ paragraph.

*A Journal of Psychical, Occult, and Mystical Research.*

LEWIS MORGAN LIGHT - Contd.

PRICE TWOPENCE

## CONTENTS

Chinese Reading	25	John Maciver	2475
Chinese	26	Mr. of English School's Address	2476
Chinese	27	at Truth	2477
Chinese	28	Englishmen and the Russian Press	2478
Chinese	29	Letter from America	2479
Chinese	30	Englishmen and the Russian Press	2480

## NOTES BY THE WAY.

Contributed by M. A. (Oxon)

It is interesting to find how careful the Committee of the Membranist Infirmary were to keep clear of anything that might prejudice the scientific world against their work and how futile all their precautions were. They say in an early report (1833) "We are well clear of supernaturalism." We have a note stating that is termed spirit-rapping or spirit talking (sic) although we express no opinion upon the subject, nor as to whether a power, hitherto overlooked, exists to us and other means of causing in certain inanimate bodies independently of mechanical impulse, and a power in some conditions of the system of causing certain sounds." Very cautious, but quite fruitless! The men of science laughed memorization to scorn, as many of them have been laughing at Spiritualism.

“Tha above reason, cried the doctors on our side  
Tha below reason, cried the others.  
Tha faith, cried one  
Tha a scholastic, said the others.  
Tha possible, cried one !  
Tha impossible, said the others.”

So the world wags, and half-a-century of added know-  
ledge and broadened experience makes us very little better  
than our fathers in our reception of new truth.

The case of mesmeric healing that I have marked for summary is one of the cure of a true cancer of the female breast recorded by Dr. Eliotson, and published in *The Lancet*, No. 23, and separately in the form of a pamphlet with an introduction by Dr. Engle of Southampton. The latter gentleman regards the case as "one of the most important and instructive in the annals of surgery." Dr. Eliotson calls it "one of the most splendid triumphs of mesmerism." "The disease," he says, "was malignant and structural, and such as the art of medicine has never been known to cure, nor the powers of nature to shake off." The disease, moreover, was hereditary—"her father's mother had died of cancer of the breast." When, on March 6th, 1843, the patient first consulted Dr. Eliotson, the disease had manifested itself by violent, darting pains, for a period of about eighteen months. The case was seen by various eminent surgeons—Sir Benj. Brodie, Mr. Liston, Mr. Samuel Cooper, among them—and "the breast was unanimously doomed to extirpation." Dr. Eliotson, himself, does not seem to have expected more from mesmeric treatment than "to render the patient insensible to the pain of the surgical operation." It would be tedious to pursue the course of the case, complicated as it was by the prejudice of other surgeons whom well meaning friends called in. But, briefly, "the tumour underwent such changes, day after day, and month after month, just in proportion as the efforts of the mesmerism were continued, and finally it became absorbed: and not only

no, but the constitutional symptoms, which were of an aggravated character, yielded, the darting pains ceased. Sleep returned, the sallow complexion vanished, the swollen arms returned to the natural size, and the situation of the patient became in every respect more and more satisfactory."

We have the best evidence that this amelioration was due to mesmerism, for "on one occasion, during the absence of the patient from the treatment, the treatment was nearly discontinued for two months. What was the result? Dr. Johnson testifies that on his return he found a very painful and bleeding sore, and what was worse the darling pain had returned, and the diseased mass had grown firmly to the ribs. This relapse took place after two years' treatment. Again she was mesmerized daily and again the mass began to diminish. . . . During 1847 the disease "steadily gave way. The mass had become not only much less but detached from the ribs and movable again." And at length, in September, 1848, the report is—"The cancerous mass is now completely dissipated, the breast is perfectly flat, and all the skin thicker and firmer than before the disease existed. Not the smallest lump is to be found, nor is there the slightest tenderness." Dr. Engledee asks very cogently "Is there not here a manifestation of cause and effect? Have we not the same evidence here that we have when a beneficial effect follows the exhibition of a drug? It would be curious to hear a negative answer logically defended. But alas! logic was conspicuously absent, then and now, from the arguments (if they can be so called, with which men of science and theologians were wont to meet what they equally feared and detested. Dr F. Hawkins, in the Harvard Oration before the College of Physicians, in 1848, was not ashamed to denounce "the impostors called mesmerists" in words which shall not deface these pages. And even Mr. Syme's certificate to the reality of the cure, in the case narrated above, produced little effect. Dr. Hugh McNeill, "great and good man," according to his own estimate of himself in after years, seemed to think that mesmerism must be supernatural, and so, diabolic! But he naïvely adds, "I have seen nothing of it nor do I think it right to tempt God by going to see it." Yet he does not fear to "tempt God" by wandering from the pulpit in His house those whose only crime it was to follow in the beneficent steps of Him who "went about doing good, and healing all manner of diseases."

Some of the most interesting accounts in the Reports are those of clairvoyance, in which the patient diagnoses his own case, predicts the recurrence or disappearance of symptoms, and the date of perfect cure. There are many such records, and it is of them that Dr. (afterwards Sir Thomas) Watson, then whom no abler and more philosophic physician, none more respected by the profession, ever, perhaps, lived, offered the following judgment. I quote it as added evidence of the difficulty of getting fair play for new truth even from those whose minds are pervaded by philosophic calm, and as some consolation to those who now chafe with impatience against the difficulty of getting acceptance of what they regard as an important and noble

+ Statement of Dr. Engledee  
 + Statement of Dr. Engledee, quoting Dr. Elliottson.  
 + "Mental Agency and Memory." A Sermon at St. Jude's, Liverpool.  
 April 18th, 1842



truth. Dr. Watson says in his "Lectures": "All the transcendental phenomena, the miraculous (sic) diagnoses and revelations, the clairvoyance, the prophecies, I class with the spirit-rappings and the table-turnings, as evidence of imposture on the one side and of miserable credulity on the other, and as alike scandalous in an age and country which vaunt themselves to be enlightened." This, observe, from a philosopher writing in measured and dignified language for the instruction of others about a subject which he could not have investigated and of which he is proved, out of his own mouth to be ludicrously ignorant! If philosophers were thus, what wonder if ordinary mortals talk even more wildly!

A far more philosophical utterance from one who has not less claim to the title of philosopher, I may be pardoned for contrasting with that just quoted. Archbishop Whately studied mesmerism, knew what he was writing about, and had breadth of mind sufficient to overcome inherited prejudice. How few alas in his position would have had the fairness, the bravery, and the justice to write thus about a subject so unpopular!—

"I myself was for many years reluctant to believe in mesmerism, but I was at length overcome by facts. Any amount of detected mistake or imposture will no more go to disprove a well-established fact than the detection of a number of pieces of counterfeit coin will prove a genuine shilling. It is sovereign not to be genuine silver and gold. To suppose that we are all so mad as to believe that things are taking place before our eyes which do not, and in the same way, is utterly incredible. No one I have ever heard, who has seen me, or the half of it, can remain unconvinced that mesmerism is a real and powerful agent. Those who profess complete disbelief, therefore, must belong, I conceive, to one of two classes. First, those who have made but a slight and cursory inquiry, or none at all, and thus full investigation, lest they should be convinced—which is what they do not wish; and secondly, those who have inquired more fully, and really are convinced, but are afraid to own it, for fear of being laughed at, or of being sent 'to Coventry' by a kind of French literary conspiracy."

The books to which I have referred in these Notes will be found (through the kindness of Captain James, who has handed them to me for presentation to the Society,) in the library of the Society for Psychical Research. They will well repay perusal.

M. A. (Oxon.)

#### CURE OF DIABETES. To the Editor of "Light."

SIR, In reply to the letter of "J. E. P.," requesting to know if anyone can tell him if diabetes can be cured by mesmerism or other means, I may say that I have myself cured several cases of diabetes mellitus by nitrate of amium, and by phosphorus in small doses.

It is true the cures were not permanent, but in several cases all signs of the disease disappeared for years.

GEORGE WYLL, M.D.

P.S.—While writing, I may add, in reference to M. Didier's interesting paper on "Healing by the Royal Touch," that in olden times the king was generally supposed to be either an *Infidel* or one anointed of the Lord, and thus one through whom flowed the Divine influence of healing.—G.W.

SIR,—Seeing in "Light" a letter headed "Cure of Diabetes," I beg to inform you that I have cured several cases, and one very serious. You will see a case reported on p. 18 of my little book, "Curative Mesmerism." The patient was declared incurable. I mesmerized her during six weeks, and the improvement was so great that she began to gain flesh and strength to walk. I attended the whole family for years, the patient, her husband, three children, and their grandchildren.

I thank you will find cases also reported in the *Zoist*. Yours truly,

February 23rd

ANDREW DIXON.

## GENERAL GHOST-LOGY.

(Continued.)

Apart from the respective theories of renovated images, mental hallucinations, and magnetic influences, which embrace among them the greater portion of the phantom world, there lies one description of incident to which no explanation seems, with the least plausibility, to apply, viz., that which has, to all appearance, a local habitation, and is, past all question, associated with that particular spot by means of events which have never come to the knowledge of the seer.

The late Lady P. told me that in her youth she happened to be visiting with her mother at an old moated mansion, not far from Warwick. Not being as yet promoted to the honours of the late dinner-table, she was, one evening, awaiting in a large room above the drawing-room, in company with three other young ladies, the accustomed summons to dessert. Their fire having become low, she took up a shovel, and proceeded towards a closet near the other end of the room, where the coals were kept. She had made but a few steps in that direction when, to her utter astonishment, the figure of a tall man suddenly stood before her. Her companions, at her cry of surprise, ran to her side, and likewise saw the figure.

There was something—as they afterwards declared in the appearance of the intruder that convinced them he was not of flesh and blood, nevertheless, Lady P. (she was then Miss B.)—a child of remarkable spirit and courage—made a step forward, and actually offered to strike at the apparition with the shovel in her hand! The figure seemed to nod gravely in answer to the menace, but never moved from its place. For a minute the parties stood gazing on each other, until, to the relief of the juvenile allies, help arrived in the very material form of John, the footman, who announced dessert.

A general scream invited John to approach, for the phantom too still stood his ground, and it was impossible to reach the door without passing him. John accordingly entered upon the field, and, thus taken in flank, the enemy disappeared. The young ladies eagerly related what they had seen, when the man evinced no surprise, merely telling them that they were in what had always been called the "haunted room." The circumstance being made known in the drawing-room, the host and hostess expressed much regret that they had been introduced to the room in question, which had been rarely used on account of its painful associations, the steward of a family who formerly occupied the mansion having shot a fellow-servant there, and concealed the body of his victim in the coal-closet. It was a curious circumstance that the pistol which had effected the murder was dead and over since been suffered to hang over the mantel-piece in the room. It was many years before the distinct impression stamped by the vision on Miss B.'s mind—even to the very features of the spectral visitant—faded away.

Here is another example of that singular class of incident which seems to be permitted to react the remote past, simply for the information of some person, or persons, themselves wholly unconnected with the circumstances thus revealed.

A lady, not long since resident in London, but whose family had, for many years, had connections with Canada, related that an aunt of hers, Miss Caroline C., was one of a large family living at Montreal, and, at the period of our story, a handsome, healthy girl, by no means dreamy or imaginative, possessed of a remarkably clear intelligence, and (we are pledged to state all the facts) an uncommonly robust appetite, inasmuch as it has been left on record in the family that this fortunate young lady could eat eight or nine eggs for breakfast "quite comfortably." (I note this circumstance as in some sort material, proving as it does that in Miss Caroline's system no undue preponderance

existed on the spiritual side). The mansion tenanted by her father, Colonel C., had been built by a Dutch or French settler, and was a quaint old place, covered with lichens and creepers. It had a large, old-fashioned garden, divided by a low wall from an orchard well stocked with apple, peach, and cherry-trees. On the other three sides of the orchard ran an old, half-decayed oak paling, and beyond this frowned the old forest, yet untouched by the arm of man. Growing close to the paling stood a very large cherry-tree loaded in the season with luscious fruit, and this spot Miss Caroline had adopted as her study, reclining for many hours on the soft grass, which cushioned a little mound at the very foot of the tree.

One summer morning, in 1800, while the children were at play, and Caroline, the staid elder sister—then about fifteen—was lying on her favourite bank deep in (the times were not fastidious) "Roderick Random," a strange, sudden impulse, such as she had never before experienced, caused her to look up, as if in answer to a call. Yet all was still, the very voices of the children having died away into the woodland. Glancing along the paling, Caroline observed, with great surprise, a young lady, apparently about seventeen or eighteen, stop suddenly upon the paling, and trip along that narrow bridge towards her. At this, however, was a feat constantly practised by her sisters, Caroline's predominating feeling was rather one of curiosity as to who the stranger might be. The dress of the latter was very peculiar. She was in white, wearing what was formerly in fashion as a *neglige*, and over her shoulders a long blue scarf. She had light, wavy hair and a fair and pretty face. As she held her dress up slightly, while stepping along, Caroline saw that her tiny feet were encased in red morocco high-heeled slippers. She walked lightly and steadily, gazing straight before her, until she reached the cherry-tree, and was close to the astonished watcher. Then she stopped, looked up among the overhanging branches, calmly unbuttoned her blue scarf, flung one end over an arm of the tree, secured it there, made a loop at the other end, and, as she stepped over it, she uttered a piercing shriek, and fainted. Her cry brought children and servants to her aid, and she was soon restored to consciousness, when her first eager question was for the poor suicide. The hearers looked at her in amazement. She related all that had passed, but it was, of course, attributed to a dream or illusion. There was not a sign of girl or scarf to be seen, nor, as it appeared on inquiry, had any person resembling the figure described been noticed by anyone in the neighbourhood.

Some weeks later the story happened to be mentioned at a *salon* in the vicinity in the presence of an old negress, who, though past middle age, had all her faculties about her, and evinced an extraordinary interest in the matter. Inquiring so many mysterious hints in reference to the subject that they finally reached the ears of Colonel C. That gentleman, determined to sift the matter to the bottom, called on the family with whom the negress lived, and extracted from the "good old chronicler,"—who, like Nestor, had for three generations "walked hand in hand with time,"—the following singular explanation:—

Colonel C.'s house had, seventy years before, belonged to a German, one Waldstein. Among his daughters was one of great personal attractions, with beautiful light hair, and noted, besides, for the perfection of her little feet. A French officer, on a visit to her father, struck with her beauty and innocent, winning ways, offered marriage, but added that, according to French law, he must obtain the formal consent of his parents, who, belonging to a proud and noble line, were, it was feared, not unlikely to refuse it. On this errand, the young soldier hastened back to France. What he did or did not do—there, was never accurately learned. For he never communicated directly again with her to whom he had vowed his life. Only an unhappy rumour

was conveyed to her, under circumstances which commanded belief, that he had married the young daughter of a house as noble as his own. When the poor girl's lingering trust in the promise-breaker was thus at last extinguished, she spoke not a word. She walked with a frightful calmness, into the garden. None followed her, for they believed their darling had gone, as other proud mourners have done, to weep alone. But that light, quiet step passed through the familiar garden into the orchard, to the very tree under whose shade she had so often sat hand in hand with him. Upon its branches she hanged herself with the blue scarf she wore, and on that spot, where the grass grew so soft and fine, the old negress avowed that she saw her buried, in the area in which she died.

One circumstance remains to be mentioned, that adds not a little to the painful interest of the story. The young seer, Caroline C., herself died within two years of the vision, under circumstances mournful enough, and—save in the act of self-destruction—not dissimilar from what has been just narrated. Could the vision have been intended as a warning? a prophecy? Such a mystery sets at naught the boldest philosophical speculations. It is equally impossible to conceive that the scene of despair was perpetually re-enacting, or that but one individual, or a small number of persons, should have derived, from nature's caprices, the capacity of witnessing it. If, on the other hand, we treat it as a special interposition, and remember that there is on record no wholly fruitless miracle, how should the warning have been suffered to fail?

An occurrence of a kindred sort, much nearer our own time, created much interest in Paris, obtaining greater notoriety from its association with the name of the amiable Archbishop of Paris, Monsigneur Billot, subsequently assassinated by a half-mad priest.

A young German lady arrived, with a party of friends, at one of the most renowned hotels in Paris, and chanced to occupy a first-floor bed-chamber furnished with unusual magnificence. Here she lay awake long after the hotel was wrapped in slumber, contemplating, by the glimmer of her *veilleuse*, the costly objects around, when suddenly the door opened, which she had secured, flew open: the chamber was lit with a bright light, as of day, and in the midst of this there appeared a young man, tall and handsome, and attired in the uniform of the French navy, having his hair arranged in the peculiar mode, *à la Titus*. Taking a chair from the bedside, he placed it in the very centre of the room, sat down, took from his pocket a pistol, with a remarkable red butt, put it to his forehead, and, firing, fell back apparently dead! Simultaneously with the explosion, the room became dark and still, but a low, soft voice seemed to utter, "Say an *Ave Maria* for his soul." The young lady had fallen back, not insensible, but in a more painful state—a kind of cataleptic trance—and thus remained, fully conscious of all she imagined to have occurred, yet unable to move tongue or hand, until her maid, at seven o'clock on the following morning, knocked at the door. Even then she was unable to reply, and it was not till an hour later that the maid, in company with another domestic, repeated the summons. Still no answer, and for yet another hour the poor girl was delivered over to her agonised thoughts. At nine o'clock the doors were forced, and at the same moment the power of speech and movement returned. She shrieked out that a man had shot himself there some hours before, and still lay upon the floor.

Observing nothing unusual, the attendants concluded that it was an illusion consequent upon some terrible dream. She was removed to an adjacent room, and with difficulty persuaded that what she had seen and so minutely described had no reality. Half an hour later, the hotel proprietor, seeking an interview with a gentleman of the party, declared that the scene so strangely re-enacted had actually occurred three nights before. A young French officer had

engaged the best rooms in the hotel, and there terminated his life, using for the purpose a pistol of the peculiar appearance described. The body and the weapon were still at the Morgue, waiting identification, and the gentleman, proceeding thither, saw both—the head of the unfortunate young man exhibiting the Titus crop, and the wound in the forehead, as in the vision.

The Archbishop of Paris, struck with the extraordinary nature of the story, shortly after called upon the young lady, and directing her attention to the expression used by the mysterious voice, urged upon her with much fervour (but, it is believed, without success) the advisability of embracing that faith to whose teaching it appeared to point.

A letter from Mr. E. G. Hall, in the last number of *LIGHT*, recalls to my memory a singular circumstance which, some thirty years ago, made a great impression on the minds of those who, like myself, were too well acquainted with the original narrator (a gentleman who held a high position in the Bank of England) to doubt his veracity. Without, at this moment, dwelling on the question whether the lower created animals are admitted to a future life, I will briefly relate my friend's experience, as he himself imparted it.

He said, at one period of his life, a Pomeranian wolfhound—a noble creature, between whom and his master there existed a strong attachment. In the brief holidays Mr. St. C.'s official duties permitted him to take, he had been invariably accompanied by his four-legged friend until one autumn when the prospect of a two months leave suggesting a longer journey than usual, he resolved to go abroad. Finding it inconvenient to take his favourite with him, and somewhat apprehensive as to the animal's behaviour when its naturally fierce temper should be, perhaps, irritated by confinement and its master's absence, it occurred to him to request a friend connected with the Zoological Society, Regent's Park, to take charge of the creature until he should return. A gentleman who was at once devoted to "Lanth," and his master bade him farewell.

Mr. St. C.'s absence lasted a month longer than he had foreseen, and it was late in November when he returned to his home near Maxwell Hill, Highgate. On the morning after his return, while shaving close to a window which looked upon the garden, he suddenly saw—to his astonishment—the enormous head and outspread paws of "Lanth" rise up above the garden wall and, after an apparent struggle to keep hold, drop out of sight again, and again was the action repeated, until the dog, so unobtrusively, after a last violent effort sank back, and was seen no more. By this time, the gardener, who had been summoned, arrived with the key and opened the door—no "Lanth" was to be seen. As soon as he was dressed, St. C. ran down, himself hoping to whistle back his favourite, who could not be far off, a thin sheet of snow was on the ground, but, on this, St. C. noticed with surprise, there was not a trace of "Lanth's" huge paws. On that day, Mr. St. C. was detained late at his official duties, but, on the next, he called at the "Zoo," and at once taxed the custodian with allowing his dog to escape.

"He has escaped indeed, sir," said the man "but it was no fault of ours. He was all right till a day or two ago—last yesterday morning we found him dead."

"Nonsense, man! I saw him, myself, yesterday," exclaimed St. C.

"You can see him now, sir," was the reply "if you'll walk this way." Still a hurrying of him. He was very fond of the dog, was St. C.

They went to the spot, and were in time to see the noble Pomeranian laid in the just completed grave.

Has any one ever yet heard of the ghost of a dog? Such an alleged phenomenon was the cause of much excite-

ment and uneasiness at fashionable Wiesbaden about twenty years ago. The circumstances were singular enough to be worth recital.

A pretty little girl (the daughter of one of the residents), who lived in the neighbourhood from being constantly seen playing in the beautiful public gardens of the place, after a few weeks' illness, having been much spoiled and isolated, during that painful interval, by the companionship of a favourite doll. The latter, who had received the name of "Flores," was scarcely less dear to the community than was her poor little mistress. It seemed painful to separate the two. At all events, a feeling, perfectly intelligible to kindly hearts, induced the friends of the deceased child to place the doll in the coffin, in the position it had been used to occupy on the bosom of the little sleeper, and thus they were interred in the neighbouring cemetery of Biberich. Some weeks elapsed, and then a mysterious whisper went abroad that—wonderful as it was—Eulalie (the little girl) and Flores had reappeared in the public walks and gardens! This rumour quickly narrowed down to the apparition of Flores alone. But here it made so determined a stand as to attract the attention of the older and wiser members of the community. Not a day now passed without one or other of the juvenile phantoms bringing home an eager story of Flores having been distinctly seen—if not fairly "interviewed"—sometimes sitting, bolt upright, under a rose-bush, sometimes propped against a garden chair, with her head mournfully drooping on one shoulder, sometimes borne in the arms of a certain dark-looking child, whose demeanour appeared to have discouraged any friendly advances, who disdained skipping rope, and had proved impervious to the seductive influence of hoop.

With some difficulty, the story was traced back to this circumstance, that, about three weeks after the funeral, an intimate friend of Eulalie happened to be walking in the gardens, when her attention was attracted by two other children who were quarrelling. With the curiosity of her years the little girl hurried up to ascertain the cause of the dispute. It was a doll. No sooner had her eyes lit upon it than she uttered a scream, flew back to her nurse, and, pulling her towards the spot, bade her look at the ghost of Flores, who had been buried with little Eulalie! The nurse complied, but, less familiar with Flores's specialities than her charge, declined to offer any decided opinion on the subject, excepting that it was certainly no ghost, and wore a different cap and bonnet from those in which Flores made her last terrestrial appearance. The little girl, nevertheless, positively maintained that it was indeed Flores, and no other, or, if not Flores, then undoubtedly her ghost—and this conviction she repeated to every acquaintance they encountered during the remainder of the walk. It became, in fact, the child's fixed idea, and, as the almost daily sight of the mysterious doll began seriously to affect her health and spirits, the parents, as the readiest means of dispelling the illusion, resolved to make a complete inquiry into the matter.

As they knew something of the family to whom the doll-carrier belonged (that of a gentleman from the Cape of Good Hope), there was not much difficulty in getting the toy in question submitted to their scrutiny. It appeared that the little girl was able to mention some certain trifling peculiarities, such as the dress and structure of the doll, which were not visible without a close examination. These were quite in correspondence with her description. There was literally no longer room for question. It was Flores herself, *redigée*. The ghost thus laid, it became necessary to ascertain the cause of the singular resuscitation of Flores's corporeal frame, and, by agreement, the police were intrusted with the investigation. It was soon ascertained that the doll had been purchased by the toy-shop keeper, of whom the present possessor had bought it,

from a travelling dealer, whose habitat was unknown. An application was then made to the authorities, for an order to examine the coffin of the deceased child. It was found empty! The inquiry resulted in the detection of a miscreant who had used certain means he possessed of access at all hours to the cemetery, for the purpose of stripping the bodies of the recently buried of anything of value that remained upon them, and disposing of these articles to the travelling pedlars. The wretch was condemned to the inadequate penalty of a year's imprisonment.

HENRY SPICER.

## THE DOUBTS & DIFFICULTIES OF INQUIRERS

By John S. Farmer.

Author of "A New Basis of Belief in Immortality," "How to Investigate Spiritualism," &c., &c., &c.

(Since the publication of my little pamphlet, "How to Investigate Spiritualism," numerous inquiries have been addressed to me upon various points which seemed to suggest a difficulty or a doubt to the querist. Until now, I have answered these queries privately by letter, but as my time is limited, and furthermore, as the same questions arise again and again, it has occurred to me that were I to publish them in "LIGHT" I should not only save myself unnecessary labour, but also in all probability considerably extend the usefulness of my answers. Hence the appearance of matter that may seem very elementary indeed to many readers. This statement is, however, not made as an apology, merely such, for the reasons, is not needed.

The various points dealt with have been actually raised, and they therefore fairly represent the difficulties which some inquirers have experienced. I have endeavoured to make my replies as clear and as succinct as possible, and may prove of practical benefit to those who are entering upon the study of what, if rightly understood, should prove an estimable branch of knowledge. I need hardly say that it will afford me much pleasure to answer to the best of my ability any other questions that may arise in the minds of those who are honestly and reverently investigating the phenomena of Spiritualism. Such inquiries may be addressed to the care of the Editor of "LIGHT," 4, New Bridge-street, Ludgate-circus, London, E.C.

(1) Is it in all cases necessary that a circle should be formed in order to produce the phenomena, or is it possible to investigate matters by one's self? If so, how? If not, what is the smallest number of persons who may expect results?

The inquirer in this case said that he was "ignorant even of the A B C of Spiritualism," and desired to be generally instructed by the experienced. In a subsequent letter he informed me that he had been greatly aided by the fact of his being a stranger in the town in which he wrote, and that consequently he knew of no friends who would join him in forming a circle. In such a case as this the best plan would probably be for the investigator to experiment with a view to ascertaining whether he was personally a psychic, in which event it would not be unlikely that phenomena would occur even with no other person present. The best tedious way of arriving at this would be by using a Psychograph or Writing Planchette. An hour a day should be devoted to the trial, for say a month, at the end of which period, if no indications of external power were perceptible, the investigator would have reasonable ground for supposing that he was not a psychic, or rather that he was not possessed of sufficient power as a sensitive to make it of any practical value for strictly personal and private investigation. Failure to obtain results in the time mentioned could not, however, be taken as absolute evidence that the power did not exist. With a protracted trial it is not improbable that success would attend the efforts of the inquirer. Few, however, have the time, and fewer still the patience, to devote to the investigation. Still I have known instances where successful results have not been obtained until after the lapse of two years although such cases have been exceptional. In the event of the trial being made with the Planchette, a considerable amount of weariness may be avoided if the inquirer peruses a book or paper while he is sitting with his hand (right or left as preferred) on the little instrument in question. Such a course, too, is useful in producing a frame of mind somewhat favourable to success, viz., an attitude of expectancy. In many instances the Psychograph

will after a time begin to move across the paper, tracing at first lines and strokes with no apparent meaning in them. Do not trouble about that—the meaning of it all will appear in good time. Do not interrupt until fluency of motion is attained, when the power moving the instrument may be questioned. Often directions will then be given how best to facilitate the manifestations, also messages on personal and other topics. Address the "power," or "force," or "intelligence" whatever you may prefer to call it—in the same way as you would any other person, listening courteously, but keeping your eyes and ears open. Above all, use your reason. Never for one moment surrender.

If, however, the inquirer can induce one or two friends to join him the chances of success are increased in proportion. The plan suggested for "table movements" and "rappings" could then be tried. It is impossible to say what number is best for a circle. Sometimes two or three would obtain better results than seven or eight, it is a matter of experiment, and a great deal depends upon those forming the circle. As a rule, however, eight or nine is a very good number, although, as I have said, the party may be limited to three or four or five persons with good effect.

(2) Your pamphlet speaks of a danger to which inquirers are exposed of obsession by spirits. Is not the determination to face this, even after having been informed of its existence, evidence that the mind is determining has sufficient strength to resist the attacks of such spirits?

The danger spoken of is very real, but by no means common. Obsession is the exception and not the rule, as a result of intercourse with spirits, and to be forewarned is to a large extent to be forearmed. Many of the cases which have come under my notice have arisen through surrender of the reason on the part of the obsessed, or from a failure to rightly understand the legitimate uses of spirit communion. But the fact of the possibility of Spiritualism being capable of abuse is no argument against it. Money, food, drink—every earthly thing—may be similarly used. Those, however, who approach the subject in a right and reverent spirit of inquiry, earnestly desiring to arrive at the truth, carefully sifting everything and testing all that comes by the same sound common-sense that is brought to bear upon affairs of everyday life and thought, need have little fear of evil. Certainly there are temptations, these, however, meet us everywhere, and those which come to us through Spiritualism can be as successfully struggled against, and overcome as those which are otherwise caused. *Prima facie*, the determination to face the possible danger would be evidence of strength to resist the attacks of such spirits.

(3) Supposing communication with spirits once established is it characteristic of them to manifest themselves when expected, and at possibly inconvenient times?

No. As a rule they only manifest their presence when communion is sought. Here I refer, of course, solely to what are known as good phenomena. Spontaneous manifestations, however, such as hauntings, &c., are subject to different laws, and oftentimes occur when least expected, and for no apparent reason. But generally speaking no inconvenience such as that suggested is experienced.

Mrs. Kate Fox Jackson has left London for St. Petersburg, at the invitation of the Hon. Alexander Akankof. She will, in all probability, be absent about two months.

A CONVERSATION will be held at 38, Great Russell-street, on Monday evening next, at 7.30. The evening will be devoted to a full interchange of views and recitations. The charge for a box is 1s. and for a seat 6d. We look for a large gathering of the able and friendly.

GEORGE.—At the Fortnightly Discussion Meeting, held in the Rooms of the C.A.S., 38, Great Russell-street, on Monday evening last, under the presidency of Mr. Desmond G. Fitz Gerald, Mr. Frank Podmore gave, before a large audience, a number of well authenticated ghost stories, which had been collected by the Haunted House Committee of the S.P.R., accompanying the narratives with critical remarks. Some of these stories we hope to have the opportunity of publishing in future numbers of "LIGHT."

Mrs. HARRISON PRITCHELL will lecture on the first and third Sundays of March, and on now the first Sunday of May at Liverpool on Sunday March 11th and Monday, March 12th, at Leeds on Sunday and Monday March 24th and 25th, at Bradford on Sunday, April 1st, at Manchester on Sunday, April 8th, and on the 22nd and 29th April, at Newcastle and on May 13th and 20th at Hull. Mrs. PritCHELL can give a few more lectures in the South and West during May. Early application is made to her at The Lanes, Humphrey street, Cheetham Hill, Manchester.

OFFICE OF "LIGHT"  
4, NEW BRIDGE STREET  
LUDGATE CIRCUS, E.C.

## TO CORRESPONDENTS

Reports of the proceedings of Spiritualists, &c., should be sent to the Editor of "Light," and not to the Editor of "The Standard," or any other paper. The Editor of "Light" will be glad to receive such reports, and will be glad to publish them, if they are of interest to the public. The Editor of "Light" will be glad to receive such reports, and will be glad to publish them, if they are of interest to the public.

## AT THE EDITOR'S OFFICE

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## ADVERTISEMENT CHARGES

Advertisements for "Light" will be charged at the rate of 1s. per line per week. Advertisements for "The Standard" will be charged at the rate of 1s. per line per week. Advertisements for "The Standard" will be charged at the rate of 1s. per line per week.

## NOTICE TO THE PUBLIC

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## PIECES JUSTIFICATIVES

## OF THE NEED OF A SOCIETY FOR PSYCHICAL RESEARCH

## CASE V

MEMOIR BY H. C. BARNETT

Shortly after my correspondence with the Rev. Thomas Myers, another still more remarkable case of so-called clairvoyance reached me. I first heard of this case through a friend in Staffordshire, from whom I obtained the name and address of his informant, this person, however, proved to have had the facts second or third hand, and rather resented my asking from whom he had heard them.

A personal interview ultimately led him to give me his authority, and I was referred to Shrewsbury. Here other difficulties arose, and were overcome after making a strict promise that I would not mention the name of my informant. This is but a slight but typical instance of the difficulties that surround these inquiries.

Having traced the story home I wrote to the address given me. In reply I received a courteous letter from the rector of a large parish in Cumberland, saying that he had no idea how the facts had reached me, but that they were certainly very much as I had narrated them to him. He had learnt to mesmerism through his old friend the Rev. Chauncy Hare Townshend, and had found it so beneficial in many cases that he had tried the effect of it on a young lady residing in his family, a Miss F., and she had proved clairvoyant. Up to this time he had little belief in clairvoyance, but was now convinced. Upon asking for his own account of the story I had heard, he promised to give it to me if I would not mention any names, nor the name of his rectory, as he would be inundated with letters and unreasonable requests of all kinds. This promise, of course, I gave, and accordingly received the following letter—

"February 3rd. 1877

"My Dear Sir,—The particulars of the case are shortly these. Miss F.'s sister married and settled at Shrewsbury. Her husband had a favourite dog stolen from him. M., as I will call his wife, wrote to her sister to ask her to get me to mesmerise her, and send her to look for it. I did so, and she succeeded in finding it. I attempted to take down her description of the road from their house to the place where the dog was, but there were so many turns and windings and landmarks, that I could make nothing of it. I gave her a sheet of paper and a pencil, and told her to draw me a plan of the road. This she did, and by the help of it, M.'s husband, with the assistance of the police, traced out and recovered his dog. I was found, as she had described it to me, fastened up in a cupboard, with several other dogs, in the house of a noted dog-seller, and

\* To avoid confusion it must be borne in mind that this case is not related in this order, as I know how often heard of, the Miss F. mentioned in the preceding case.

would have been sent to Liverpool, in the course of a few hours as she had also forewarned me—to be disposed of.

"I ought to have mentioned that when she drew the plan she had never been to Shrewsbury, nor nearer to it than Crewa.

Marvellous as this seems, it is a mere nothing to some of her performances. She had been a great invalid for years, and had suffered many things from many physicians before I knew what effect mesmerism would have upon her. She told me that when she was a child, I was not then acquainted with her—she was very sensitive and highly nervous, and when she was a mesmerist she attributed her remarkable powers of vision partly to this, but still more to two severe attacks of brain fever. As far as my experience goes, I do not think there is ever any real clairvoyance unless the brain has been acted upon in a peculiar manner.

"You ask me if I can give you any good instance of thought-reading. I have Miss F.'s permission to give you the following:—A few months after M.'s marriage, her sister, when in a mesmeric state, told me that there was an envelope addressed to her, lying upon the chimney-piece in her sister's drawing-room, at Shrewsbury, and that she (her sister M.) was thinking how she could tell her that she was *en route*. I told her this when I awoke her, but she would not believe it, and I let her suppose that the letter would arrive the next morning. I won my bet, and bought a walking-stick with the expense.

"You must not suppose that the strange gift of Miss F.'s has been used for no higher purpose than finding a missing dog. Having, I am thankful to say, derived great benefit from mesmerism, she has used it for the benefit of others. More than one person is now alive and in good health who owed their recovery to her having been enabled to ascertain the real seat of their disease, and the proper remedy for it. Unless in the case of her own dear family, and intimate friends, I have never allowed her to undertake a case until the doctor had given it up as hopeless.

"It may also interest you to know that Miss F.'s powers of vision depend a good deal upon the state of the weather. When there is a high wind and the air is charged with electricity, she sees with greater difficulty. When there is a snowstorm in addition, she cannot see at all, at whatever distance it may be, it merely obstructs her vision in that direction.—I am, dear Sir, yours truly, H. C.

I now wrote to Shrewsbury, and obtained the following letter from M., Miss F.'s sister:

Neither my sister nor Mr. C. had been in Shrewsbury, but by the description of the place which she gave me, and the fact that we both knew it must be the White Horse Inn, in Frankwell. My sister has gone, in a mesmeric state, much further than here, she has gone to several places on the Continent, and by the description she has given (which has been most accurate), Mr. C., who had been abroad to the places she described, knew exactly what street she was talking about. She has also been able to see the state of health of several persons when she was mesmerised, and has prescribed for them, and I know of two, who, acting upon her prescription, recovered and have never been so well in their lives as they are now. My sister was first mesmerised by Mrs. Fowler, an American M.D., when she was under Sir James Simpson, in Edinburgh. She had been very poorly, when Mrs. Fowler afterwards came to Mr. C.'s house and so she thought she would like to be mesmerised again. She (Mrs. F.) said that if my sister could only be mesmerised every day, for a short time, it would strengthen her more than anything else. So Mr. C. had some lessons on mesmerising from Mrs. Fowler, and has since then occasionally mesmerised her. My sister does not now take those long journeys in her mesmeric sleep, as it makes her feel weak and languid for a day or two afterwards.

As I was extremely sceptical about the possibility of clairvoyance, believing that some simple explanation would be found, I was most anxious to test this case further. Accordingly I wrote to the Rev. Mr. C., saying that I would come over to Cumberland the following Easter, if he would permit me to be present when he mesmerised Miss F., and allow me to submit the case to some simple and unobjectionable scientific test, or, failing this permission, whether he would try an experiment proposed by myself or

\* I was much obliged to Mr. C. for allowing me to investigate the matter at the time, but as I could not do so, I have been obliged to rely on the statements of others. I am sure that the facts are true, and I hope to go to Shrewsbury again this summer to complete the inquiry.

by any better known man of science. In reply I received the following—

"What you propose is simply impossible. Miss F. would no more allow herself to be made a subject for scientific investigation than I would consent to act as showman. If you think the particulars I have given you worth repeating, you must rely upon my veracity, as your readers must upon yours. Those who know nothing of mesmerism, will, of course, look upon my statement as a mere romance, and even amongst those who have investigated the subject, it can only be among the very limited number of persons who have had an opportunity of verifying an undoubted case of clairvoyance, that it can hope to find acceptance.

"For your own information I may mention that having acted as chairman of the Petty Sessions here for upwards of five and thirty years I have at all events had considerable experience in all my evidence. I am no believer in table-turning, spirit-rapping, or spiritual manifestations of any kind. I have never witnessed any experiments of the kind that could not have been as well, if not better, performed by a second-rate conjurer. It is not, however, upon this that my incredulity is founded, but upon the miserable results that even the most successful operations lay claim to. Had mesmerism obtained no better results than those which may be witnessed any day in these exhibitions of the ignorant charlatans who make a living out of it, I should hardly have thought it a subject worth investigating.—Believe me, my dear Sir, yours truly, H. C."

The last sentence in this letter is very much what Dr. Elliotson, Professor Gregory, and other believers in clairvoyance, would have written in their day. But from a scientific point of view, such a position is wholly untenable. Clairvoyance and Spiritualism are both, on a priori grounds, incredible to an educated man. Belief in either one or the other is simply determined by our estimate of the value of the evidence, and whether we listen to the evidence or not. In like manner, the telephone was on a priori grounds incredible to a scientific mind, and would have been laughed at by the learned and proved impossible to the present moment, if its discoverer had found the public unwilling to put their ear to the instrument. Thereupon, whether the scientific fact was credible or incredible, belief followed irresistibly.—If the ear was applied properly, and the person was not deaf.

Though evidence on behalf of clairvoyance is not yet abundant enough to entitle it to general belief, it is accumulating, and there can be little doubt that thoughtful sceptics will be more inclined to listen to this evidence when they have admitted the truth of thought-transference,—a point that will be reached before very long.

W. F. BARNETT

18, Belgrave-square,  
Monkstown, Dublin.

## THE PIONEER

Every age on him who strays  
From its broad and beaten ways  
Pours its even-fold vial.  
Happy he whose inward ear  
Anger-whisperings can hear  
Over the m. life's laughter  
And, while hatred's faggots burn,  
Glimpses through the smoke discern  
Of the good hereafter.

Knowing this, that never yet  
Share of truth was vainly set  
In this world's wide fadow,  
After hands pluck saw the seed,  
After hands from hill and mead  
Reap the harvest yellow

Thus, with somewhat of the secret,  
Meet the mortal pioneer  
From the future borrow;  
Clothe the waste with dream of grain,  
And on the midnight sky of sin  
Paint the golden morrow.  
From "THE LAST-LEAF OF THE LOVE ONE,"

## "ATTEMPTS AT TRUTH"

By St. George Stock.

This volume is a collection of essays on some topics of philosophical interest by a well-informed, clear-thinking, and frequently powerful writer of rising reputation. Its chief interest for the readers of this paper, as such, consists in the prominence given to Spiritualism, and in the able vindication of its claims to intellectual recognition. That authors, editors, and publishers are no longer afraid to entertain a subject which has been so long in the domain of speculation and research, is a very encouraging and significant symptom. The "conspiracy of silence" is breaking up, and we may expect soon, if not immediately, that a fair literary field will be opened to representatives before whose knowledge and ability a host of prejudices and misconceptions will have to retreat.

An adequate review of these treatises would carry us too deeply and extensively into the subjects comprised in them. Nor would it be easy to condense an author who has himself the merit of condensing and bringing to a logical focus most of the controversies he deals with. Mr. St. George Stock is nearly always on the highest level of the argument, which he answers, or states, at its best. And in its latest recognised development. His analysis is invariably intelligible, and usually complete, and now and then we have to thank him for striking contributions of original thought. And nowhere do we find the results of modern speculation in several important departments set forth with more ancient clearness or in a more agreeable literary style. Especially is this the case with the first three essays, concerning the problems of morality, and the opposite tendencies of thought which ultimate in the Intuitionist and Utilitarian schools. It is always difficult to assign a critical mind like our author's a place in either. Indeed, as regards the standard, or test of right, they are brought as near to a reconciliation as possible. When, in the progress of the controversy between the two schools, the Utilitarians had divested their notion of happiness of everything that makes it a definite conception in the mind of the human being, and when they had come to the conclusion that the only good was the good of the race, they gained an easy victory for a scarcely controversial position in establishing the claim of this spiritualised beatitude to be the summum bonum of humanity. It is "the Everlasting Yes" in "Barter Remains." "Thou mayest do without 'happiness,' and instead thereof find blessedness." For them, as Mr. Stock points out, "ideally, happiness and virtue are inseparable, happiness standing to virtue in the relation of whole to part. Hence the attempt logically to explain the conception of virtue by that of happiness must be acknowledged futile." A result which certainly does not entitle the Utilitarian to the somewhat inconsistent conclusion of the author that "in spite of all difficulties utility, or conduciveness to happiness in the highest sense, must be regarded as what makes the difference between right and wrong, until some one has shown what else it can be. If we cannot logically explain the conception of virtue by that of happiness, one is at a loss to see how the latter can maintain its ground as the test of the former. As regards the sanction, Mr. Stock frankly confesses that the admission of a standard cannot of itself give the sense of obligation. In considering the question whether the moral motive is self-regarding, he goes on the lines of thought, and does not sufficiently advert to the great reconciliation of the two views afforded by the principle of a common humanity. To neglect of this—a conception still associated with mysticism, save in its unintelligible presentation by the Positivists—must be ascribed all apparent paradoxes of the subject, of which our author gives so clear a view. The identification of happiness with the dictates of a deeper and more universal nature in each individual is the true solution of the question whether "self-sacrifice," such as that of St. Paul, is possible, or if possible, whence springing. "Exclusive individuality," says Professor Edward Caird, "cannot be the highest category for those who see that the only being who is really individual is also universal." The real battle of the sanction in future will not be between the Intuitionist and the Utilitarian, but between the doctrine of the universal self within the

\* Tribune, 1882

I quoted at p. 35. I could wish that I myself were acquainted with Christ. But my intellect is too weak to grasp it. It is as if St. Paul had said, "My own self is not my nature." But my nature is not my nature. All humanity is one nature, a testimony to this unity, universal self. The same superiority of spiritualistic to a material conception is exhibited in the form of idealism to be found in the "Gospel of the Future," before which I do not pray for "consequential power" or "divine deliverance" (as I do) in prayer (as I do) may really be possessed of the suffering of all that they may be free from it.

† "The Philosophy of Kant," p. 30.



















"It is useless," I said, "but I will go through the house to satisfy you that there are no robbers in it." So I went through all the large rooms of the empty house. I was the only man in it that night. All was quiet, and I went back to my sister's door, and said, "You need not be afraid of the ghosts. They can do us no harm while we trust in God!" I then went back to my bed, but not to rest, for I was no sooner asleep than I was awake by a fearful crash! Outside my door was a large box, thus appeared, judging by the sound, to be lifted up several feet, and then allowed to fall heavily on the floor. I would not get up, and soon dozed off again. It was repeated a second time, with a deafening noise, and I was not yet up, but, commending myself to God, slept again. A third time I was awake by the same shock.

A sudden thought inspired me, I was a priest and might try what exorcisms would do. So I used, as nearly as I could remember it, the ancient form commanding the spirit to depart in the name of the Father, Son, and Holy Spirit. And all was quiet through the old house. In the morning I asked my sisters, "Did you hear anything after I left you?" They replied, "Yes, three heavy noises, then all was still."

This occurrence, more than might else, led me to believe that the noises were the result of the agency of evil spirits.

A friend, who is a great believer in Spiritualism, tells me that I ought to have questioned the ghosts, for they can open no communication, but evidently sought such opening, and that I might have done good had I addressed them.

To conclude, from that night until we left the place it was the scene of continual disturbance. Our doors were tried at night; we saw the handles turn, steps continually paraded the passages, furniture appeared to be shifted, but never could we detect any visible agency. The most melancholy occurrence connected with these disturbances was as follows:—A poor boy was left behind in the following Christmas holidays, suffering from congestion of the lungs. He died, and one night, while the body was lying in a room adjacent to my brother's study, such dismal noises issued from the chamber of death while my brother and I sat in our room that they could not hear it and were obliged to go elsewhere.

And the most significant thing occurred at the same trying season. My brother was in town, and his wife was sleeping alone when she heard sounds all over the house, as if a number of carpenters and upholsterers were taking down the furniture previous to removal. She heard them, as it seemed, take down the bedsteads, and place the iron laths in succession on the floor with distinct sound. She lay terrified a long time, and then awoke a visitor who slept in the adjoining room. He, too, had heard all these noises with the utmost astonishment, greatly wondering what inuchoid arrangements thus interfered with the rest which might be expected. These noises were evidently produced by the furniture being taken down, and the iron laths being placed on the floor.

We are all, from experience, what the world calls "believers in ghosts," but none of us have ever had such experiences elsewhere—a strong proof that the occurrences I have detailed did not originate in our own imaginations.

Dr. Nicolson, who has been invited to lecture before the Vegetarian Society at Newcastle-on-Tyne, on Wednesday March 14th, has promised on the following evening to give an address to the Spiritual Evidence Society at their Hall, 3, Waverley Court, Newcastle.

A CONVERSATION was held on Monday evening last, at the rooms of the O.A.S., 38, Great Russell-street. The Misses Withall charmed the company with solos and duets on the pianoforte, Miss Everitt sang sweetly and with exquisite taste. Miss Allan gave some recitations very effectively, and Mr. Titchener sang, as usual, elicited much applause. The attendance was not so large as we should have wished to see.

## THE SUPERNATURAL SCIENTIFICALLY CONSIDERED.

The Masonic Hall at Richmond S. Ry., was recently crowded on the occasion of a paper on the above subject being read by Mr. T. Sidney Hargreaves to the members and friends of the Richmond Association.

In commencing his paper Mr. Hargreaves said that the conception of what was generally known as the supernatural, with its array of spectres, nocturnalists, wizards, witches, churchyard ghosts and bogies, southsayers, magicisms, auguries and divinatory, second sight, demons, contacts with the evil one, Highland seers, divining rods, table rappings, haunted houses, and hundreds of attendant superstitions, was so closely interwoven with the existence of the human race that it would be difficult indeed to mention an age or a race in which it had not played a great part. Of course it would be absurd in this age to accept unhesitatingly the enormous mass of superstitious beliefs presented to us as supernatural phenomena as it would be to believe in medieval astrology, or the possibility of finding the "elixir vitae," or the "philosopher's stone." But on the other hand it was as illogical to despise and cast aside the whole mass as it would have been thus to dispose of the pseudo-sciences of a few centuries ago, and with them the invaluable knowledge of chemistry and astronomy. How did we know whether we had not, amidst this huge collection, much of which seemed incomprehensible and much absurd, a jewel of great price, a knowledge which should transcend the knowledge gained from astrology and alchemy as the sun did the earth? The somewhat unenviable aspect of the subject was greatly due to credulity and imposture. But however clearly we might trace imposture, we had no right to deny the existence of the material with which it worked, for even imposture could not make bricks without straw. The phenomena recorded were denied on the score of inherent improbability, and yet scientific knowledge was itself built up of facts which previous to their discovery would have been deemed improbable, if not impossible. Quoting from the proceedings of the Society for Psychical Research, Mr. Hargreaves said there appeared to be, amidst much illusion and deception, an important body of remarkable phenomena, which were proved facts inexplicable on any generally recognized hypothesis, and which, if incontrovertibly established, would be of the highest possible value. Therefore it had been thought expedient by many eminent literary and scientific men in this country to form themselves into a society, the object of which was to sift that large group of doubtful phenomena commonly called the supernatural, leaving it to the future to decide some of these phenomena, Mr. Hargreaves first referred to thought-reading, and to the experiments of Mrs. Bishop and Stuart Cumberland. There could be but little doubt that in these cases the operator was guided by unconscious muscular indications by the sensitive, and not consciously interpreted by the operator. He was confirmed in this opinion by the fact that after witnessing Mr. Stuart Cumberland's performances at Cambridge, he attempted the same thing himself, and out of twenty-seven experiments with different persons, he succeeded in twenty-three, and in every one in which he succeeded he received distinct muscular indications, although he was quite certain that many of the persons with whom he experimented were quite unwilling to give any conscious indications. There was, however, a second class of experiments in which the operator and the sensitive being in contact, a sensation such as that of a taste, smell, or an object conveyed by the sensitive, is interpreted by the operator. Some very peculiar experiments of this nature were made at Brighton, in which a Mr. Smith interpreted tastes, localized sensations of pain, and even senses, and in which he was able to reproduce on paper geometrical figures conceived by the operator. The most valuable results, however, were those such as Professors Balfour Stewart and Barrett had obtained, in which interpretations were made without any contact whatever, and where deception of every kind was most sedulously guarded against. There were three hypotheses by which thought-transference without contact might be explained. One was the possibility that the sensitive might be able to interpret outward indications unconsciously given by the operator. Another was that the transmission of an idea might be accomplished by purely dynamical means, and that a nerve-current in one body might induce a similar nerve-current in another body, just as the vibrating wire in one instrument would cause to vibrate the corresponding wire in

another instrument tuned to the same pitch, and so produce the same note. The third hypothesis was that of the existence of a psychic force. Referring to the phenomena commonly known as mesmeric, with the allied one of clairvoyance, he said it was open to doubt whether the mesmeric sleep was not purely subjective, and the passes and other paraphernalia quite unnecessary to its production. Referring next to the phenomena of apparitions, he said that there were scores of instances vouched for by witnesses whose veracity none could impeach, in which a person had actually seen a presentment of an absent friend at the moment of the death of that friend. Mere coincidence would not explain a thing of that kind. It was here that there seemed to be a necessity for the existence of a hypothetical psychic force. Much had been said and written concerning Spiritualism, but after all there was probably nothing more in it than could be explained by an exalted state of the nervous system in the spectators, and fraudulent collusion and imposture on the part of professional mediums. He was bound to say, however, that no doubt there were many thoroughly conscientious persons who could relate strange experiences of spiritualistic phenomena, and it was very probable that further research would throw a strong light on the subject. He had necessarily treated the subject in a very brief and meagre manner, as in the present initiatory stage of these investigations it would not be wise to jump to conclusions hastily. But he thought they would agree with him that the matter was one of importance, and deserving of investigation. They only wanted time and careful experiments tried over and over again, and they might be certain that whether the ultimate results were the annihilation of every force not at present known or whether it resulted in the discovery of the laws of a psychic force at present only hinted at, a deal of doubt and uncertainty would be cleared up, and most valuable contributions would be made to psychology and mental physiology.

The Rev. J. Hunt Cooke said that if the subject was in an "initiatory stage" it had been in that stage for three or four thousand years, at all events. After hours of research in the British Museum in connection with those great ghost stories which were generally accepted amongst us, he had come to the conclusion that there was no satisfactory foundation for one of them. There were undoubtedly some remarkable cases on record of apparitions of persons at the point of death to friends at a distance, and upon these he suspended his judgment.

Dr. Cook contended that if what had happened in the past was in accordance with the laws of nature it could happen again. In earlier days men who saw natural powers at work which they did not understand fell down and worshipped them, and called them supernatural, but now we know that these things were in accordance with the laws of nature because we thought we understood more about those laws. Now we believed in the things we could comprehend by the laws of nature, but refused to believe in what we could not so comprehend. That was wrong, and we had a thorough and complete knowledge of the laws of nature—an assumption which was not justified. They knew that two embodied spirits could communicate their ideas, and they believed that two disembodied spirits could do so. Why, then, should it be impossible for such communication to take place between an embodied and a disembodied spirit? The Rev. J. Hunt Cooke had asked why they could not see a ghost in the daylight, but it was wrong to argue that because a thing could not be seen in daylight it could never be seen. Who ever saw the stars, except in the dark? and whoever thought of expressing a disbelief in the stars unless they were visible at noon-day? (Laughter.) There were many things which they could not explain, but it was unwise to say they did not believe in them.

Mr. Edward King said he would grant what Dr. Cook had said, that what was possible in the past would be possible in the future, but it did not follow that what was expedient in the past would be expedient in the future. In the early history of the world, when there was no printed record, there was a need for the supernatural as a means of teaching, for by it vivid suggestions were made on the mind and handed down from generation to generation, but it was not needed now.

The Rev. C. P. Cooke urged that in the investigation of facts they ought to make a clear distinction between what might possibly serve some good purpose, and what could not possibly serve any purpose whatever. He thought the phenomena of Spiritualism might be placed in the latter class.

Mr. Edward T. Bennett (Secretary of the Council of the Society for Psychical Research) argued that it was not right to ask what was the use of a fact, for all facts had a scientific

value as facts. It was by approaching facts in this spirit that the great discoveries of such men as Tyndall and others had been made.

Dr. Roberts Law, referring to mesmerism, described the case of a gentleman who fell under the influence of another, and could be called to him from a room in another part of the house without any sound being made. He was incapable of passing a certain line in a room without the will of the other. He knew that to be an actual fact.

The Chairman summed up the debate in some humorous remarks.

Mr. Hargreaves then replied, and the Chairman thanked him for his excellent paper.—Abridged from the *Richmond and Fitchham Times*.

## MATERIAL OBJECTS BROUGHT FROM A DISTANCE.

To the Editor of "LIGHT."

SIR, If it is your wish you may publish the following:—Not very long ago I witnessed a most astounding demonstration of the transference of matter by super-human agency from one locality to another, a distance of more than twenty miles.

I will condense as much as possible my account of this strange phenomenon, but I would first mention a word or two about the circumstances.

We have only six sisters, five of us being old-fashioned Spiritualists, but the sixth is a raw convert from the Wesleyan body, who for a long time past worked with great zeal for the spread of Wesleyan Methodism, and the demolition of Spiritualism.

He has now severed himself from that sect, having found more light in the spirit-world, and he has turned out, much to our surprise, a promising trance-medium for speaking.

One or two weeks previous to this remarkable séance a friend of mine, whom I will call Mr. H. (a schoolmaster and Spiritualist), came to York to spend a short holiday, and for the time being was a sister at our circle. It was during the last sitting we had together that Mr. H. suggested to the spirits that they should, after his return home, bring to us at York some article from his house, to which they replied, "We will try."

The two following sittings were completely void of any kind of manifestations, a most unusual thing with us, but on the occasion of the third, we had been sitting from eight until half-past nine, when with almost lightning-speed there fell, close to my back, two wooden knitting needles about a foot in length. They were brought from a distance of more than twenty miles.

The needles were brought from a distance of more than twenty miles, and were of unquestionable character, and who never makes a penny out of Spiritualism. She was during the séance entranced, and sat opposite to myself. After the needles had fallen she was refused to speak, and this is something like what she said, "The needles we have brought you were taken from out of a box upon Mr. H.'s landing. We noticed on the top of the box several jam jars. We had some little difficulty in getting the needles out. During the day Mr. H. has been rambling in the lanes gathering berries," &c., &c.

I wrote to my friend at once, mentioning all particulars, and he immediately replied confirming all as strictly true. He informed me that at half past nine on the night when we received the needles he and Mrs. H. retired to rest. Just after entering the bedroom Mrs. H. remarked that she heard a noise on the landing, but not hearing it again took no further notice of it. The needles were, in all probability, at that very moment being taken out of the box, for that was the time the needles fell behind my back.—I remain, yours respectfully

A. R. WILSON

P.S.—Mr. H. has been to York, seen the needles, and claimed them as his property.

30, Orchard-street, York, February 27th, 1883.

TESTIMONIAL TO MR. W. TOWN.—The friends of Mr. Town, who as a private medium of many years' standing will be known to many of our readers, are promoting a testimonial on his behalf, towards enabling him to overcome the effects of some recent pecuniary embarrassments, and with the further object of testifying the appreciation in which his services are held by his friends. The testimonial is to be presented at a public meeting to be held at Neumeier Hall, on the 28th inst., and contributions can be sent to Mr. J. Wootton, 33 Little Earl-street, Soho, W.

## OUR CONTEMPORARIES.

## The "Medium and Daybreak."

The Medium of late has devoted much attention to the New Bible, as it is called. We have not read this work yet, and therefore can express no opinion either for or against. This much, however, we will say, that the test of a book being "divine" is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

A nation of people from ignorance to truth as regards his physical and spiritual nature. "Medium" is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

are informed that Miss C. R. Wood is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

entertained that this may be in some way. The subject was only in the house about ten minutes before the audience was dismissed.

and was the basis of the much maligned. However, better late than never, and we cordially welcome another.

## The Banner of Light

A report of the twenty-eighth anniversary of the development of the Davenport medium is the principal feature of the Banner of Light.

New York, on the question of the existence of the medium. The Banner has by far the best of it.

## The "Religio-Philosophical Journal."

The Journal, like its contemporary, has something to say to Mr. Savage, and says it plainly, too. "The Little Pilgrimage in the Ocean," Mrs. Oliphant's charming allegory, which appeared in the Journal, is reprinted, and occupies a large portion of the space in the present number. These are some signs of renewed public interest in Spiritualist meetings in Baltimore. A small but quite promising organization is addressed each Thursday evening by Mrs. F. O. Hyatt. Some ago, under the efficient management of Colonel Davis, meetings flourished in that city, and with the very large number of avowed Spiritualists there ought, it would seem, to be a strong and active society. The editor of the Journal is now "mulling for" the conjurers, and has challenged Hermann to the tune of five thousand dollars on the condition that he does what has repeatedly been done through the medium of Mr. Slade. We have no belief that Hermann will accept the offer. Conjurors of that ilk are far too slippery.

## The "Harbinger of Light" (Welsh)

The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

William Denton is well with our Victorian friends. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## METROPOLITAN SPIRITUAL LYCEUM.

The Metropolitan Spiritual Lyceum is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

analysis are now in progress. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

extent, should they be. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

child of. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

outside of Spiritualism. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

unestablished, it is simply impossible to. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

with the Spiritualist himself, and showing how he is. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

and we were urged to remember that, in any case, the examination of the question undoubtedly requires great deliberation, indomitable perseverance, and a pure and unprejudiced, not less than an honest and earnest frame of mind.

the first introduced. The doctors at the outset generally have it altogether their own way. They are so learned—or so it is ignorant? Their terminology is so distracting, their shake of the head so conclusive when the patient is equally sublimely.

Look at the medium any the doctors he speaks in. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

last, signs of nature. Now, if these. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

application to any subject or person. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

indicative of unfeebled health. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

will be not strong enough to resist the otherwise inevitable effects, then that work is left to be a and. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

then should we hesitate to admit that in this degree there is danger in Spiritualism? For the reason that the danger is in the method and the indiscretion, and it is unfair to speak of that as, in any true sense, a danger specifically affecting Spiritualism.

At the bottom of the mischief, wherever manifested, will be found an imperfect acquaintance with, or an

absolute ignorance of the physiological conditions of health, of the separate and relative action of the nervous system, of the mind and the body, of the soul and the body.

The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

for light and progress. However, whence arises. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

if it does exist? We should like to speak to you more plainly than at the present moment we think it well to do, for we would take you back to ante-natal conditions and insist that until childhood is born in honour there cannot

God, but without now breaking off into that. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

Default, but we cannot permit that now. It is said to be. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

always aggressive towards the established order of things, in. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

formulated against Jesus and His disciples as against. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

its truths can and do. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

near higher forms, and may. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

the Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

gram. We neither deny God, nor reject inspiration or spirit. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

and there is again no danger here, while as a matter of. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

Spiritualist is simply one of the advanced guard of that daily. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

increasing army determined to work out its own freedom from. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

human shackles in the domain of opinion. He believes in and accepts. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

the universal. Hope, and will not grieve over much at any. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

him while he preserves his reverence for. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

theories of life and morals, for the broad and liberal religion of the Spiritualist cannot fail to deal out some heavy blows to Sacerdotalism, his moral conceptions of inherent beauty and completeness must come into collision with superficial pretence and his unfailing self-respect will assume a position of confirmed antagonism towards ignorance and vice, so that, alike in the Church and in society, there is danger to conventionalism, and the source of the danger is Spiritualism. Now the position thus faintly indicated will constitute really the consoling glory of Spiritualism, for it involves the certainty of the assured predominance of truth, and of enduring righteousness, with the consequent development of those qualities in man which shall allow every individual to draw upon his own spiritual nature with such effect that he shall find within himself every faculty needful for spirit-communion, free alike from the senses and the reality of danger. S. B.

## LIVERPOOL.

Last Sunday, the Rodney Hall was again crowded to its utmost capacity by an intelligent and attentive audience to listen to Mrs. Emma Harding Britten's lectures. The subject was "Spiritual Gifts," the medium of which was the "History of Spiritualism," the medium of which was the "History of Spiritualism." The lecturer gave a reply to the Rev Mr. Skewes' second sermon on Spiritualism. The closest attention was paid to the lecture, which occupied an hour and a half in delivery, and was said by those who had frequently heard Mrs. Britten to be one of the most brilliant occasions they

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## NEWCASTLE-ON-TYNE.

Newcastle-on-Tyne. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

her position from point to point in the most clever and intelligent manner. On the Monday evening she again addressed an excellent audience, upon our "Homes and Employments in the Future Life." Mrs. Wain gives excellent promise as a speaker of no mediocre ability. We wish her God speed and trust her labours may meet their just reward wherever her lot may be cast in the future. A considerable amount of regret prevails among the members of the Newcastle and Gateshead Societies at the damage which is being done to our movement in the North by the persistent advertisement of Michael Chambers as a physical medium. It will be remembered, as I noticed in this column during the latter part of last year, that the then ruling committee, having some grave doubts as to the genuineness of his mediumship, passed a resolution to the effect that he could no longer be

as the medium of the Newcastle Society, and yet of. The Harbinger of Light is a very simple one. It is this: a book or book is "divine" or inspired to the nation or people to whom it is given.

has been advertised to such an extent that several of the societies have engaged him, only to be grievously disappointed, and have been requested at the painful unreality of his

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## TO CORRESPONDENTS.

Several interesting communications are unavoidably deferred till next week.

The Council of the O. A. S. will meet on Tuesday next, at 6.30 p.m.

Circular issued by the Central Association of Spiritualists, 38, Great  
Russell-street, W.C.

These conditions—so far unable to find on the part of disjunct mediums, and so calculated to excite suspicion in the case of observers—have led to the most disastrous results. We are not taking account of a warfare which in any case there is every reason to believe would have been a most successful one, as a public medium for its actual maintenance in this country against violence, and other or other charges of violence have not been brought. We find that a small class of persons, able to do so, are entertained that kind of the greatest kind was really perpetrated, while in other cases there is reason to believe that whatever may have been the appearance to inexperienced spectators—there was an conscious deception on the part of the medium.

It is only these remarks can have little reference to any ideas, which are immediately concerned by those who read them as all other appearances for veritable "communications with the spirit world." It is just generally the case whenever - even in the case of fairy circles - *anything* should ever be permitted to make their way into such an association with spiritual phenomena by their attention to a given level for physical manifestations in the state, an abstract, which is caused by the conclusion of the method.

There are here of late years generally noticed by our ill-  
characteristics — (1) The *sunshine* is even common in a  
light, or in total darkness. (2) The *moon* is but seen as  
from the clouds, by being placed either *near* or *far* from  
the sun. (3) The *air* is *heavy*, either *wholly* or *in* part,  
undecomposed, not *hot* and *dry* each other. (4) There  
is not a *rough* but a manifest want of harmony com-  
mon to all the members of opinion as of the nature and value  
of the *six* in *days*.

These conditions, usually found in combination, effectively inhibit useful and dispassionate investigation, open wide an avenue to fraud, suggest suspicion of its presence even where it does not exist, and in many cases, we fear, excuse the medium the very old, universal infirmity.

Such conditions should be allowed to prevail no longer. "Mixed" circles should be as little mixed as possible—necro-mediums, mediums, and men whose minds are known to be in error being carefully excluded. Above all darkness should be banished. In the early days of Spiritualism public dark circles were the exception and there was no need for them now. There is something we desire that nothing may mar. In the recent days, a number of mediums were given for a manifestation, but the attendance was small and at the medium, where a circle is used, being placed near, but outside of, the circle, an influence of the spirit. But even if this were not so, a reader who has been treated to one of these is to the reader who have seen of the natural sciences look over the conditions that have of late been prevalent and it were far better that we should have no public manifestations of physical phenomena than that they should be sought under circumstances which, to any local, inevitably conduce to suspicion.

In view of all those considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research, feeling that Spiritualists have the remedy for the evil in their own hands, and that it is not to be charged with application of it, I cannot hope to win a fair reputation before the world, were I earnestly recommended. That a full, judicious, well held fair physical presentation of the mediumship in a plain and simple light, as to the controversy, renders unnecessary his own memory of the case.

Edgar A. Austin, East H  
 W. P. Ad-head, Derby  
 Alexander Aleksakof St. Petersburg  
 G. P. Allan, London  
 W. R. Armstrong, Newcastle-on-Tyne  
 R. Barker, M.D., late H.E.C.S. Edinburgh  
 T. J. Barker, L.F.S. Newcastle-on-Tyne  
 Frederick A. Binnay, Manchester  
 • Anna Blackwell, Paris  
 John L. Bland, President of Hull Psychological Society  
 Hannah Bitwell, Manchester  
 John James Bodmer, London  
 Hugh Booth, Sowerby Bridge  
 Eva Boncher, Marseilles  
 Colonel Joshua Brayn, Jersey  
 Emma Harangoz-Britten, Manchester  
 William Brown, Burnley  
 Henry Barton, Newcastle-on-Tyne  
 Alexander Cakier, London  
 • Robert Redgrave Cane, Harleston, Norfolk  
 Robert Somnall Clarke, Hon. Sec. Plymouth Free Spiritual Society

John Colley Hon. Sec. Birmingham Christian Spiritualist Society  
John Cowie, Dumfries  
John Drake, Houghton-le-Spring  
William Day Ipswich  
James Davidson London  
Thomas Dawson Hon. Sec. Gate-hol Spiritualist Society  
David Fagan Glasgow  
T R Edwards Secretary-Thames  
W Egerton London  
J Goring Esq Norwich  
Thos. Fox London  
John B. Fuller London  
Lewis Fifth, Hon. Sec. Rochdale Spiritualist Society  
Richard Fitton Manchester  
Charlotte Fitzgerald London  
D G Fitzgerald M.S.T.E., London  
Elizabeth FitzGerald London  
Hannah Ford, Leeds  
George Foster Hon. Sec. Seaford Spiritualist Association  
A. P. Foster Hon. Sec. Bristol Psychological Society  
Wm. G. Fulton  
J. G. Gurney Hon. Sec. Mid-Devonshire Assoc. Spiritualists  
Thomas Gurney, Mansford  
J. E. Green London  
Joseph N. Greenwood Hon. Sec. Dartmoor Association  
S. Hall Esq. London  
Mr. T. A. Hancock Chesham London  
William Hardy Hon. Sec. Sheffield Psychological Association  
Samuel Hayes Hon. Sec. Macclesfield Society of Spiritualists  
Georgiana Houghton, London  
H. T. Humphreys, London.  
John T. Hutchinson Esq. R. S. Cape Town, South Africa  
Hugh Hutchinson, Fremont Longton Home Cure Co.  
John James Jones London  
I. A. Kersey Newcastle-on-Tyne  
W. K. Keble London  
Joseph L. Lead, President Leicester Spiritualist Society  
John Lindsay, Liverpool  
L. Lyons President Soc. Sci. d'Etudes Psychologiques Paris  
J. E. Lightfoot Hon. Sec. Man. Worker & Spiritualist Soc. Man.  
R. W. Lindsay, Hon. Sec. Central London Soc. Evolutionary  
M.A. (Oxon.), "London"  
Ivor MacDonnell, London  
John McElduane Hon. Sec. Glasgow Association of Spiritualists  
Thomas McKinnier Peterborough

M. A. Stack London  
 W. A. M. A. London  
 W. A. M. A. London  
 J. J. M. A. London  
 H. A. M. A. London  
 H. A. M. A. London  
 W. A. M. A. London  
 Thomas Pinkie Durham  
 Richard Pearce London  
 John A. Pearce London  
 E. W. R. Pearce London  
 Frank Pearce London  
 Thomas Pearce London  
 Charles Pearce Hon. Sec. Yorkshire District Com. of Spiritualists  
 John Pringle Hon. Sec. Nelson Spiritual Society  
 R. B. Richmond London  
 George Ridley Hon. Sec. North Durham Spiritual Society  
 A. J. Rickes The Hague  
 W. C. Robson Newcastle-on-Tyne  
 James Robertson Glasgow  
 E. Dawson Rogers London  
 George Rogers President Newcastle Society of Spiritualists  
 John Ross Cruscon  
 Adam Rushton Minister, Manchester Society of Spiritualists  
 Rev. Dr. Sexton London  
 Theo. Shorter London  
 J. Bowring Bloomer Plymouth  
 R. T. Speer M.D. (Edin.), London  
 M. A. Stack London  
 Lucia C. Stone Endport  
 Edith E. Stone Bridport  
 Mabel Theobald London  
 Ellen Malt Theobald London  
 A. Tanguy Hon. Sec. South African Spiritual Evidence Society  
 E. A. Thekens London  
 I. Thompson Manchester  
 F. L. A. Thompson Newmarket Liverpool  
 Charles Tomlinson London  
 George Tommy Bristol  
 Jno. P. Turner Leamington  
 Mary Wainwright London  
 Alfred Russell Walker F.R.G.S. Goringham  
 E. W. Walker Nottingham  
 Rev. W. Walker London  
 A. S. Winchester San Francisco  
 W. W. W. Hon. Sec. Ashington Spiritual Society Northumberland  
 Oswald Wirth Paris  
 George Wyld M.D. London  
 J. F. Young London

Persons wishing to have their names added to the above list are invited to intimate their desire to the Resident Secretary, Mr. Thomas Blyton, 33, Great Russell-street, W.C.

It is of opinion that medic. adulterations unknown for physical facilities shall not be altogether discontinued.

It is further proposed that the word "poisonous" should be omitted from the list of contents of the second paragraph.

It is explained that medicinal substances and professional medicinal preparations (medicaments) shall not be altogether discontinued.

It is explained that the medicinal substances, whether in the light or the dark, must be sold in a form favourable to a complete cure of the patient.

*A Journal of Psychical, Occult, and Mystical Research.*

LEWIS MONT FOUNT LEE

PAICE TWOFERNOR

## CONTENTS

Notes by the Wags. By "J. J. J."	100	100	100
1. The Wags are the	100	100	100
2. The Wags are the	100	100	100
3. The Wags are the	100	100	100
4. The Wags are the	100	100	100
5. The Wags are the	100	100	100
6. The Wags are the	100	100	100
7. The Wags are the	100	100	100
8. The Wags are the	100	100	100
9. The Wags are the	100	100	100
10. The Wags are the	100	100	100

Contributed by "M. A. (Cron)"

I receive from various sources newspapers containing attacks on Spiritualism, or reports of debates in which it figures. My correspondents request me to answer these attacks, or notice these discussions. May I be pardoned if I say that it does not seem to me at all worth while to waste time and space on chronicleing the fact that the Young Men's Christian Association of Little Pedlington thinks Spiritualism a "dangerous delusion," a "device of the devil," or a "sign of the times"? By all means, if it pleases them. Nor can I think it necessary to repeat over and over again the capital and famous nonsense which some persons are content to utter about a subject of which it is charitable to suppose they are ignorant. For example, I have before me the report of a sermon published in the *Protestant Standard*, a paper which I had not before met with. The sermon is reported at length, and is headed, "Spiritualism in Its Collar Nailing Down the Lid! Great Sermon by the Rev. J. H. Skewes. Somewhat it seems, has sent Mr. Skewes a copy of rules and regulations for conducting a circle. The reverend gentleman objects in fixture that there are no such rules in the Bible! This intelligent criticism is supplemented by another of extreme acuteness. Mr. Skewes remarks in his rules the fact that "sundry heat, extreme cold, and thunder and lightning" are not favourable conditions for eliciting phenomena. Back he goes to his Bible. What! he cries, there is not a word of this here! Why, Abraham talked to angels when it was too hot to leave his tent! Moses and Elijah were present in the midst of thunder and lightning on Horeb and Sinai, and "Jonah in the stomach of the whale, must have been awfully cold and uncomfortable, and yet he, and all these, received the most striking manifestations from the invisible world." Prolongous! Jonah holding a séance in the whale's belly! But my readers will hardly want a reply to such tenth-rate twaddle. What manner of man must he be who so seriously utter it! How are they to be pitied who are condemned to listen to it!

The Rev. Joseph Cook is apparently unable to leave Spiritualism alone. The weathercock now points to acceptance of Zöllner, "a Biblical demonologist," as he pleased to call him. Mr Cook wants Zöllner's experiments repeated, and thinks that it has not been proved that slate-writing is not a trick. There he mistakes, and makes a common confusion. It has not been proved that some experiments in slate-writing are not tricks. It has been definitely and conclusively proved that some others were not produced by trick, and cannot be counterfeited by sleight of hand. This mental jumble is common. Let Mr. Cook take heart. The Society for Psychical Research is quite as anxious to repeat experiments as he is to have them repeated.

Professor Barrett's last case of mesmeric clairvoyance, in itself very striking, is additionally valuable for some critical remarks made by the gentleman who communicated it to him. The clairvoyante was, we are told, "very sensitive and highly nervous" as a child, and as a teenager "two severe attacks of brain fever." "As far as my experience goes," says the communicator, "I do not think there is ever any real clairvoyance unless the truth has been elicited upon in a singular manner." This startled me, Brain fever, I believe I am correct in saying, is a disease of rare occurrence, and surely all clairvoyants have not been so afflicted. A sensitive child may no doubt show symptoms of brain disturbance and excitability, but my experience does not lead me to accept without question a statement so sweeping as that I have quoted. It is, however, an interesting subject of research to which attention may well be directed.

The sister of the lady in question, confirming the narrative of Mr. C., adds: "My sister does not now take these long journeys in her magnetic sleep, as it makes her feel weak and languid for a day or two afterwards." And Mr. C. states that the powers of vision are impaired by a high wind or electrical disturbance; and paralyzed by a snow-storm. This is, in some degree, the case with psychics. A disturbed atmosphere (pace Mr. Skewes!) is decidedly antagonistic to the production of psychical phenomena; and an excessive depletion of "the psychic force or power," by whatever name we are to call it, is a source of great lassitude and weakness, even to the extent of causing temporary inability to use the lower limbs. It is as though the spinal column could not support the body, and as if the power of movement were in abeyance. When this passes off, usually after sleep, there still remains frequently a sense of weariness and disinclination for exertion physical or mental. This occurs, in my experience, after exhausting a task analogous to the "long journeys in magnetic sleep" of the clairvoyants. Is there, then, any reason to believe that the faculty of abnormal vision is similar to the psychic's abnormal faculties? How does the clairvoyant see so accurately as to draw a ground-plan of a place to which she had never been? How does the snow-storm paralyze the power? It is intelligible to me that electrical or atmospheric disturbance may upset the subject herself, and so interfere with the conditions under which her powers can act, but the snow-storm will not do that. Are we to gather that it formed a material obstacle to her vision?

I am relieved from writing anything like an adequate notice of the whole scope of Mr. St. George Stock's book,\* by the fact that the philosophy expounded in it has been exhaustively and most ably dealt with by a more competent hand. My few superficial notes aim at nothing like completeness, nor seek to do elaborate justice to what is unquestionably a serious and valuable addition to the literature of Spiritualism. And this is a fact, in spite of the various essays of which the volume is composed having already appeared in the pages of certain magazines. Such publicity is ephemeral, and one constantly desires that a striking article may be preserved in a more permanent form. <sup>18</sup> This



is especially the case when a writer is possessed by a particular spirit, which finds expression in various lines of thought, in themselves connected, but dissipated by the accident of publication. This is so, as the author says in the essays which compose this volume. They are, as he "feels or fancies," pervaded by "an organic unity."

I, however, am concerned, and that only slightly, with such of them as deal explicitly with Spiritualism. I do not presume to intermeddle with the high philosophy which the *Spectator*, in reviewing the book, has so strangely muddled, nor do I pretend to say to which of the various schools of thought between Positivism and Pantheism—if indeed those be the poles—the author should be referred. But I am by way of being a guide-post, and in the exercise of that humble but useful function, I may point out to my reader that they should not miss such instructive essays as "The Hearings of Spiritualism," "Materialism and Modern Spiritualism," and especially "A New Religion." In singling out these, generally, and the last especially, I must be guilty to having selected from a book, the whole of which has special claims, both philosophic and literary, that expression of thought which most coincides with my own. I am the more glad to do so that the conclusions, identical with those at which I have arrived, have been reached independently, and, I may add, because I strongly believe that they are not only true in themselves, but are largely overlooked or ignored.

It is, indeed, one of the strangest things to an acute observer, not so much of Spiritualism as of those who convert themselves with it, to notice how completely most of them seem to miss the significance of the subject with which they deal. Each finds in it, no doubt, what he can want; but how strange is it, surely, that the digestive powers are so weak, and the range of appetite so small! Mr. Stock has seen this from the first. I remember in days that now seem very old, how he wondered at the strange want of appreciation of the far-reaching possibilities of Spiritualism. He has seen, and has done much to point out, how portentous is the problem that it presents. And he has rightly grasped one of its grandest and most enabling conceptions, that man by his life on earth builds for himself his future home, and enters on its possession after death, "exactly what himself and society have made him." In his powerful review of Mr. Stock, "O.C.M." points out that Christianity concerns itself with the regenerate life in man, and not with his future state. This is so, and Spiritualism does much the same. It does, in effect, what Christ did for Judaism. It states in terms of to-day what long usage has made familiar and trite. And it proves its case by evidence which the age seeks.

Mr. St. George Stock, with his power of insight will see, as they whose eyes are open must see, how Spiritualism, considered as a concrete whole, is fulfilling its mission. It has passed through the stage when men merely gaped at it, and came away, some bewildered, some angered, some satiated, some wanting to see more of this strange thing. Its facts have passed out of the domain of wonder, through trial of furious criticism, to that of general acceptance. One of the notes of Mr. Stock's criticism is his absolute acceptance of the phenomena called spiritual as *proven facts*. It now remains to formulate a philosophy which shall include those facts in orderly arrangement, and shall give some rationale of them. I will not say that Mr. Stock has made any large contribution as yet to that philosophy. It may be expected that he will do so in the future. But he has unquestionably shown Spiritualists a right method of appreciation of the magnitude of the subject with which they deal, and has given us some valuable critical hints for our guidance.

I was mistaken in saying that the experiment made by Dr. Slade with the needle of a mariner's compass was thought then to be new. I find in Zollner's "Transcendental Physics" that as far back as 1867 Fechner witnessed a similar experiment with one of Reichenbach's sensitives. He caused the sensitive to move a finger to and fro before one of the poles (not over the glass but in front of the case) and thereby the needle began to oscillate, as if an iron or magnetic rod had been similarly passed before the same pole. He tried the same experiment himself, but the needle moved not at all. He satisfied himself, further, that a trick was employed to deceive him. And, lastly, he repeated the experiment in the presence of Professor F. Gauss.

I have not had much opportunity of judging of the intelligence of the paper which represents the penny wisdom of that party which has been inadequately described as stupid. That is, no doubt, a libel on many intellectual, though possibly, narrow-minded persons. But though I would by no means use such a term in sweeping reference to a highly-respectable body of men, which includes within it both Lord Salisbury and Lord Randolph Churchill, I am bound to say that it very appropriately and adequately describes a review of certain publications of the Psychological Press Association which appears in *England* for March 3rd. The writer, who evidently makes acquaintance with the alphabet of Spiritualism for the first time, has got hold of some directions for holding séances, and advice to inquirers. In the course of these directions it is incidentally stated that "increased light will check noisy manifestations." "If this," says the Reviewer, "is not utter nonsense, it is impossible to say what it is." Well, the statement is one of fact, for which I am not responsible, any more than I am for the action of light in photography. The Reviewer's criticism lies ready to his hand, if he is anxious to pursue his quest of "utter nonsense."

M. A. (Oxon.)

#### TRAVELLING IN SPIRIT.

My mother was confined to her room with an illness which proved to be her last. I was several miles from her, at a place where I lived with my husband and children.

It was an evening in midsummer, when feeling depressed and weary, I lay down to rest, with my youngest child, an infant, asleep by my side. I shut my eyes, and when I seemed to open them I was lying on a couch in my mother's room, with the little one in my arms.

She was looking at me, and I at her, but neither of us spoke. Then the babe began to cry. I felt in darkness for a moment, and then found myself back in my own room, and should have thought it had been a dream, but for the following circumstances. The child looked very pale, and my husband remarked that I seemed over-fatigued, when I joined him downstairs. It was raining hard, and had been for the last half-hour. It was then about half-past eight in the evening.

The next day I received a letter from my mother enclosing a money order, asking me why I left so suddenly the night before with baby, and if we had got wet with the rain, also that she had not heard me come in, but saw me lying on a couch at the foot of her bed.

I went the next day to see her, when the servant asked me if I had called the day before in the evening about eight o'clock, as my mother declared I had, and she was much troubled at my leaving in the rain without an umbrella.

My mother put the same question to me directly I saw her, saying, "I saw you and baby lying on that couch. The child was asleep. You were looking at me, but you looked troubled, and both of you very pale. Then the child began to whimper a little, I looked away for an instant, and then I saw you had gone. It was raining fast, so I rang for the servant to send for a fly to take you to the station, but she said no one had seen or heard anything of you, or your child." I then related to my mother the circumstances above mentioned. She said it was "spiritual communion." She died within a year. J. C.

\* English Translation, by C. C. Massey. Second edition, p. 24.

#### MARRIAGE OF MISS FLORENCE TEBB

On Saturday afternoon last, 10th inst., a reception was given by Mrs. William Tebb, at her residence, 7, Albert-road, Gloucester Gate, Regent's Park, previous to the marriage of her daughter, Miss Florence Tebb, with Mr. W. F. R. Weldon, on Wednesday, 14th inst. Among the friends who were favoured with invitations were:—

Miss Arundale, Mr. von Arnim, Mr. and Mrs. A. W. Bennett, Mr. and Mrs. Beale, Mr. Thos. Blyden, Dr. and Mrs. Campbell, Mr. Guy Campbell, Dr. Collins, Mrs. Coombes, Miss Christie, Miss Martha Christie, Miss Mildred Drew, Miss Christabel Drew, Miss Susan Drew, Mrs. John Edensor, Miss Ellen, Miss Evans, Colonel Earle, Mr. and Mrs. Fenn, Miss Gale, Rev. Mr. Galloway and Mrs. Galloway, Mr. Hewitson, Mrs. Hewitson, Miss E. Hewitson, Miss Hewitson, Master Alfred Halliday, Mrs. Harvey, Miss E. Harvey, Mr. Harvey, Miss F. Hill, Miss K. Hill, Miss Houghton, Mrs. E. M. Jauncey, Miss Lister, Mrs. Lister, Mrs. Robert Leighton, Mr., Mrs., and Miss Lewis, Mrs. Lowe, Miss Mayer, Mr. and Miss Peale, Miss Philip, Mrs. Petman, Mr. Cornelius Pearson, Mr. E. R. Pease, Mr. Frank Pedmore, Miss Mazzucato, Miss Price, Mr. and Miss Shuter, Mr. Sully, Mrs. Cady Stanton, Lady Coombs Smyth, Mr. and Mrs. R. P. Tebb, Miss Eleanor Tebb, Miss M. A. Tebb, Miss J. C. Tebb, Miss Anna Tebb, Mr. R. Baden Tebb, Mr. A. E. Tebb, Mr. Ernest A. Tetkess, Mr. Tompkins, Mr. A. Vacher, Mr. and Miss Ward, Mr. Walter Weldon, F.R.S., Mr. W. F. R. Weldon, Mrs. Weldon, Mr. and Mrs. White, Mrs. Alfred Russell Wallace, Mr. Birknell Young.

A room was devoted to the display of the numerous and costly presents to the bride, which were much admired by the company. Vocal and instrumental music was contributed by several students of the Normal College for the Blind, Mr. E. A. Tuckness, Miss Florence Tebb, and others.

The marriage was celebrated on Wednesday morning, at St. Mark's Church, Albert-road, Regent's Park. A large number of friends were present to witness the ceremony, and the family and intimate friends of the bride and bridegroom afterwards breakfasted at 7, Albert-road, Gloucester Gate.

#### MR. TOWN'S TESTIMONIAL

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to add to your notice in "LIGHT" of 10th inst., concerning the above, that the committee have placed a number of tickets at my disposal for the meeting at Nonconformity Hall, on Wednesday, the 28th inst., at which Mr. Town's testimonial is to be presented. The price of the tickets are 6s. for numbered and reserved seats, 2s. 6d. for reserved seats, and 1s. admission. Trusting my supply of tickets may be too small to meet all applications,—I am, yours &c. J. J. Moore.

4, New Bridge-street, Ludgate-cirrus, E.C. 4.  
March 13th, 1883.

#### OBITUARY

Raised to the glorious Spirit-land, on the 15th March, 1883, from his father's residence, Highfield, Henry Brayn, Lieutenant R.N., second son of Colonel Brayn, Jersey, in the 37th year of his age. "His end was peace."

The river and the ocean passed,  
The tranquil haven reached at last!  
Rest, dear one, with the happy rest,  
With those whom love of God has blessed.  
Landed, not stranded, on the shore,  
Where winds and waves can harm no more.

London, March, 1883.

S. C. HALL.

THE S. P. R.—For the information of members of the Council of the S. P. R., we may state that it has been arranged that a meeting of the Council shall be held on the first Tuesday of every month at 4.45 p.m., at 14, Dean's Yard, Westminster.

PHOTOGRAPHY.—We have had the pleasure of inspecting some of the photographs sent us by Mr. W. H. Lawrence, of 18, Farringdon-street, E.C. He has a complete set of the "Sensitized Paper" for those who wish to make their own photographs, and we can say that the more experienced the photographer, the more perfect the results. The camera is a simple one, and the work is done by a simple process, and which have never yet been surpassed. The camera, which is a small and portable one, is a work of art, and which will cause it to be a valuable addition to the holiday maker's baggage during the forthcoming summer.

#### WORK AND WORSHIP.

To the Editor of "LIGHT."

SIR,—I trust you will permit me to protest against the misinterpretation of the Bishop of St. Alban's teaching given by "M. A. (Oxon.)" in your last number. The Bishop never intended to suggest that we might neglect the most careful and diligent cultivation of the soil, and trust to Providence for harvest. His meaning, which I should have thought was plain enough, is evidently, that in all our works we rely too much upon our own skill, strength, and science, and that we fail to seek the Divine aid of the Almighty to bless, enable, and magnify our labours.

This truth, which the Bishop endeavours to inculcate, appears to me to be the most simple and sublime which can be offered for the acceptance and guidance of man. It is in fact the foundation of religion—the key-stone of faith—and without it the superstructure of our minds would be plunged into the lowest depths of infidel materialism. To ignore it is to sin most grievously against the highest principles of Divine government.

Prayer is certainly the most precious privilege ever vouchsafed to suffering humanity, but I can conceive nothing more despicable than a string of dry, importunate, good-for-nothing, begging-letter petitions addressed to the Deity.

"Work and Worship" must go hand in hand if we would make true and real progress in this world, and deserve the assistance of our beneficent Father. This idea seems to me to be the most instructive, salutary, worthy and practical in the whole range of religious and philosophic teaching.—Yours, &c. London, 10th March, 1883. THE ART.

#### THE JAWS AND THE IMMORTALITY OF THE SOUL.

To the Editor of "LIGHT."

SIR, In "C. O. M.'s" article in your last number, there is a remark quoted from Mr. St. George Stock, "that Judaism, during all its earlier history, had a doctrine of God, without any doctrine of immortality whatever." On this point allow me to say your readers an extract from my book "Pith" (Truth and Life).

"The Old Testament Scriptures do not teach the immortality of the soul, in definite, positive, and unmistakable terms. I believe the cause of this vagueness to be, that the immortality of the soul was in the estimation of the Jews regarded as so indisputably an elementary matter of fact—something so entirely taken for granted and considered settled, as not even to require its affirmation; any doubt on the subject would have been considered as the aberration of lunacy. To state the doctrine in so many words in their sacred books, would have seemed to the Jews as ridiculously superfluous as it would appear to us if the Parliament of England were, in an educational Act, to announce that the English alphabet consisted of 26 letters. As the Jews knew nothing about the state of the soul after death, they were very properly silent on the point."

What a deal of time it takes for an idea to reach the public, especially when it proceeds from such an obscure source as that of your humble servant, NEWTON CROSLAND. London, 10th March, 1883.

#### THE MAGNETSCOPE.

To the Editor of "LIGHT."

SIR,—Mr. Spencer's reference to my letter on the construction of the above instrument is not satisfactory, inasmuch as he does not touch upon the most important part of my objection, viz.

"What prevents the fluid running to earth as the supporting plate is not insulated?" and would never turn aside from an easy and direct path to trace a pendulum suspended from an arm.

As to silk being a non-conductor, we do not care to go back to 1700 for information, as it is well known to every electrician that there is not such a thing as a perfect non-conductor, but cocoon (undyed) silk is a good non-conductor for all that may be said to the contrary, but requires to be dry before it can be relied upon. I am positive the instrument cannot work if made as described. Many of the readers of "LIGHT" would be glad to have such an instrument if it could be proved to be what is represented.—Yours truly, J. F. YOUNG.

London.

A Cornish correspondent informs us that a discussion on Spiritualism has recently taken place at Truro. It was opened by the lady of a distinguished church dignitary, and thoughtful reading was spoken of as an established fact.



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LUDGATE CIRCUS, E.C.

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#### NOTICE TO THE PUBLIC

"Light" may be obtained direct from our Office, and also from Mr. W. H. Allen & Co. Ltd., London, and all Bookellers.

#### PIECES JUST PUBLISHED

LETTER OF A SOCIETY OF SCIENTIFIC RESEARCH.

#### LIST VI

WESTERN LITERATURE.

In the hope of being able to put the subject of clairvoyance to the test of direct experiment, I wrote in 1877 to Mr. Coates, who was then lecturing on mesmerism in different parts of England, and whose skill and power as a mesmeriser I had heard spoken of highly. Mr. Coates was for some time to Dublin, but was unsuccessful in obtaining any clairvoyant sensitive during the time he was here.\* All the ordinary mesmerism phenomena were, however, readily produced by him in my presence, on one occasion I asked Mr. Coates to endeavour to mesmerise an attendant, who was wholly ignorant of what was about to occur, and had never seen, as I subsequently ascertained, any mesmerism experiments. No word was spoken beyond "relax," the man to submit to be tried. In a few minutes complete rigidity of one arm was produced, then rigidity of the whole body resting the man's head on one stool and his back on another, not only was the whole body inflexibly supported, but I was able to stand upon the man's chest. Throwing a handkerchief over the man's eyes, I silently directed Mr. Coates to demonstrate the man, and after a few backward strokes, the body became limp, and fell to the ground. Several other experiments were tried which convinced me that so far from "expectant attention" being an explanation of what I had seen, it had absolutely nothing whatever to do with it, though I do not deny that this hypothesis may be a *vera causa* in certain cases in subject states. Mr. Coates told me he had had one striking case of clairvoyance in his experience, and I begged him to give me as minute and accurate account of it as he could. He did so, and I append it herewith, leaving each reader to form his own judgment on the "figure of merit" it deserves.

W. F. BARNETT

Monkstown, Dublin

"During the course of a lecture on mesmerism delivered by me at Blackburn, Lancashire, a young woman (a factory girl) was found susceptible, having been drawn upon the platform out of the audience by the usual mesmerism pass. I found her very sensitive and easily 'biologised.' Afterwards I mesmerised her at the Peel Institute, Accrington, where I subsequently lectured.

"Finding that she was willing to sit for the development of higher phenomena, I again mesmerised her at Accrington on Sunday morning, the 4th October, 1875. Her great anxiety had rather retarding influence than otherwise, and it took me some time before I could produce a deep mesmeric sleep. I then asked her to visit, in her sleep, her friends in Blackburn. She did so and described her house, or rather lodgings, and the people with whom she lived, and addressed me as if actually in their company.

\* A similar want of success attended Mr. F. W. H. Myers and myself in our endeavours to obtain clairvoyant subjects who had been previously tried in vain to induce the clairvoyant state. The testimony to the reality of the phenomena is, I feel, far too weighty to be overcome by such slight and intellectual attempts as these, instructive as they are.

"I then called her back and desired her to examine the parlour of the hotel in which we were sitting. She did so, and at first complained of a dark fog or haze surrounding her. I then blindfolded her with cotton wadding and a handkerchief, and again called her attention to the room when she declared she saw more clearly than before, the fog or haze seemed to disappear, and she became conscious of the possession of perceptive powers unknown to her before. I asked her how she felt and what she saw. In reply she stated that she felt well, and would not like to come out of the state she was in, and further that the things she saw (describing them) pressed themselves upon her. She did not see as when awake, and could not explain how she saw further than that they pressed themselves upon her, this she said when I looked at any particular article.

"I then directed her attention to the table we were sitting by, asked her to tell me what it was like, and what was on it; this she accomplished without difficulty and seemed greatly elated at her success. At this period of the sitting I woke her to give the brain a rest, by changing the current of occupation and ideas.

"In the afternoon of the same day I mesmerised her again and her clairvoyant faculty seemed to make rapid progress at each successive sitting. Having thrown her into the sleep, I commenced at that point of inquiry where I had left off in the morning sitting. I then requested her to fix her attention upon me, and desired her, without verbal communication of any kind, to make certain movements, and she did so mentally wished.

"I now asked her what I had in my hand. 'A silver oval mounting watch, unopen.' Right. 'What was the time by it?' Answer: 'Quarter to five o'clock.' Right. A variety of other questions were asked, and in all instances fairly answered. I then requested her to go to Liverpool, and tell me when she got there. In a few moments the answer came, 'I am there now.' I desired her to tell me what she saw, whereupon she described to me the alterations going on at the Lane-street Railway Station—since completed—St. George's Hall, Heron's Library, &c., and other public places. I then requested her to visit my residence in Liverpool, and tell me what she observed. After describing several streets and conspicuous objects that appeared to her on the way (all of which were described accurately), she eventually came to my house, described the railing in front, the number of steps leading up to the door, letter-box, and plate. She then entered the house, described the hall, the rooms upon the ground floor, and a lady sitting in one of them, mentioned her appearance, and what she was doing, viz., 'She had a work-basket beside her, and an anti-macassar in her hand and across her knee.' I was much astonished at this, as I knew it was not my wife's custom to be at needlework on Sunday. Then, recalling what articles of decoration were upon the back parlour mantelpiece—vases, shells, mirror, &c.—I asked her to look at this particular portion of the room, and tell me what she saw. She did so, and told me the things accurately. But she insisted that there were two pictures in the room more than I was aware of. She described them to me, and informed me where they were hung. I argued the matter with her, and told her she must be mistaken, but she continued most positive in her assertion. I called her back from her somnambulistic visit to Liverpool, and then woke her. In her normal condition she had no recollection of what took place in the sleep.

"The sequel now remains to be told. I immediately wrote to my wife in Liverpool and asked what she was doing that afternoon from about half-past four to half-past five—giving her my reasons for making such a request, but at the same time not informing her of the details of the sensitive's vision. The reply proved that the clairvoyante was substantially correct. Mrs. Coates did a most unusual thing that afternoon—namely, took out some unfinished needlework, and amongst the rest was an *anti-macassar*, which she looked at and determined to finish next day. In my letter I said nothing about the two new pictures described by the clairvoyante, but, on the following Sunday, having an opportunity of paying a flying visit to my home, I found, to my surprise, that there hung, in the places indicated by the clairvoyante, the two identical pictures she had described. These pictures had been purchased during my absence from home, and placed in their present position a few days before the sitting occurred at Accrington."

\* The enquiry has it seems been in Liverpool three times per hour at the Western Electric Works. It is believed with the action appearing in the address given to the clairvoyant by Mr. Coates before her last sitting, and a rapid knowledge of the case. W. F. B.

## PERSONALITY AND THE UNIVERSAL MIND.

By John E. Pardon, M.T.C.D.

(Continued from page 113.)

I feel satisfied that the introduction into metaphysics of the relative infinite, as a working formula, is necessary to correct and supplement the negative and doubtful positive inferences forced upon us through the limitations imposed by the laws of our mental constitution. By this method of thought, the transference of metaphysics into mathematical physics, as it were, we can escape from the negation of God in nature, on the one hand, or the blind acceptance of the dictum of a too assertive foreign personality on the other, the proof of the one position and the disproof of the other alike depending upon the hypothesis of our instrument of thought when the attempt is made to use them outside their legitimate sphere. As long as we think under the conditions of our bodily organization we are obliged to express our thoughts in the artificial and arbitrary mode by which, through our ignorance alone, the mind is obliged to conform to the plan of the grosser motions of our bodies acquired in the more introductory stage of existence, when the preservation of the body is, in the Providence of God, the first of all considerations, and thus when we feel convinced that waste both of time and energy is the result, not to mention the actual errors of commission, against which it is impossible to guard from the nature of things. "The laws of thought, in all its processes of conception and of reasoning, in all those operations of which language is the expression or the instrument, are of the same kind as are the laws of the acknowledged processes of mathematics," says a great logician, and if to this we add that the matter of language, i.e., the instrument of the expression of thought, is still that identical matter of the senses which we weigh and measure, and which attracts itself mutually throughout the universe according to the law of the second degree, which is also the law for the expression of the principle of contradiction, (which affirms that it is impossible for any being to possess a quality and at the same time not to possess it), we can say, even that while thought may be so far universal in form, yet in the world of appearances it cannot be instantaneous except in terms of a mind which is no longer an aggregate of lesser minds communicating with each other *seriatim* (and so thinking in time), but a mind whose formal expression of unity is that same law of universal gravitation, which is instantaneously active, and which does not take time to travel from world to world in the depths of that space which Newton himself, on other grounds, called the form of the boundless uniform extension of God.

Personality, as formal expression of the reality and existence of substantial causes, is not conditioned in time, except in so far as, for thought, the soul whose unity it affirms, depends upon formed matter for its manifestations of activity; the one of which, of course, involve changes in time, and which indeed they may be said to constitute. In other words, Personality is essentially timeless. This is the most certain of all facts, for it is that of existence itself, and so far the personalities of God and man come within the same category. It would appear that granting the existence of a Personal God, that acknowledge most necessarily and logically carries with it an acknowledgment of a state or condition of human activity free from all conditions unessential to the manifestation of the finite in contrast-position to, and correlation with the Infinite, and this we can conceive to take place if the human personality is to be preserved, and to be made an object of thought before the actual change has taken place, only in the simplification of the expression of thought, whereby it would be made more comprehensive in the sense that in respect to time it would be more continuous through removal of the function of time-forms, and thus which is founded upon the hypothesis of the preservation of the *verbum* it can be subjectively and symbolically realised in the expression of our actual increase in our physical and mental powers. For it amounts to no more than that of the falling away of the present material order of affairs, the universe of appearances, including the body itself and the outward eyes, which for the opened internal sense would no longer see as through a glass darkly. It is needless to say that any notion of future, or rather other, existence which does not postulate the personality, is mere word-making, and can mean nothing. But again, it is a

matter of tremendous importance that with the personality in the other state still arises the question of the personality of God, that is, really, the question of God or no God, for an impersonal God is a contradiction in terms and means nothing. The questions of God would still face us in another state of existence, and that is simply equivalent to saying that He is equally relative to all states in which man is man. I therefore refuse to defer the question of the existence of God to any hypothetical future state, preferring to face it now when it is of most importance to those who come after me, and who may be awayed by my beliefs and by my example, and therefore seems, in the assertion of a Man a claim to partake in the essential nature of God, I seek to find something which is common to God, that Man, and myself, something which is, or may be, common to all three. That I find in the fact of personality, and nowhere else. Natural religion can supply us with a generalised view or common theory of the Personality of God, but Christian religion alone has asserted that the Personality of God is not different from our own, which, though ever present, will not bear definition in any other terms than those of subjective conception.

I conclude, therefore, that I must find God through self, and that therefore I must find Him as a Personal Cause, or not at all, for the *verbum* nature objectively, nor is He to be found by analysis. He is neither the sum total of objective existence, nor is He the conclusion of a syllogism. The world for each of us, each, at any rate, of the same species, is an appearance, the same real appearance or manifestation of Divine and infinite power, and this creation is for each of us, through and with our organism, and given in the unity of apperception, as I remarked before. Only so far as my knowledge of my own powers enables me to influence that world can I do so, and this limitation when removed still permits the equation of cause and effect; for corresponding to the degree of freedom to operate on external natural objects, must always exist the realisation of that orderly manifestation of power in the mind of some spiritual being, except we indulge in the wild speculation that nature is so constituted as not to permit any possibility of disorder, no matter how changed the appearance produced by a *vera causa*. Any such hypothesis would no more than express in other terms the fact that all change is effected on the lines laid down by a Perfect Being to the exclusion of all finite beings as intermediate agents, a supposition which would materially interfere with our conception of free personality, to save which I have advanced the interdependent conception of the relative

This idea also helps to save us from the very dangerous position of solipsism, as it has been called, or that of sole occupancy of the universe, a startling conviction of the truth of which forces itself upon the original metaphysical thinker when he first realises the close relation in which the Personality of man stands to that of his Father and Creator.

(To be continued.)

#### IF TRUE, WAS IT CHANGE?

The following incident is given in Dr. W. Smith's Memoir of J. O. Fichte, prefixed to his translation of the popular works of the latter (Tribner, 1873), p. 127. "While a French garrison still held Berlin, one of his (Fichte's) students revealed to him a plan, in which he himself was engaged, for firing their magazine during the night. Doubts had arisen in his mind as to the lawfulness of such a mode of aiding his country's cause, and he had resolved to lay the scheme before the teacher for whose opinion he entertained an almost boundless reverence. Fichte immediately disclosed the plot to the Superintendent of Police, by whose timely interference it was defeated. The same young man who acted so honourably on this occasion afterwards entered the army as a volunteer in one of the grenadier battalions. At the battle of Dennewitz his life was preserved in a very remarkable manner. A musket ball, which struck him during the fight, was arrested in its fatal progress by encountering a copy of Fichte's 'Religions-lehre,' his constant companion and moral safeguard, which at his death he carried him likewise as a physical *CEgidus*. On examining the book, he found that the ball had been stopped at these words (p. 240)—'Denn alles, was da kommt, ist der Wille Gottes mit ihm, und drum das Allerbeste, was da kommen konnte' (for everything that comes to pass is the Will of God with him, and therefore the best that can possibly come to him)."

C.O.M.



## "UNCONSCIOUS MEDIUMSHIP."

By F. J. Tinsdale.

What is mediumship? What are the laws which govern it? Why are not all people mediums?

These are amongst the first questions put by investigators of the wonderful subject of Spiritualism. By means of spirit-writing, my spirit-friends have told me that medial gifts are latent in every human being. They compare them to telegraph wires being in order and capable of use when mediumship is developed. But in a vast majority of cases, because of the long prevailing disbelief and antagonism to all supernatural matters, these telegraphic wires are out of order and inoperative.

One of our veteran Spiritualists and to me a short time ago, when speaking of the difficulties of investigating these most marvellous and intricate subjects, that "mediumship, whilst occupying the lion of exact science, is not beyond the reach of reverent observation. But," she added, "the Spirit which dwells where it laeth, must be waited on, not dictated to." One thing only do we know with certainty—i.e., that this is the power which supplies the link in the magnetic chain, connecting the two worlds—the natural and the supernatural—and by placing the unseen intelligences in rapport with us in the body, enables us to receive communications in various ways.

This is no new power, for there is no form of mediumship, now well-known amongst Spiritualists, but what has its parallel, or counterpart, in the experiences given to the men of old and only throughout the sacred records, but in a measure, a part of all past ages. Throughout the Scriptures these experiences are spoken of as "from the Lord" or "from the angel of the Lord." The New Testament gives, in our Saviour's life and words, an unbroken testimony to the intimate connection between us, in the body, and our spirit guides, who are sent to us as "ministering spirits." The same truth is borne out by all eminent men and women, through all past ages, and to the present day, if read in the light thrown upon human experience by the knowledge of Spiritualism, are full of intensely interesting accounts of what we may call "Unconscious Mediumship." Great discoveries, without poets, prominent statesmen, &c., furnish many remarkable proofs of being led by a superior power. Ignorant scepticism and superstition have done their best to stifle the recognition of this fact, and, consequently, infidelity, agnosticism, and dense materialism were growing rampant every where, when happily this strong influx of so-called "Modern Spiritualism" came into our midst irresistibly. Latent medial power has been developed universally and simultaneously throughout the world; bringing undoubted proofs of the existence of an unseen universe, of the close presence of those dear ones who have passed "within the veil"; and thus presenting a "new basis of belief in immortality," which cannot be overthrown by the densest materialism. At last, the scientist is met on his own ground, and supplied with scientific proofs, irrefragable and incontrovertible. For longitudes, solid facts, accumulating almost daily, now take the place of mere theory, and confound even the most persistent doubter.

William Howitt's invaluable work, "The History of Superstition in all Ages," shows how these mediumistic gifts have been always in our midst. The Romish Church accepts them. Its mediums are "seins," whose lives and spiritualistic experiences are carefully recorded, and the priests or other functionaries of that Church guard the fact of mediumship with tenacious care, denying its exercise to the laity. A relative of my own, who was a Roman Catholic priest, once said to me, "Yes, F., I believe in Spiritualism. In the Church tis from God; not of it from the devil." Poor fellow! before many weeks had passed away he was called to his spirit home. Shortly afterwards he came, and, writing through my hand (by spirit-power), told me how his eyes were then, at last, open to the fact that the good of Spiritualism was by no means confined to the Romish Church, but, as he said, "The Orders did me good they helped me, if they could not help you."

Our Protestant Church, on the other hand, repudiates these gifts. "Ho has a devil," "it is all witchcraft," "the necromancy denounced in the Bible"; Spiritualists are "allotted with diabolical insanity," "beneath notice," "candidates for Bedlam," "all mediums are of a low moral type," "dishonest, crafty," &c., &c.—such choice denunciations are

specimens of the kind of reception mediums meet with from the orthodox party of the present day. And yet the fact remains—as we Spiritualists well know—that "unconscious mediumship" exists, and usually forms a beautiful characteristic in the lives of the most eminent Christians! How little do these good people suspect that it is, indeed, by means of the little understood, and (by many of them) the much deprecated power of spiritualistic mediumship, they are themselves brought so closely into communion with the high spheres of angel life. It is with the hope of drawing the attention of such true followers of Christ to a knowledge of their own real condition, as spirit mediums, to enable them to judge more wisely and to cease their antagonism to the important subject of Spiritualism, that I offer the following record of instances of "unconscious mediumship" in the lives of a few of Christ's own children.

Instances of "unconscious mediumship" are of frequent occurrence amongst the poor and uneducated classes. Mr. D., a friend, who has for years been minister in a small, rustic village, about thirty miles from London, tells me that several of the poor people in his congregation used to relate to him most beautiful visions, dreams, or supernatural experiences which came to them. Although until recently he knew nothing of Spiritualism, which now makes all such things clear, Mr. D. never attempted to argue them out of what he felt to be real truth, and of great good to them. One circumstance of great interest he related to me, saying that it was much talked about at the time it happened, some few years ago; and he can, with many others, testify to its truth.

Mrs. A., an eminently good old lady, living in the village—once who had for years been subject to beautiful visions—was slowly sinking. A good man, living near, was visiting her one day, talking with her. She was telling him of her great happiness and her confident hopes for the future, when all at once her countenance lightened, and holding up her hand, she exclaimed "Mark! What lovely music! Can you not hear it?" "No," he replied, "I hear nothing." "Open wide the case—no," she exclaimed, "you will hear it!" And surely, to his astonishment, he did, as he declares, hear the most exquisite music, upon according to her request to throw the window wide open, and yet it was of a character that made it impossible that it should come from an external source! Mrs. A.'s daughter inherited her good mother's medial gifts, and so freely spoke of her experiences that, unhappily, the poor woman was at last placed in an asylum by those about her, who, being ignorant of the subject of Spiritualism, attributed her visions, &c., to hallucination and insanity. Mr. D. tells me he never saw any reason why she should be thus treated, for upon all points but the one—which we understand to have been "unconscious mediumship"—she was acknowledged to be perfectly sane.

One good old Christian, who served in our family as nurse for many years, because much interested in Spiritualism as soon as she knew of it, in connection with our home experiences. As she remarked, it explained to her many strange incidents in her life, for she proved to be a remarkable medium. She told us that many times when in trouble she had been cheered and helped by the appearance of a bright, beautiful spirit. This spirit would speak to her audibly, usually quoting some text of Scripture especially adapted to her need. These experiences came to her when wide awake, sitting in her room, or even whilst walking in the street. One very remarkable instance occurred to her when a child. She was walking near Shoreditch Church, when a spirit stood before and spoke to her a few loving words of good and appropriate advice. As she was watching the vision with great astonishment, a lady—a perfect stranger—was passing at the time, suddenly stopped, and speaking to her, said, "You heard that voice, my child, did you not?" "Yes," she replied, "what the spirit told you. Now, run home to your mother." The audible spirit-voice is of frequent occurrence at our spiritualistic seances or among mediums, but it was very remarkable for this vision, out of doors, in a bustling London street, to be seen by two people, strangers to each other.

I think perhaps it will not be out of place to relate a little incident which took place when Nurse Ford (as we called her) was staying with me whilst I was keeping house for a cousin during her absence from home. One of the children had been suffering from neuralgic face-ache for a fortnight, and all our efforts to relieve it had proved useless. Early one morning (at four o'clock) I was suddenly completely aroused out of a sound sleep by a spirit-voice, saying loudly and clearly, as from the bedside: "F., get up directly, go and give Teddy, Chamomilla 300." In

March 17, 1883.]

an instant I was out of bed, and, taking my medicines chest in my hand, ran up to the poor child, and gave him the prescribed remedy. In a very few minutes he was sound asleep, and on awaking in the morning was so far well that a little mesmerism given during the day (which had been as useless as other remedies before) completed the cure.

When I saw Nurse Ford she said to me

"Ah, Miss F., God sent you to Master Teddy in answer to my prayer. I had been up and down to the poor child all night, and felt so distressed at his cries that at last I prayed very earnestly that God would send help quickly. And as I prayed I heard you open your door and come up to him, and then he was quiet, and I knew my prayer was answered."

A few times in her life Nurse Ford received some beautiful visions, or dreams. They puzzled her much when she received them, being highly symbolic. But even to her uneducated mind the explanation was clear when the literal interpretation was given to her some months later, and when the vision had passed from her mind, only to be recalled by its fulfilment.

(To be continued.)

## SUCCESSFUL SEANCES WITH MISS WOOD

A few of us in connection with Spiritualism at Newcastle, lamenting the undignified and disastrous results ever recurring through the unsatisfactory, and oftentimes loose, methods under which phenomena are sought, have for some few years strongly recommended that a system should be adopted in which the full view of the sitters, being able to see each other, and on the majority, and circumstances not permitting us to do so independently, we have, until recently, been unable to satisfactorily experiment in the same direction. However, since the return of Miss Wood from the South, we have been so far fortunate as to succeed in having a course of seances with that lady, which, after many failures, and the exercise of much patience, have had results better than many of the friends above mentioned.

The seances have been held in the house of a lady in Northumberland-street, who has kindly devoted her dining room to our purpose for several weeks past. The room is about 17 ft. broad by about 30 ft. long, the fire-place and door being at extreme ends from each other. We improvised a cabinet in the corner of the room at the left of the fire-place. It was put up for, and taken down after, each seance. The light was modified by covering the globe of a chandelier furthest from the cabinet, with a thin light brown paper, which permitted us to have a good sized jet of gas, which, through the medium of the paper diffused a dusky grey light over the room, enabling the sitters to comfortably distinguish each other and to easily observe every motion of Miss Wood, whom we had seated about a foot from the cabinet, after dressing her in a white jacket and placing a white antismacram over her head. Each evening we commenced our sittings about 8 p.m., and concluded them about 10 p.m.

The first seance, held on January 26th, was without results.

The second seance was held on January 30th. The medium, under control, was removed four feet from the cabinet, and the curtains, by some invisible power behind them, were stretched forward until they touched the person of the medium.

The third seance was held on February 2nd. We attached a piece of white paper to the centre of the outside curtains to better distinguish their movements. The medium was again removed to about four feet from the cabinet, and the curtains from within were pushed out to the knees of the medium, and a stick placed in the cabinet was stretched forth from the aperture.

The fourth, fifth and sixth seances were, in phenomena, a repetition of the above, with one exception. We insisted upon the control leaving the medium seated where we had placed her—a foot from the cabinet—as we thought that at the distance of four feet the prospect of phenomena such as we desired would be almost nil—for the present at least.

At the sixth seance, on February 16th, we had a somewhat remarkable experience. We had sat for about an hour and three-quarters, when a "report" occurred inside the cabinet about as loud as that made by an ordinary cracker, which startled some of the ladies. Poeha thereupon took possession of her medium, and told us that they had just about succeeded in building up the power required preparatory to making themselves visible to us, when by a movement of the curtains from

within a ray of light had "fallen upon their battery" and exploded it, annulling the probability of results for that sitting.

The seventh seance, held February 20th, was a most satisfactory one. After all our waiting and watching, patience and perseverance triumphed, and we obtained the results desired. We had sat for about an hour and a-half, enjoying ourselves as best we could by singing and conversing, when, from the left aperture, the medium being in full view all the while, a small form appeared, and, with some difficulty, moved outward towards the right of the medium. After making a few intelligent motions in answer to the inquiries of the sitters, the form retired behind the curtains, and in the space of a few minutes made its appearance at the right aperture of the cabinet, and moved forward about two feet from the curtains. The little form then began to speak to us in a faint and broken voice, but quite intelligible to those at the end of the circle. For a short time it moved backward and forward between the medium and cabinet, and finally disappeared. During the time the small form was visible, which purported to be that of Poeha, the guide of Miss Wood, it was quite distinguishable and distinct from that of the medium.

The eighth seance, held February 23rd, was fairly successful, the light being good and the medium between nine inches and a foot from the cabinet. After sitting for about two hours, Poeha made her appearance from the left of the cabinet, moved to the right of the medium, and in a short time returned back to the cabinet, and disappeared behind the curtains. This form, like that of the previous seance, was clearly distinguishable from the form of the medium.

The next seance was unfruitful of phenomena, but the tenth seance, held March 6th, was a most successful one. The light was so good as to enable the sitters to distinguish each other easily, and Miss Wood, who was dressed in a white jacket, was very clearly visible. After sitting for about an hour, a chair which we had placed at the right of the cabinet and against the wall, on which we had put a small bell and a paper tube, was dragged by some power from within the cabinet until it disappeared behind the curtains. The bell was afterwards thrown from the cabinet, and for some time we could hear a great deal of rump going on behind the curtains as if the chair was being violently knocked about. This we found to have been the case at the end of the sitting, the chair having the appearance of being rudely dealt with, as a piece of the back was knocked off. After sitting for a few more minutes the curtains at the left divided and a form about five feet three inches in height, clothed in very white-looking garments, showed itself clearly to all present, and stood at the aperture. A distance of two feet from Miss Wood, who kept motionless all the while. The curtains for about a foot from the floor at the aperture where the form appeared, did not open. This enabled those of us who sat directly opposite to the right side of the medium, to clearly discern from the floor upwards, so far as physical vision could aid us, that the form and the medium were completely separated from each other. After remaining at the division of the curtains for a few minutes the form retired and the seance concluded.

We consider these seances to be highly satisfactory, and believe that if we could have been favoured for some time longer with the presence of Miss Wood in Newcastle, the results of such sittings as those (with the medium outside the cabinet, and visible to all the sitters) would have enabled us to procure most remarkable phenomena.

We shall yet have a few more seances with Miss Wood, which, if productive of phenomena worthy of notice, I shall report in due course.

HENRY BURNES.

P.S.—My Kersay and Mr. Thompson, President and Vice President of the Newcastle Society, together with other well-known Spiritualists, as Messrs. "John W. C. Brown," Mrs. Harriette, and others were present at the above seances. Any further information regarding the above can be obtained by writing to the above address.

THE METROPOLITAN SPIRITUAL LECTURE. It was announced from the platform of St. Andrew's Hall, on Sunday last, that the evening Session, April 8th, is to be reserved for "Questions and Answers." The announcement was met with great interest, as well as the many and various questions which were put forward, and the answers given, were of general interest, and were given by the writer and answerer. The papers were given in the presence of the audience, and the occasion being known as a "ballot night."

\* For details on this point, see "Spiritualism in the Bible compared with Modern Spiritualism," price 3d., Allen and Unwin, 4 Ave. Marie-lane, London, E.C.







strike us as a late and graceful efflorescence of the school of *Humaner Letters*. "He guides us with masterly pellucidity through the diurnal and intricate paralogisms of Mr. Gilicapia. It is not given to everyone to joke on Extension and set the table in a roar on the Substratum of Necessary Existence." Portentous in very truth! And then the writer goes on to wig Mr. Stock with admirably sustained gravity because he has not packed his essays with proof of the reality of the objective phenomena of Spiritualism! This early but hardly "graceful efflorescence of the school" of Young Oxford is a little priggish, but funny enough on the whole.

I see, with not unwarrantable satisfaction, that my "Spiritualism at the Church Congress" with the notes, and advice to investigators which the reviewer in *England* ran his head against so solidly, is now reprinted in Australia at 6d. It has already had a very large sale in America, having been issued, with some special matter, from the Religio-Philosophical publishing-house. The treatment of the subject at the great clerical meeting of the year was an important fact, and I am glad that I was enabled, by the timely and wise generosity of a friend, to set that fact before the world. M. A. (Oxon.)

#### SPIRITUAL MANIFESTATIONS IN FRANCE.

By Dr. Chazamain.

In our number of February 1883 was a translation from the *Revue Spirite* of a narrative, by Dr. Chazamain, of Paris, of a series of sittings with the medium Madame Rablin. His narrative of further sittings is continued in the current number of the *Revue*.

Passing by phenomena which had become familiar to him, of musical and other objects floating about the room, he describes the incomplete manifestation, at the first of this second series, of a child's form. He says:

"A little hand, luminous enough to show the arm and part of the trunk, crossed my face. This disappearing, there were sounds of writing on the table, on which pencil and paper had been placed. These sounds ceasing—I ought to say that the light was extinguished, all hands were interlocked, and the medium was immovably fixed in her chair; Madame P. felt a paper laid upon her hands, on which, when light was restored we found written, 'I have tried to make myself visible, but cannot now, I hope to succeed next time.—Fernando.'"

"On the same circle meeting again, after various phenomena, Madame P. said her head and shoulders were touched, and presently, in front of her, the form of a man became visible by his own light. This disappearing, we heard the pencil in motion. On its ceasing, we lighted up, and found two closely-written pages, signed 'Fernando,' addressed to Madame P., who said they related to a subject of close personal concern to herself."

"Next a form became visible in front of M. and Madame U., and was recognised by them as Madame's mother, wearing the head-dress of her province, which she had preferred to wear to the end of her days."

"Then we heard more writing, that ceasing Madame F. at my side, perceived the figure of her daughter, some years deceased, who pressed her hands and kissed her; then, laying a paper on her lap, disappeared. We found, on light being restored, this paper covered with beautiful and touching verses, relating to her last days on earth."

"They who attend such sittings in the spirit of serious inquiry soon learn that the invivables cannot always materialise themselves even with mediums they are used to, and that even when they can, they are aided in the operation by the sympathetic will of a harmonious circle. This had been the case on the present occasion, when four spirits in succession had been enabled to manifest their presence and action."

"Is there not an analogy between the operation of the human will and that of the force of an electro-magnetic battery? The will acts upon the muscular system, so also the force of the battery. When the concurrent wills of all present move the vito-electric currents of a luminous circle, greater force, if not also a greater amount of fluidic material, seems to be at the disposal of spirits for operating with. If their operation at sittings were regarded under this conjoint aspect, the

necessity for unity of object and harmony would be more valued, and we might not hear of so many failures and doubtful experiments."

Dr. Chazamain now resolved, in order to add to the weight of his testimony, to hold his future sittings at his own house, with his own family and friends, Madame Rablin still being the medium, and observing—seeing that for these phenomena he accepted the condition of absence of light—such rules as should preclude the attribution of phenomena to any other than spirits as the active operations."

At his first home-sitting, fourteen in the circle, on the light being extinguished the medium described, in minute detail, the appearance of a spirit, whose wife and daughter were present, he had also been well known to Dr. Chazamain."

"The medium," says he, "passed then into the trance, after some rapping sounds, hands touched and pressed us all, the objects placed upon the table floated over our heads, the musical instruments sounding, fresh flowers were laid upon our hands. There were no flowers in the house before the sitting. Then phosphorescent hands gradually developed themselves as I previously described. The form of a child was then seen upon the table, visible by its own light. It moved about, kissed its hands to us all, we heard the knees, and as the fingers left contact with the lips they emitted a soft light and whitish vapour. The child disappeared and reappeared three times, but was visible altogether for about ten minutes. When I afterwards showed the photograph of my little Marie all recognised it as that of the child-spirit."

"Then, by my side, appeared the well-defined face of my mother, deceased at seventy-five."

I felt then a large hand laid upon my head, in reply to the question mentally put, 'Are you he of whom I am thinking?' The hand gave three taps. My thoughts were of my deceased brother. Then came sounds of the pencil, these ceasing, we lighted up and found a little writing on two pieces of paper, on one, 'My beloved sister, I am with you and shall be your guardian.—Marie.' On the other, 'Rock not thy brother on earth, he is in God's university. I am happy to be able to be with you.—Paul.' This was the name of my brother. He was in the Army of Reserve in 1870. After the battle of Chateau neuf no news ever came from him, his name was neither in the returns of killed nor of prisoners. A spontaneous communication had been received by me through another medium, to the effect that he had been killed for plunder by some dissolute men of his company. I had thereupon written to the authorities to know how I might direct inquiries among the men of his company at that period. As if in reference to my letter came another scrap of paper, 'No vengeance, expiation.' I received this as a lesson on which I pondered."

Many details of Dr. Chazamain's communication, which in long, have been omitted. He concludes:

"In these sittings we see that spirits multiplied, for our instruction, proofs of their presence, communicated directly with us; presented themselves tangibly to us as we had known them, with such differences of appearance as was inseparable from the kind of light by which they revealed themselves, gave their names, addressed us directly in writing, recalling circumstances known only to us and themselves."

"I have had some further experiences of materialisation of great interest, but postpone the relation of them to a future opportunity."

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.—An application was recently made to the secretary of the Young Men's Christian Association for the hire of the Lower Exeter Hall, for a series of lectures on Psychological Science, but this was declined on account of the nature of the proposed subjects. Evidently the Y.M.C.A. are afraid of Spiritualism, but that was only to be expected of an organisation which has ever consistently been opposed to any freedom of thought outside of the particular lines laid down by their committee. Thus we believe is one of the main causes not only for the dimensions which are known to exist in the governing body of the Y.M.C.A., but also of their failure in reaching the special classes for whom the Association is intended. Exeter Hall was opened with a flourish of trumpets, and great things were to be done. Yet in a few months her membership has not only not increased but has been considerably decreased. The day is past for the ingenuities of any kind approaching the suppression of freedom of thought and feeling, and the Y.M.C.A. will find, as the fact that the cause of religion is much better served by a reverent and earnest study of facts than by the noisy sensationalism of the Salvation Army, which argument they have no objection

#### GHOSTS OF BIRDS AND BEASTS.

The letter of Mr. S. C. Hall in a recent number of "LIGHT," regarding the spiritual appearances of animals, will have doubtless been read with interest by many persons. The subject being one of curiosity probably may elicit illustration and discussion. The following experiences, bearing upon it, perhaps may be welcome, as additional facts are ever of value.

From an article, contributed by the writer to the *Psychological Review*, some years since, entitled "Ghosts in Tyrol," the following narrative is taken. It was communicated to her by H.S.H. the Prince of Solms-Braunfels, who was acquainted with a German landscape-painter whose wife's experience is therein related.

##### The Ghost of a Roebuck.

The wife of a German landscape-painter, resident in Tyrol, is a passionate lover of children and animals, and always spreads a sphere of enjoyment around herself amongst both. At one time this lady had a roebuck, a creature as tame as a pet lamb. Each morning early it was accustomed to make its appearance at the door of the lady's chamber to be fed with milk. After some time the roebuck fell ill, and its mistress, greatly distressed, carried it in her arms a considerable distance to the house of the nearest doctor. The doctor advised the lady to leave the creature with him, as it was, he said, in a very precarious state. She did so, the physician assuring her that he would do all he possibly could to restore it to her in a fair way for recovery.

"The following morning, at the accustomed hour, the lady heard the footsteps of the roebuck bounding up the stairs. She at once hastened to the door, rejoiced to find, as she supposed, the poor animal recovered and returned home. But, behold! on opening it, no roebuck was there at all! Everywhere she sought for her favourite, calling him tenderly by his name, but nowhere was he to be seen by her; no one either had beheld him about the place, nor had anyone heard his footsteps except herself. Anxious about her pet, in the course of the day the lady visited the physician, and, approaching his house, saw extended upon a sawn-heap, the body of her roebuck—dead! The creature had been dead some hours—was dead before the hour in the morning when she so clearly had heard his footsteps. She firmly believed that its spirit had thus come to bid her adieu."

Dr. JUSTUS KERNER, in 1835, in *Blätter aus Preussland*, a periodical edited by him, in conjunction with Eschenmayer and other scientific German gentlemen interested in the investigation of occult phenomena, narrates, as follows, regarding

##### The Spirit of a Greyhound seen at the time of its Death.

"The husband of the Frau B., living in M., possessed a handsome greyhound which upon every occasion evinced extraordinary attachment to Frau B., and which in return received great kindness at her hands. This hound had the habit when he desired admittance to the drawing-room, to knock with both forefeet at the door, and then to scratch until the door was opened to him. This dog once, being overboiled, drank from a very cold spring of water and caught cold, suffering first from a severe cough, and then falling into a decline. Nevertheless, he went daily to the lady to receive his food, until he could move no more. A servant was in an upper room with the dog, watching him whilst he died, whilst Frau B., sitting in the drawing-room on the ground-floor, plainly heard the sound of the greyhound knocking and scratching. She immediately ascended to the upper story of the house, where she found the servant with the dying dog, and inquired from him whether the dog had left the room? 'No, indeed,' replied the servant, 'that would have been impossible. I have been here all the time, and he lies there where you see him, dying.' In a few moments the dog was dead."

"Likewise, in *Spiritual Tracts* by Judge Edmonds, account of a spirit of a fierce dog seen by a young clergyman at the time of its death."

The Prince of Solms illustrated the history of the ghost of the roebuck by certain experiences of his own.

##### The Spiritual Form of a Horse

had once been accurately described to him by a friend of his and of ours, a lady in private life, a woman of highly developed gifts, the truthfulness of whose remarkable clairvoyant powers had frequently been tested by His Serene Highness. The seeress described this spirit of the horse as showing a very peculiar "action," this "peculiar action" was immediately recognised as the marked characteristic by which this old

favourite would be recognised. The seeress, until she thus beheld the spirit of this horse, had neither seen it in life nor heard anything regarding it. Upon another occasion this lady beheld in vision, whilst the Prince of Solms was sitting with her for spiritual-manifestations, the form of a brother of his in the spiritual world, and exclaimed with surprise that there was a bird with him!

##### The Spirit of a Lark!

The late Prince Bernhard of Solms, when a boy, had possessed a pet skylark, of which he was extremely fond. This circumstance had all but passed away from the memory of his elder brother, and was entirely unknown to the seeress, who had been a stranger to Prince Bernhard during his earth-life.

Since commencing this paper, a friend of the Prince of Solms, of the seeress in question, and of ourselves, calling upon us, I asked if he chanced to remember hearing the Prince at any time refer to the spirit of one of his favourite horses having been seen with him?

"Certainly I have," was the reply of Colonel D. "And more than that," added he, "I was present with him at the scenes when the ghost of this horse was described, and remember the delighted surprise of the Prince when its 'peculiar action' was mentioned."

"Our friend the seeress," he continued, "has an even greater surprise for myself. 'Have you ever seen my horse with me?' I asked, 'No,' was her quick reply, 'not a horse—but I have often seen with you.'"

##### The Spirit of a Bay Pony with white mane and tail!

"She then most accurately gave a description of a pony of very striking appearance, which had, during my life in South Africa, been for months my companion on shooting expeditions up the country. I have been on his back for nine hours at a stretch. We were good comrades," added the Colonel.

##### The Spirit of Cats and of a Dog

have frequently been observed by a maid-servant, well-known to the writer. This young woman is a great "sensitive." She is fond of dumb creatures, and has had the care of various "pots."

The creatures which in ordinary parlance we term "dead," continue at times to be around her, and to her as visible as if still on earth. She has given me some pretty descriptions of the abodes in the spirit-world of these creatures. She has, also, avowed, been taken to see their houses. Little showery, green paddocks, surrounded with hedges of blooming roses, full of the richest grass and bright flowers, where the cats gambol about, or lie basking in the sunshine, or curled up in the shade, amongst the flowers. They were watched and played with, instructed and corrected by shining children, who carry in their hands white wands, wherewith they appeared to guide the creatures, as if they were unreasoning them. Also she described rooms where were provided gay-coloured ropes depending from the ceilings for the amusement of the spirits of cats and kittens. Here also were the angel-children visible, watching and joining in the gambols of the creatures with the help of their white magic wands.

##### The Spirit of a Favourite Canary

appeared to a friend of ours who died in 1877. In a letter from my father describing the death-bed of this friend, he says—

"I wish poor P.—in her last illness had not had her faculties so oppressed by her complaint. I think she could have told us something striking. . . . She often said she saw people in the room, and lights moving about. You saw her eyes following them. Once she saw a dog in the room, & another time she saw little Randolph, the canary, of which she was so fond, at Dialouhuin, and which lived there, came and sang at her window. One day she said to me 'I never imagined how beautiful it is to go.'"

##### The Souls of Animals

the Seeress of Prevost places within what she calls "the dreaming." Here is the very suggestive passage from Mrs. Crowe's translation of "The Seeress of Prevost."

"It is true that Uloir appears to be a dreamy life, whilst at the same time, she seems to make this ring the representation of the ganglionic system, with its magnetic instincts—sympathy, antipathy, foresight—which are so prominent in the animal kingdom, especially amongst birds and insects. There is also reason to believe that animals—as horses, dogs, &c.—are less in-

"The Seeress of Prevost." The Seeress of Prevost, a translation from the French of Mrs. Crowe's translation, the story of a woman who saw a world of spirits in the air and in the earth, and who was able to communicate with them. London: J. W. Parker, 1851. 15.

lated from the spiritual world than human beings are; and that they are more sensible of the proximity of spirits. . . . That compartment of the mid-region, which is nearer to and lower than the earth, where human souls are before the souls of animals, our Seerom places beyond the Dream-Range. . . . This may accord with the fact, that spirits from this lower region sometimes appear, not only beautified, but actually in the guise of animals."

#### Swedenborg

has a different report to give us. He tells us (*Arcana Cœlestia*, 633) that "the lives of animals are disrupted at their death." That all the greater and lesser animals derive their origin from the spiritual principle in the ultimate degree, more above from all the degrees which are called celestial, spiritual, and natural (*Divine Love and Wisdom*, 304). Noxious animals are from hell, but the mild and useful animals are from the Lord (*Arcana Cœlestia*, 46), &c., &c.

It would be curious to compare the varied revelations of "the mystics," and of spirit-voices on the subject of "The Souls of Animals."

Conflicting statements—a parentally conflicting—will inevitably meet us in this direction as elsewhere.

The writer, however, has faith to believe that in the present instance—as well as in the manifold revelations of manifold seers given through conflicting forms of religious belief and doctrine—that by careful and systematic study of the various testimonies, when duly brought to a mutual relationship, all these broken lights "of revelation will be discovered—thus, two, with a marvellous exactness to supply the deficiency of the other—also to bring forth each other's influence of order and wisdom. Each great teacher having received his own revelation of the Truth-universal—that portion most in harmony with his own peculiar mental organization—every teacher will be needed to stand in his own proper place—very coming to be linked on to every other teaching, before the splendor of the rainbow of Truth-universal and Divine, can gladden the astonished vision of the seeker after the veritable Truth of God.

A. M. HOWITT-WATTS.

#### MR. S. C. HALL ON "SPIRITUALISM."

We extract the following brief but emphatic summary of Spiritualism from Mr. S. C. Hall's book, "Retrospect of a Long Life," announced for early publication by Messrs. Bentley and Son.

From what I have said concerning soul-union, "Spiritualism" is a very long name for a very short thing. Robert Chambers, William Howitt, and others, the reader will have no doubt that I am a believer in the reality of the phenomena known as Spiritualism. So was Mrs. Hall, as thoroughly and entirely as I am.

It is a very long list I might print of persons, entitled to all trust, who believe as I do in the phenomena. It has been well said by an eminent Roman Catholic divine, "It is quite impossible that about such facts such a cloud of witnesses should be all 'deceitful';" and by a Protestant clergyman of high rank.

Testimony has been so abundant and consistent, that even the facts must be such as they are reported, or the possibility of outlying facts by human testimony must be given up."

I do not intend to give any details as to the evidence by which belief in Spiritualism is sustained. It would demand treatment at some length, for which I have no space; moreover, it would be distasteful to many of those who I expect will be my readers. Such testimony may be easily obtained by those who require it; there are six periodical representative publications, and some hundreds of printed books that give it fully. In treating the subject here, I shall merely strive to answer the question—why should there be any doubt that the spirits of those who have been in the "natural body" can and do communicate, when in the "spiritual body," with the beloved of earth who are yet remaining on earth, to be removed thence to another state when what is called "Death" releases them from earth-bonds?

I make no appeal, no effort at conviction, no attempt at inducing inquiry on the part of those who have no belief in an Hereafter—"the immortality of the Soul." But to those who believe in both I put a simple question. Where is the soul when it has ceased to be linked with a perishable body—a body that is not the same to-day as it was yesterday, and will ultimately be restored to the elements that composed it?

I must enough for me to say I have had palpable convincing and conclusive evidence that those we call the "dead" are "living," and can and do communicate with us. Those who are yet on earth have had such evidence, not once, but many hundred times, in various places and countries, in the presence of persons who had never before met, and were totally unknown each to the other, under circumstances that rendered collusion out of the question, and facts are impossible, each intercourse with a dead soul being a regression year after year for more than thirty years.

"We speak what we do know, and testify what we have seen," and if we are answered by him who will "answer a snail before he hearth it," I can but say, as the wise man said, "It is folly and shame unto him."

Spiritualists, then, demand to be heard on the ground that their antecedents are such as to justify confidence—confidence in their integrity and in their capacity for arriving at correct conclusions based on the evidence of their senses, sustained by their intelligence, because they have subjected Spiritualism to such tests as the Almighty has given them by which to detect error and discover truth, because these things are not done in a corner, because alleged facts are attested by tens—nay, by hundreds—of thousands, who have witnessed them at various times, in several places, now in one company, now in another, testified to, not by "ignorant and unlearned men," but by men and women of capacious minds, and of great experience in all the affairs of life—sound and practical thinkers; who affirm that if their testimony on this subject is not to be accepted by just and intelligent judges, it must be considered worthless for any purpose by any public or private tribunal—that they are entitled for the disclosure of any of the dates of evidence, because of either cupidity, deliberate imposture, mental incapacity, or continuous self-deception.

The highest authorities in the Church of England, and the oracles of the Dissenters from that Church, contend that "miracles" have not ceased, but that they continue to be wrought, not only by good angels, but by evil spirits. Thus wrote Bishop Hall—"So sure as we see men, so sure we are that holy men have seen angels." And thus Archbishop Tillotson—"The angels are no more dead or idle than they were in Jacob's time or in our Saviour's, and both good and bad spirits are each in their way busy about us." Bishop Beveridge contends that "though we cannot see spirits with our bodily eyes, we may do so when they assume, as they sometimes do, a bodily shape." I have already quoted Bishop Pearson.

Among Nonconformists there are many authorities equally convincing and conclusive. Baxter, in reference to apparitions, says—"I have received undoubted testimony of the truth of such." Isaac Watts reasons that "the appearance of apparitions is a strong proof of an intermediate state, whence they can return for special Divine purposes." The venerable founder of Methodism contends not only that good and evil spirits worked in the apostolic times, but that they are as busy now as they were then,—to lead and to mislead, to enlist soldiers under the banner of Christ, and to augment the armies of Satan.

"Millions of spiritual beings walk the earth, 'asleep, both when we wake and when we sleep.' Such was the faith of John Milton. I might fill many pages with 'authorities.'"

"Progress" is the universal law of both worlds. Responsibility never ceases—here or hereafter. Where Progress ends who will dare to say, or guess or speculate—as to the "many mansions" into which there may be many removals?

If there be not annihilation of all we associate with the soul, there must outlive this life, affection, memory, reflection, consciousness, intelligence to use a familiar word. Memory, then, these faculties are not lost or lessened, but vastly strengthened in the soul after its removal from the body. They must be exercised there must be a continuous recurrence to the events of this life, there must be meaning in the words "Well done, good and faithful servant," and in these—"Depart from me, ye wicked." Only by the unlimited exercise of these powers could there be reward and punishment without them. Hereafter would be a sound "signifying nothing!"

"For memory lives—of what thou wert and art. In 'many mansions' where the soul may dwell, And to remember is of Heaven a part. As to remember is a part of Hell."

If the soul, on its departure from the body, its sometime tabernacle—the house in which it has dwelt—loses all consciousness of a past, what can be its future? If it ceases to take any interest in things of earth, if the affections are to die when the body dies, and although parents, children, friends, while "living," enjoy the bliss that memory brings, the souls removed are denied all such sources of happiness,—surely, to maintain such a doctrine would go very far to destroy all honour and glory to God, all faith and trust in Him, in His justice and His mercy, and all the hope that sustains more or less every human being born into the world, and what is, as especially, the blessing of the Christian.

Yet Spiritualism progresses, and will continue to progress. There are now millions where, twenty-five years ago, there were scores. To "stop" it is impossible—as easy would it be to stay the inflow of Ocean by a wall of alungies. Our pastors and teachers leave the mighty power for good—or for evil—in the hands of those who will use, to abuse it, who do use, and do abuse, it. I solemnly warn such as are inquirers, neophytes, or acolytes, to avoid, as they would contact with a plague spot, fellowship and communion with "mediums" who, under the sway, influence, and domination of spirits, low, or base, or evil, inculcate principles repugnant to natures that are good—and sometimes teach "Doctrines of Devils."

It is a blessed Faith! that keeps us ever watchful, knowing ourselves to be perpetually watched, that gives us conclusive and continual evidence how very thin are the partitions that separate this world from "the next"—the next, where uncertainty is a crime, and "sins of omission" exact their toll in the case of commissions, where those who, having neglected their "talent," are guilty as those who misuse it. "Inasmuch as ye did it not to one of these, ye did it not unto Me," implies condemnation for opportunities neglected as well as abused.

"For what we will, yet lack the power to do. Be it for good or ill, God counts us down."

It is a blessed Faith! that brings closer and nearer those whom death has not—even for a time—separated from us. That makes "certain sure" the actual presence of those we love sharing our daily walks; our hourly talks, watching us with hopeful fore-participating in all our anxieties—in all our joys guiding us, helping us, averting from us evil and the influence of evil bringing around and about us the holy and the good giving us a foretaste of that "overpowering of delight" of which the poet speaks bringing palpably to our hearts and minds "the substance of things hoped for, the evidence of things not seen;" and prompting to continual prayer, that when our Lord cometh He may find our lamps bright and burning in the Household of Faith.

It is a blessed Faith! that enhances a thousand-fold the joy that is given by the Christian dispensation, that removes all doubts of Hereafter—answering the prayer (I quote the most beautiful of our Church Collects): "O everlast'ing God, who hast ordained and constituted the services of Angels and men in a wonderful order, mercifully grant that as Thy holy angels always do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord."

I conclude this brief summary of my views concerning Spiritualism with fervent thankfulness to God for the blessing it has been—and is—to me. I do not touch on kindred themes that cannot be approached with sufficient reverence—even here. It must suffice to say I know that the souls of those who loved us, while with us on earth, can, and do, hold communication with us now that they are in Heaven. I know it as well as I know the physical and spiritual truths as well as I know there are four things in a room—on my table, in my hand—I know also that the fact is not any communication with the Christian religion as stated in an answer by me Divine word—was that without it there can be no Christian faith.

MR. TOWN'S TESTIMONIAL. The testimonies to Mr. Towns will be presented to him at Newman Hall, Hart-street, Birmingham, W., on Wednesday evening next. The occasion will be also utilized as a celebration of the thirty-fourth anniversary of the advent of modern Spiritualism. The proceedings will embrace a large class concert with a few short addresses, and Mr. Thomas F. will have commented on the proceedings. The programme will be announced eight weeks before it is to be held. We hope there will be a good attendance.

#### A CANCER REMOVED DURING MESMERIC SLEEP.

To the Editor of "LIGHT."

Sir, The *Lancet* announces the death of Baron Jules Cloquet, the celebrated anatomist and surgeon, who died on Friday, the 23rd ult., in the 94th year of his age. He was a great believer in mesmerism as the following will show:—

"Account presented to the Royal Academy of Medicine, at its sitting of the 10th of April, 1836, by M. Jules Cloquet, surgeon of the Hospital of St. Louis, Member of the Academy, of an operation which he made of a cancer of the right breast during the magnetic sleep, induced by Dr. Chaplain upon one of his patients."

"M. J. Cloquet informs the members of the Academy, that a lady, sixty-four years old, went to consult him concerning a cancer, complicated with an obstruction of axillary tumours, which she had at her right breast. M. Cloquet recommended the operation, but advised her to consult other members of the faculty and particularly her own physician, M. le Docteur Chaplain. The latter had already proposed to his patient and her relations this operation as indispensable, but insisted upon other medical advice being also taken. M. Cloquet called on M. J. Cloquet after the latter had seen his patient, and informed him that this lady had for a long time past submitted to his magnetic influence, and though her sleep was not usually deep, he thought it might be increased, and the operation be effected while it lasted. This in effect, took place, and all was completed in some ten or twelve minutes, though they were obliged, before removing the breast itself, to dissect the axillary tumours, and to tie up several arteries."

"The patient," says M. Cloquet, "did not betray the least symptoms of pain, neither on her countenance, nor by her movements though her arms were free, and not held by the assistants, but she was entirely and talked tranquilly, during the whole time, with M. Chaplain and M. le Docteur Paillet, who acted as assistants to the operator. Only after the operation, when they were wiping with a sponge the blood which flowed down the hypochondriac region of the right side, she experienced very sharp ticklings, which excited the peculiar laugh which usually accompanies such a sensation. The patient, on the operation being finished, walked back to her bed, and was allowed to remain forty-eight hours longer in the magnetic sleep. At the end of that they removed the first covering, and having dressed the wound, M. Chaplain awoke her. She appeared surprised at having been operated upon, having, while awake, received no previous notice of it. In a quarter of an hour after she was again thrown into the magnetic sleep. M. Paillet, who remained with the patient for the first twenty-four hours, remarked with astonishment that she betrayed none of those symptoms of pain which usually follow such an operation. The two dressings have been made up to the present day (the 10th), without exciting the least appearance of pain. The phenomena of the suppuration are beginning regularly to be established, and everything leads us to believe that the recovery will be perfect."

Dr. Cloquet was the senior member of the Academy of Medicine. He was the author of several important works on anatomy and surgery, and his monograph, in five volumes, on anatomy, was for more than a generation the most trusted work on the subject.

"Truth is stranger than Fiction."

ANGLIER DUBOIS.

10, Berkeley gardens Kensington.

WILL FURZE.—Authors, as a rule, no matter what their private opinions may be on psychological subjects seldom express themselves favourably towards a matter unpopular with the general public. Mr. J. Fitzgibbon Molloy, however, in his novel just published, entitled, "What Hast Thou Done?" ventures to touch on the subject by making one of his characters express a belief "that there is a certain magnetic force often conveyed to men by the good or ill-will of the people, when it is united for a common purpose, which acts in some mysterious way on those to whom it is directed for their weal or woe. You may remember the magicians in olden times made waxen images of their enemies, and melted them before the fire. That I have no doubt," said the baronet, "was merely a form which helped to concentrate their minds and intentions on the object of their enmity, it was the force of their wills which wrought the evil. It is a matter not usually understood, but there is a good deal in it for all that. Now I quite believe the combined good wishes—which are the prayers—of the poor will benefit me much."

OFFICE OF "LIGHT."  
4, NEW BRIDGE STREET  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS

For full particulars of the proceedings of the Society, and of the manner in which contributions should be sent, see the "Light" for the month of January, 1884. Contributions should be sent to the Editor, "Light," 4, New Bridge Street, Ludgate Circus, E.C.

## SUBSCRIPTION RATES

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## ADVERTISING CHARGES

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## NOTICE TO THE PUBLIC

"Light" may be ordered by post from the Editor, "Light," 4, New Bridge Street, Ludgate Circus, E.C.

## THE WORK OF THE C.A.S.

Some time ago we intimated that the Council of the C.A.S. had a scheme under consideration, which, if carried out, would meet a widespread need at the present time. Indications are not wanting that in many quarters there exists a spirit of inquiry amongst the general public with regard to psychological phenomena which only requires a little gentle stimulation to prove productive of substantial and lasting good to the spiritual movement. Many friends have assured us of late that they never knew a time when the general public were so ready to listen calmly and inquiringly to narrations of fact as they now are; and this is further borne out by the revived interest in ghostology which has recently been so apparent in our magazines and reviews. The crowded audiences which gathered to listen to Professor Barrett on Thought-reading, at the London Institution and other places, also bear witness in the same direction.

In these circumstances we think and believe that any attempt to disseminate the bases of our special knowledge would be welcomed by a large and increasing section of the public. We are not by any means opposed to forcing psychological facts on those who either do not care for or are not ready to receive them, yet we feel that, undesirable as this may be, care should also be taken that the other extreme is not touched, and a genuine and legitimate demand for information left unsatisfied.

We congratulate the Council of the C.A.S. in having rightly gauged the situation, and we believe their re-entry into the sphere of active work is justified by events. The last few years have been times of unrest, conflict, and confusion, during which public action, if possible, has probably been undesirable. That time, we believe, is passing; if it has not already passed away, and Spiritualism has taken a new departure, a departure in which it is plainly discernible that the lessons of the past, severe though they were, have not been altogether unheeded. This augurs well for the real progress of the movement, and the effort now being made by the C.A.S. is, we think, a decidedly a step in the right direction.

A few details of the new plan will be found in another column, and in drawing the attention of our readers to the announcement, we most gladly urge each and every one to aid and sustain the Council to the utmost of his ability. Much depends upon the C.A.S. for the success of the scheme, but for now, we think rests upon the way in which they are supported by the general body of Spiritualists. We do not altogether mean in a money sense, though that is very important, and a due view of the question which, we trust, will receive due attention by those in a position to give. We were thinking more of that sympathy and kindly co-operation

without which the best planned and most carefully prospered concern must inevitably fail. Let us put the matter very plainly. In the knowledge of a Spiritual world and of continued existence after death of any value to you? Has it brought new light into your life? If so your duty is obvious, and we would simply say that your Spiritualism is worth just so much as it induces you to turn your eyes from self and think of others. That is the practical test, and we would urge its application to the appeal made by the C.A.S. for aid and assistance in a good work.

That it is good work we firmly believe. The activity and activity of the years 1874-78, was clearly traceable to a very similar course of lectures delivered in 1872 by Mr. Gerald Massey, at St. George's Hall. Then, as now, there was a spirit of inquiry abroad, and those meetings were very largely attended by the general public, and were the means of inducing many to investigate Spiritualism. We hope that the new era of activity upon which we are seemingly entering will tend to similar useful results.

## LECTURES ON PSYCHOLOGICAL SCIENCE

The Council of the Central Association of Spiritualists desire, in order to meet an evident demand on the part of the public for information as regards Psychological Phenomena, to arrange a series of six lectures during April, May, and June next, which, if successful, will be followed by others. The Langham Hall, in Great Portland-street, can be secured, and it is proposed to hold the series on alternate Tuesday evenings, at eight o'clock. It will be their endeavour to make them thoroughly high-class in character, and at the same time to present the subject in a popular and acceptable manner. For this purpose the Council are seeking the aid of the best talent in our ranks. It is hoped that Dr. G. Wyld will lecture, and Mr. T. P. Barker has already consented to do so, whilst arrangements are pending in other quarters, full particulars of which will be daily announced. The subjects already fixed are

Charity; or, the Anti-Notic Action of Mind as a demonstration of the Existence of the Soul, by Dr. Wyld.  
"Personal Experiences in Psychology," by T. P. Barker, F.R.S.

Admission will be free to the general public, but to meet the necessary expenses of hire of hall, fees, travelling, advertising, and other charges, the Council appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena to contribute to a special Lecture Fund for this purpose. All donations will be acknowledged in "Light," and a balance-sheet published in due course.

A few seats will be reserved, the cost of which for the course of six lectures will be one guinea. The tickets will be transferable, and it is hoped friends in the Metropolis will, therefore, more readily subscribe for them as, if unable always to make personal use of the tickets, they can lend them to others interested in the subject.

It is hoped that the above will commend itself to Spiritualists, and that they will feel disposed to sustain the Council in their proposed work by personal aid and sympathy.

Communications and applications for tickets to be addressed to Mr. Thos. Elyton, 38, Great Russell-street, W.C.

## OBITUARY

RINGS.—Passed to the Higher Life, on the 16th inst., aged 24 years. Frank, the very dear son of Edmund Darmon and Sophia Jane Rogers, of Rose Villa, Church End, Finchley.

They do not die,  
Nor lose their mortal sympathy,  
Nor change to us.—In Memoriam.

SPIRITUALISM AND SCIENCE.—On Monday evening last, at the Fortnightly Discussion Meeting of the C.A.S., 38, Great Russell-street, Mr. J. W. Slater, editor of the *Journal of Science*, read a very able paper on "Spiritualism from a Scientific Point of View." We shall have the pleasure of placing this paper before our readers in the next number of "Light."

MR. SINNETT.—We hear that Mr. Sinnett, author of "The Occult World," is about to leave India for England, if indeed he has not already done so. It is probable that Mr. Sinnett may determine to make England his future home.

## FAITH IN THE WONDERFUL

"I doubt me," says Rabelais, "that you do not thoroughly believe the truth of this strange narration! Though you believe it not, I care not much; but an honest man, and of good judgment, believeth still what is told him, and that which he finds written."

Although the supply of honest men of this description would certainly be found, in our day, unequal to the demand, a candid spirit of inquiry cannot be too strongly indicated. It is hard even to blame the man who admits indifferent premises for the sake of securing the widest possible scope to the argument he mistrusts.

Lord Bacon declared that he would rather be so superstitious as to believe in all the fables of the Talmud, than in nothing but what his senses discovered to him.

Addison, with characteristic politeness, begs that they who cannot find their evidence to anything supernatural will be as good as to abstain from disturbing the faith of those who can.

Wordsworth preferred the rustic ignorance of those who ewe alfright with portages of evils, or imagine flatter with hope of lucky chances, to being without belief of something beyond what human powers can discover.

Pride of position, pride of profession, and, most usually, pride of being on the popular side—to one or other of these may no doubt be attributed much of the disfavour not to say hostility—with which every new doctrine, every new discovery, not in harmony with the persuasion or expectation of the multitude, is received.

Philosophers do not," remarked Mrs. Crowe, "quarrel with a new metal, or a new plant, and even a new comet, or a new island, has a fair chance of being well received, so long as the other hand a new discovery teaches a new light on what most deeply concerns us—namely, our own being—must be prepared to encounter a storm of angry persecution. The passions and interest of opponents become involved in the dispute, investigators become partisans. Having declared against a thing at the outset, it is important that it should not be true—or should it, if they can help it."

Let us at least hope that the foul spirit of ignorance and prejudice which put Galileo to the torture for a true discovery, and, in a later age, nicknamed the first American steamer "Fulton's Folly," is not to be resurrected in our day.

That phenomena possessing most of the distinctive features of what are called spirit manifestations, are by no means of recent origin, many authentic records in France, England, the United States, &c., &c., abundantly prove; the German chronicles, in particular, dating as far back as A.D. 1135. How many curious histories of a similar kind, belonging to a period when the means for the transmission of knowledge were limited and imperfect, have mingled with the dust of ages, it is impossible to estimate. Enough remains at our command to show that modern practitioners only follow a path and system worked out and trodden for centuries. When, some thirty years ago, a true spiritist came to us the first instance of this system, which, in its infancy, it was received with irony and ridicule. The Press raised an almost unanimous shout of reprobatum reasoned with choice satire, in the face of which it was hardly to be expected that the small section of the public who attended the seances would have courage to bear independent witness to what was really noteworthy in that which they saw—or would have got a fair hearing, if they had. The circumstance that money was taken at these "entertainments," was of itself damning to their reputation. The conclusion was at once arrived at that the whole affair was one of gain—its speculations purely monetary—that it was, in fact, a mere swindling apparatus, aimed at

a feeble and fanciful mind, and endowed with no more extraordinary characteristic than might be developed by the tricky fingers and ventriloquist gifts of the professors. Little stress was laid upon the injurious influence which the seances might possibly exercise on the minds and consciences of men. It was abused simply because to produce a pecking noise somewhere about the legs of the table, and call it a voice from the unseen world, when it wasn't, was a cheat and everybody who paid his half-crown, and sat to hear it so called, was both a victim and an accomplice.

Never yet was anything so open to the shafts of wit. The greatest booby might, for once, chuckle safely over a joke of his own legging. Numbers of the species improved the opportunity. The experiments were perpetually breaking down the machinery stopping—the phenomena collapsing—the media declaring that, in such an unfaithful circle, nothing could be effected. How, then, was it that the punts taken to put an end to this new and startling theory, met with such signal ill-success? The "spirit" manifestations threw upon their repeated exposures, incurred a deeper and deeper debt to their opponents, lived and flourished, and invaded every circle of educated society. The truth is that the sentiment to which they directly appealed lies at the very root of human sympathy. There is no match for that fearful feeling, and, consequently, when it became apparent that the seances had not been seances, the great majority ceased to attach importance to their dicta, and preferred to shut their eyes to themselves. The premature judgment passed upon "Spiritualism" has tended to its preservation. For while the monotonous and conventional character of the more familiar phenomena, and the absence of any substantive results, might have worn out the inquirers, the crude attempts at explanation, failing one after another to reach the bottom, demonstrated the existence of an unsolved mystery, and piqued curiosity.

The great error on the part of the shrewd intelligent men who attended seances for the purpose of denouncing them through the Press, was in deciding that there was no element of truth in the whole concern. By suffering that little grain of truth to escape them, permanent vitality was imparted to the system. The inquiry—if meant to be exhaustive—demanded patience—even indulgence. The notorious fact that many eminent men in America had admitted the matter into earnest counsel, would alone have justified a closer investigation. The American public have not, as a rule, been found more gullible than the British, nor less conscious on the important subject of money's worth. Ridicule and barren denial, those chosen weapons from the fools' armoury, were the instruments selected for the demolition of the "spirit" theories, the consequence—easily foretold—being that they exist, unravelled, to this hour.

Any who have taken the trouble to peruse the works of Allan Kardec ("Le Livre des Esprits," and its sequel "Le Livre des Médiums") on this singular subject, will acknowledge that there are ways of putting a matter which, if they do not convince, at least command a certain degree of respect, and can scarcely be met, except with a regular controversy. The views of the French Spiritualist, moreover, often approximate very closely to those of orthodox professors, and his inferential conjectures are not wilder than many which, in former years, form the established bases of many a stately column of truth.

The concluding paragraph of M. Kardec's work is not without its force and significance.

"The adversaries of Spiritualism will doubtless tell us that it is for us to prove the reality of the manifestations. We do so, both by fact and argument. If, then, they admit neither the one nor the other, if they deny what their eyes behold, it is for them to show that our reasoning is illogical, and our facts impossible."

Of the many curious features of Spiritualism brought to my notice, both in America and England, none were more



remarkable than the communications alleged to have been received, through the instrumentality of media, from eminent men who had passed from the scene of their earthly triumphs.

At the time I visited Boston, U.S., in 1854, the writings of Edgar Poe (then deceased) had not attained the celebrity subsequently accorded to them. His curious poem, "The Raven," published in the *Illustrated London News*, and since principally known, like many other pieces of rare desert, by its numerous burlesque imitations, affords but an imperfect example of his style of thought and diction. Written with excessive care and labour, it must, after all, be considered rather as a finished specimen of poetic mechanism than as a fair reflex of the writer's singular and most sensitive mind. Other poems, flowing more unrestrainedly from his fruitful but morbid fancy, will enable the reader, should he recall them, to judge more accurately of the *crepuscule* suggested by some lines I am about to quote—dictated by a medium, Mrs. Lydia Tenney, at a magnetic circle, at Georgetown, Massachusetts.

(1) The dark, the awful vision  
(2) The fearful spirit-appeal  
Wrought by untrammelled passion  
In my heart!

Fancied joys, but adorning  
Love most pure, but unenduring,  
From time to time with pain securing  
Each a part.

Then came dreams, so soft and low,  
Over roses wandering slowly,  
With sweet music stealing lowly  
On mine ear.

Through the same medium—who, by the way, repudiated for herself all claim to poetic fire, positively averring that she was unable to write a line uninfluenced by another—we obtained the following, the production of another unfortunate cloud of song: Macdonald Clarke, known as the "Blind Poet"—who had died, two years before, in an asylum for the insane. I was informed by my friend Mr. Epes Sargent (no mean judge), that the tone, style, and manner of the poet were reproduced in these lines with rare fidelity.

#### MARY O'SHANE.

"Come listen to me, while I sing unto thee,  
Of a cot in a flower-hedged lane,  
Where, near the deep sea, with a spirit as free  
Dwelt a maiden called Mary O'Shane.  
Brave Mary—my Mary—Mary O'Shane.

O my heart wanders back, through the old beaten track,  
Wept over so often in vain  
And the years roll away, bringing back the last day,  
I parted from Mary O'Shane.  
Dear Mary—my Mary—Mary O'Shane.

Through the long idle days I sang to her lays  
From my own wild, wandering brain—  
While lingering near, with a smile or a tear,  
Listened my Mary O'Shane.  
Dear Mary—my Mary—Mary O'Shane.

Drawn away one sweet night by the moon's gentle light,  
My steps wandered down to the main—  
When the first wave that broke came up at my feet  
The form of my Mary O'Shane  
My Mary—lost Mary—Mary O'Shane.

The sun beaming now from the hill's smiling brow  
Rests still on that flower-hedged lane,  
But no more can it rise on the soul-beaming eye,  
The eyes of sweet Mary O'Shane.  
Dear Mary—loved Mary—Mary O'Shane.

Wet heart, troubled head, gladly sought their last rest,  
Mildly prayed for again and again.  
Now, with angels above, I have found my lost love,  
I have clasped again Mary O'Shane  
Angel Mary—my Mary—Mary O'Shane."

Remarkable as are these communications, "the greatest is behind." I think I shall be pardoned for giving it at length. Cavillers might object that the mass of Southey was unequal—at least in this state of being—to the production of anything at once so solemn, pathetic, and beautiful.

#### POEM

*Claimed to be dictated by the Spirit of Robert Southey  
March 25th 1851*

Night overtook me ere my race was run,  
And hand, which is the chariot of the soul,  
Whose wheels revolve in radiance like the sun,  
Littering glorious music, as they roll  
Toward the eternal goal,  
With sudden shock stood still. She heard the sound  
Of thunder. Many cataracts seemed to pour  
From the invisible mountains. Through the glass  
Flowed fathomless waters. Then I knew no more.  
But this—that thought was o'er

To one who, dawning, feels his anguish cease.  
And clasp his doom, a pale but gentle bride,  
And yields his soul to slumber and sweet peace,  
Yet thrills when living shapes the waves divide  
And moeth with the tide,  
So, sinking deep beneath the unknown sea  
Of intellectual sleep, I rested there—  
I knew I was not dead, though soon to be,  
But still alive to love, to loving care,  
T' sustain—mine is prayer

And life, and death, and immortality  
Each of my being held a separate part  
Life there, as nap within an overblown tree,  
Death there, as frost with intermitting smart  
But, in the secret heart,  
The sense of immortality, the breath  
Of being, indestructible, the trust  
In Christ, of final triumph over death,  
And spiritual blossoming from dust,  
And Heaven with all the just.

The soul, like some sweet flower-bed, yet unblown,  
Lay tranced in beauty in its silent cell,  
The spirit slept, but dreamed of worlds unknown  
As dreams the chrysalis within its shell,  
Ere summer breathes its spell.  
But slumber grew more deep till morning broke—  
The Sabbath morning of the holy skies  
An angel touched my eyelids, and I woke—  
A voice of tenderest love said, "Spirit, rise."  
I lifted up mine eyes—

And lo! I was in Paradise. The beams  
Of morning shone o'er landscapes green and gold,  
O'er trees with star-like clusters, o'er the streams  
Of crystal, and o'er many a tented fold.  
A patriarch, as of old,  
Met me as I might have approached a guest,  
Drew near me as in reverent awe I bent,  
And bade me welcome to the land of rest,  
And led me upward, wondering as I went,  
Into his milk-white tent.

From whatever sphere these noble lines may have emanated, readers will probably agree with me that the story of the slow and shipwreck of a gifted mind has seldom been so pathetically told.

HENRY SPICER

#### THE MAGNETESCOPE

To the Editor of "LIGHT"

SIR,—In Dr. Leger's perfected instrument, "Insulation" was carefully secured.

As regards the conducting properties of silk, Mr. Young has replied to his own question.

If that gentleman or any one interested in the matter will have patience until the work on the magnetoscope (now approaching completion) is ready, he will gather from it all necessary information for constructing the instrument himself or obtaining it by purchase at a moderate price.—Yours faithfully,  
HENRY SPICER.

#### MATERIALIZATION OF A MOTHER AND INFANT.

I have not found time to write to you of late. Mr. Boston's first resolve not to use his gifts except for healing, and, very infrequently, for recondite manifestations, has also hindered, for reports of stances being requests that cannot be granted. There was one manifestation, however, in our winter stances, that was so curious that I send it you for publication if you think fit. A member of our circle, of whom I had no knowledge except from sitting with him, said he should be glad to see his only son who died some years ago. I somehow got the impression that the child would appear at our next stance. The night was so inclement that the gentleman did not come. I was a good deal shocked to see a lady materialised, who held in one hand an infant with a fine head and face, and next to no body. It looked like a doll made up for the occasion, and I felt it almost as an insult, but soon the spirits improvised a frame by putting the two curtains together with an opening, in which the beautiful face of the child was shown in the red light we had, so as to look very charming. The next evening the gentleman attended the stance and I told him that a child had appeared. He said, "My child was still-born, and had a fine head, but scarcely any body." I felt rebuked, but did not tell him how I had revolted against the phenomenon. Soon after we were seated in the stance the same lady materialised, with the same mal-formed infant held in one hand. She proved to be the gentleman's first wife, and the mother of the babe. The face was again shown through the improvised frame, and was most like.

People now a days are greatly troubled about identity. We are so impressed that these were a lot of play-acting spirits who knew this father's history, and got up this representation of actual facts in his life! Or are we to believe that his wife was really present with his babe as it was born to them many years since?

The idea of imposition with regard to identity, in an honest and cultivated circle of people, seems to me to indicate greater credulity than simple belief. As a spirit said to his brother here, "Who is going to take the trouble to personate me to impose upon you? What motive is there? Our small affairs are our own, and are not of sufficient consequence to induce imposition, supposing there were fraudulent spirits present, which I assure you is not the case, with people of good will. I come because I have something to say, to give, or to receive, and I come myself, because my love and yours, and the conditions of mediumship, enable me to come."

I often think of facts that I desire to give you, but my time is not sufficient.  
MARY S. G. NEWBOLD.

#### PRESENTIMENT

To the Editor of "LIGHT."

SIR,—May I be allowed to make a few remarks founded on observation and induction on the subject of presentiment which is connected with psychical research?

As far as my own observation and the examination of cases mentioned in books go, I am, at present, inclined to think that the following laws apply:

1. The presentiment more often comes when the seer is fasting—e.g., before breakfast. Thus, according to my own observation, early morning is the usual time.

2. Presentiments, like dreams of any of the rarer classes, usually come in groups. To explain—For a month or so the seer is liable to them. Then they do not occur for some time. This explains away two of the commonest objections to this remarkable class of psychical phenomena.

(a) That presentiments do not come when wanted.

(b) That they are often frivolous, and of little importance or value to the seer.

The fact is that the liability to them is not continuous, but intermittent (as it is with some other psychical phenomena).

3. They frequently (but not always as some suppose, in fact, scarcely we may say generally) refer to death, e.g., the seer is often aware that he will never meet his friend again, or that a death of one dear to him has occurred in a certain locality. I am inclined to think that minor presentiments are more common than is supposed, but death presentiments being graver and more important are usually recollected and noticed, while the others attract little attention.

4. As to the theory that only presentiments which come true are noted but the others are forgotten, I may say that my own experience is that most presentiments come true, though some fail (more often partially than entirely).

5. As far as my observation goes the phenomenon of presentiments occurs thus. In addition to the visible world seen by the retina of the eye, an apparition occurs to the inner eye (the optic nerve), something like the double picture in a dissolving view. When the will allows it this dominates. To explain by an instance—Aubrey relates how a Highland man said that a plank which he saw a man working at in making a bed would be part of a coffin. He was tested at, but it came true. In three days the man's child died and that plank was used in the coffin. In this case the bedstead would dissolve and a coffin appear instead.

6. As to sound presentiment, it comes in the form of a "small voice" as from a distance.

P. EXWITH.

#### GOD AND NATURE.

To the Editor of "LIGHT"

SIR—When so many modern thinkers are looking at these profound mysteries, I shall be glad if you can find room for this message from a work of Bohme's so extremely scarce that readers who value its testimony are unlikely to have seen a part of it. Bohme's style in many of our modern mediums, are some of the best of the age conveyed for a medium of the seventeenth century I claim no originality.

A. J. PERRY.

The Abyssal Will out of the Eternal Word of the Separation, introduced itself in the eternally word, i.e., in the root of the eternally word, into an *Eis* and substance, after him and manner as the unbranching of God, with the Separation of the Eternal Willing, with introduced itself with the word world in manifold properties, viz. in the land of the love and unity, thus in such a contrary way substance any become a manifold, or distinct, formable, perceptible and inevitable and that everything in such contrary may become perceptible to itself.

For a God all substances are but one substance in the Eternal One. The Eternal One, the Eternal Word, the Eternal One without separability or distinguishability would not be manifested or revealed to itself. Therefore hath the name outbreathed out of itself, that a multiplicity and separability might originate of itself, which separability or distinguishability but introduced itself into our self willing and properties, and the properties of the Eternal One, and the desire of substance.

So that all things of the visible world, both animate and inanimate might originate or exist out of the Separability or distinguishability of the out speaking Word out of the root of the great Mystery.

Everything hath its separation or distinction in itself. The state of everything is a state from its origin of the Word. The separation or distinction in the thing is a state of its own self-expression or completion, where every Spirit and substance itself into substance, according to its essential desire.

The formality of bodies existeth out of the experience of the word where every thing is a piece of the outspoken Word, which speaketh itself, and comprehendeth in or frameth itself in a separability or distinguishability, after the kind and manner of the Divine Speaking.

And so now if in this outspeaking there were no desire or free will then the speaking would have a form which would stand or be in or under compulsion or subjection and no desire or longing delight might exist; and then the speaking were finite and inchoative, which it is not.

But it is the Breathing of the Abyss and a separability or distinguishability of the Eternal Stillness, an outparting or distinction of itself, where the partibility standeth again in its own self separability in an *Ein* self willing, and is again an out speaking of itself out of water. Nature and the Creatively Life hat taken its origin.

And hence in everything an own self will is excited, so that everything introduced itself out of its own experience into form and shape, creation or construction as also into a life and working, as in its centre it standeth in the universal experience, viz. in the Great Mystery, in the mother of all substances and things.

Every centre maketh its own outbreathing, nature, and substance, out of itself, and yet all originated out of the Eternal One.

It is a strange way of showing our love and reverence for the Creator, to be perpetually condemning and reviling everything that He has created. Were you to tell a poet that his poems are detestable, would he thank you for the compliment?

\*J. Boehme's "Brief Exposition of the Knowledge of God." From par. 7 to 20, written in 1623.















## LECTURES ON PSYCHOLOGICAL SCIENCE

We are glad to hear that the arrangements for the proposed lectures, a few details of which appear below, are progressing favourably. The Committee hope next week to be in a position to give fuller particulars. In the meantime, however, we have been asked to acknowledge the undermentioned names, which have been forwarded for the Special Lecture Fund. We sincerely hope that Spiritualists as a body will now come forward and rally round the C. A. S., remembering that "he who gives quickly gives twice." If each one were to put his or her shoulder to the wheel, and do as much as lay in his power, a great success would be assured at once.

## SPECIAL LECTURE FUND, 1883

	£	s.	d.
The Hon. Percy Wyndham	1	2	0
Mrs. " "	1	0	0
E. Dawson Rogers	1	0	0
J. S. Farmer	1	0	0
Morell Theobald	1	0	0
W. Maud	1	0	0

The following circular has been issued

THE CENTRAL ASSOCIATION OF SPIRITUALISTS,  
23, Great Russell-street, London, W.C.  
1st April, 1883.

DEAR FRIENDS.—By subjoined circular you will observe that the Council of this Association are desirous of again engaging in work which has ever proved most useful. They believe that the time is ripe for action, while no period could be more fitting for the inauguration of such an undertaking than this Easter-tide, the time of all others in the whole year when we are most forcibly reminded of the bringing of immortality (continued life after death) to light and life.

I am directed on behalf of the Council to appeal to you most earnestly to sustain their hands in this the first effort of the kind which has been possible for some years, and to express a hope that you will not only assist them by giving liberally and generously towards the Special Lecture Fund, but that you will also sustain them by your kindly sympathy and personal presence.—Yours truly,

T. HAYTON, Hon. Sec.

## Lectures on Psychological Science.

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"Chloroform," or the Auto-Genetic Action of Mind as a demonstration of the Existence of the Soul," by Dr. Widd.

"Personal Experiences in Psychology," by T. P. Barker, F.R.S.

Admission will be free to the general public, but to meet the necessary expense of hire of hall, fees, travelling, advertising and other charges, the Council appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena to contribute to a Special Lecture Fund for this purpose. All donations will be acknowledged in "LIGHT," and a balance-sheet published in due course.

A few seats will be reserved, the cost of which for the course of six lectures will be ONE GUINEA. The tickets will be transferable, and it is hoped that friends in the Metropolis will, therefore, more readily subscribe for them as, if unable always to make persons use of the tickets, they may lend them to others interested in the subject.

It is hoped that the above will commend itself to Spiritualists, and that they will feel disposed to sustain the Council in their proposed work by personal aid and sympathy.

Communications and applications for tickets to be addressed to Mr. Thos. Hayton, 23, Great Russell-street, W.C.

JOHN WEAVER ON SPIRITUAL PHENOMENA.—Speaking of a disposition of men of learning to give up all accounts of apparitions as mere "old wives' fables," he says "I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent complaint which so many that believe the Bible pay to those who do not believe it," their outcry against the appearing of spirits is "in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know, whether Christians or not, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism) is shaken. Materialism falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands."

## PREMONITIONS OF DEATH

Mrs. T. is a lady residing in the South of England. Some twenty years ago she had a brother, Captain William S., who for some years had been residing in Jamaica. The brother and sister were passionately attached to each other. One afternoon (the day before the West India mail was due), Mrs. T. felt very unwell and went to bed. While, however, still wide awake, she heard a voice exclaim, "Harriet, Harriet, my poor sister Harriet!" Very much alarmed, she called her husband, who was down stairs, told him what had happened, and said, "I know there is something the matter with William." Her husband laughed at her fears. In the night, however, she had a most vivid dream, in which she saw her brother lying dead and being dissected, and near his heart was a small stone which seemed to speak to her, saying, "Harriet, Harriet, my poor sister Harriet!" Mrs. T. then awoke, and rousing her husband told him her dream, and again said how convinced she was that all was not well in Jamaica. He was very cross at the interruption, but in the morning noted down the day and hour of these peculiar incidents. The next West India mail, some little time after, still more astonished them, for it brought the news that on the very day of the dream Captain S. had died, and in his last moments had thought of no one but his sister, and his dying words had been—"Harriet, Harriet, my poor sister Harriet!" While in a great heat he had drunk some cold water and in it had swallowed a small stone, which, lodging in his intestines, had caused his death. I may add that Mrs. T. is a most practical matter of fact person, without the least trace of imagination in her.

I have copied the above verbatim from my cousin's account, who knows the deceased and her family well, and who most kindly procured it for me from the lips of the clairvoyante herself.

EMILY BUCKINGHAM.

The Avenue, Minchall, Somerset.

## "THE TOUCH OF A VANISHED HAND."

Only those who read between the lines of contemporary life and thought can realise how completely the old time views on matters pertaining to the future life have disappeared. To such, however, it is apparent that Spiritualism has been working silently but surely in directions that few dreamed of, until led at every turn we are astonished to meet it in different guises and in most unexpected places. So universal is its influence that we can only explain the circumstance by supposing that when failure and obliquity have seemingly been heaviest upon us spiritual truth has slowly been working its way, the little leaves leavening the whole lump, until art, general literature, poetry, and the drama are permeated with its influence. The most popular plays, scenarios, works, and songs of the day are full of it. As an example of this, we may instance D'Arvy Jaxone's new and popular song, "The Touch of a Vanished Hand," set to music by Pinnett. The following are the words:—(the music is published by J. B. Cramer and Co., 201, Regent-street, London, W.)

When the bells that call'd my love to rest were ringing the vespers chime,  
I wished their music could bear my soul away from the things of time,  
And my spirit was heavy-laden as I breath'd an old, old prayer,  
For the cross of care that I carried was greater than I could bear.  
As I wept alone in my sorrow, the gleams of the dying day  
Thro' the open lattice softly kissed the harp that she used to play,  
And sweet as an echo from heaven, I heard its music once more,  
And the burden of life was uplifted, and the pain of parting was o'er.

## II.

Was it the breath of an angel's wing that passed o'er the golden wires?  
Was it the sound of a long-lost voice that fell from the angel choir?  
Was it the touch of a spirit hand that swept o'er each silent string,  
And hush'd the sorrows of earth to rest with words that the angels sing?  
I heard the sound of an old, old song once more in the mystic strain,  
A song we sang in the bygone years, and shall some day sing again,  
For it told me I should meet my love at the portals of the skies,  
To sing once more as we used to sing, in the land of Paradise.

## NEURIC FORCE.

To the Editor of "LIGHT."

SIR,—Under the above heading one of your correspondents, Dr. Dixon, alluded a short time ago to various apparatus which demonstrate, without the aid of a human sensitive, the existence of a force variously designated animal, vital, or organic magnetism, mesmerism, and most recently Neuric (or Nerve) Force. He informed your readers that a knife, habitually carried in a strong messenger's pocket, had magnetic properties, and that he had seen the magnetic needle deflected by my pointing at it. Dr. Dixon has just shown me a note from a gentleman, dating from Ilkerton, who writes that he also finds his key and pocket-knife magnetic, and that the magnetic needle is deflected at his pointing at it, provided that his fingers are in contact with the glass of the compass, and, as I understand, that he has kept for a while the compass in his hand.

Perhaps others may find themselves endowed with the same quality. If they are numerous, the scientific may be induced to turn attention to it. Mr. W. H. Harrison told the readers of the *Spiritualist* newspaper a few years ago,—and in this I think he was backed by the eminently scientific Mr. C. Varley,—that there was no evidence to show that there was any relation between mineral magnetism and mesmerism. Scientific men would surely examine into facts bearing upon the question if such facts could be numerously quoted.

About two years ago I was giving instruction to a gentleman in mesmerism, and to illustrate the meaning of the word polarity I had placed a compass on the table before us. I pointed at it and remarked with animation upon the fact of the needle always pointing in the direction of the magnetic pole; and as I pointed, to our surprise the needle oscillated and pointed to my hand. I made passes over it at about the distance of a foot, the point of the needle always turning to my hand. My nerve force, — *Mesmer's fluid magnétique*, — must have been in a certain condition as to quantity, quality, or tension, at the time, for it to have obtained this reaction from the magnetic needle. I find I cannot obtain it constantly.

"M. A." (Oxon.) has just informed the readers of "LIGHT" that a lady in London and Dr. Ball, nearly a century ago, demonstrated this reaction of the compass needle. He reminds us also of Dr. Glasse's obtaining it.

That there is a relation between human beings and the magnetism of the earth is shown by the fact,—pointed out by Reichensbach,—that weak sensitives sleep best with the head in the direction of the magnetic pole. I knew an officer who, in his ordinary health, could not sleep unless his head was in that direction.

About twenty-two years ago there was exhibited in London the "Magnetic Girl," who had the power of lifting a tailor's iron weighing twenty pounds, by placing the little finger-side of her hand upon the back part of its handle, and tucking (if any) a pressure quite inadequate to raising the fore part of the iron—called a tailor's goose. The father was a working tailor, and said that he had discovered the power in his child as she played on his working board. With her hand thus resting sideways upon its handle, the iron accompanied by till even quick music, the girl showing little or no fatigue after a prolonged exhibition. Some asserted that the iron at times lost contact with the table One Spiritualist, a frequent visitor of the exhibition (Mr. Tiffin), believed that it was through a kind of mediumship, and showed his faith in the supposed spiritual agent by placing his watch under the iron while it was working, with the request to "take care," and the movements of the minute were as rapid as ever, and continued some minutes, the watch not being touched. If my recollection is right, she used to play sometimes with an iron to each hand.

That there was not merely pressure of the hand upon the upper surface of the handle of the iron, but attraction between them, was manifest to all watchers of the phenomena, and the Magnetic Girl drew much attention.

Just when it was hoped that a known scientific gentleman would make inquiry into the subject, it unfortunately received the notice of one of the superficial factious writers of *Dickens'* weekly miscellany, who knew nothing of magnetism and evidently wanted to know no more. The "Magnetic Girl" was being exhibited at a watering place where he was staying. Nothing better could be for him to make capital for a long diverting paper, it amused him and paid for his holiday. At that time everybody read and repeated *Dickens*. Visitors to the little exhibition owned coming, the scientific and *Dickens*

had explained it; and as her friends withdrew her into private life, the truth untouched, and without the loss of her faculty, which she may still have, she had it, I know, a few years ago, when I saw that she had blossomed into a comely matron.

Neuric force has other qualities awaiting the study of the scientific. Some quality of it may be peculiar to each individual, perceptible, as an emanation, to sensitives and definable by clairvoyants. During one of my lecturing tours years ago I was introduced to a Dr. Picard, he took me into his garden and demonstrated to me the power of his emanation upon plants, he could mesmerise some to, sucker life and others to drooping and death.

Emanations in magnetism vary in quality and quantity, each according to his interior condition and, perhaps, also exterior circumstances, for example, his quality of developing or imparting tone to a subject may depend upon the more or less ferocious quality of the magnetiser's blood. Perhaps it is when this is at its maximum in him that his force can excite reaction in the magnetic needle.

ABOLINE DIDIER.

10, Berkeley-gardens, Kensington.

## SUCCESSFUL SEANCES WITH MISS WOOD

We have again had the pleasure of obtaining phenomena under satisfactory conditions through the mediumship of Miss Wood since my report in the issue of "LIGHT," March 17th. As at previous sittings, we took every possible care that the medium should be so placed that we could not possibly be deceived by trickery on her part, if she were so disposed.

As in the previous sittings, we had three curtains stretched across the corner of a large dining-room, in front of which, and facing the curtains, we seated Miss Wood at a distance of thirty inches therefrom. The light, which was direct behind her, was mellowed down to a dusky greyness by the aid of a light brown paper cover placed over the globe. The light was so good as to enable us to sufficiently distinguish each other and to quite clearly see the medium, who was covered with a white jacket, and had thrown over her head a white antimacassar. Whatever motion she made was easily discernible by those sitting round her, the furthestmost sitters from the medium's chair being within six feet.

The results of this seance, held on the evening of March 20th were to all present, every one carefully and critically observing, every detail thereof, conclusively the product of a power entirely separated from the medium as far as human sense and human judgment could discern. After conversing, singing, and chatting with "Pocha" for about one hour and a quarter, a large white ball protruded itself from the left aperture of the cabinet, and about four feet from the floor, and about three feet from the medium's right. After remaining in that position for a few minutes a stream of white substance proceeded from the base of the cabinet, and directly underneath the form we have spoken of, and stretched itself along the floor towards the chair whereon Miss Wood was seated. Presently a thick volume of white matter proceeded from just beneath the large white ball we first mentioned and reached forward towards the floor and the medium in an arched form. It appeared to make some strong efforts to move bodily forward from the curtains but could not succeed. The general impression was that a large form was endeavouring to move forward into full view. After moving backward and forward for some time the head of the form was withdrawn from view and was quickly followed by the remaining portions. "Pocha" afterwards informed us that it was the form of Mr. Norris, sometime member of the Newcastle Society; that he had got a head, arms, and some of the lower garments made, but could not further succeed on that occasion. At the conclusion of the seance all the sitters expressed themselves fully satisfied of the genuineness of what they saw. One thing particularly noticeable by all present was that while the manifestations were at their height Miss Wood lay back on the chair perfectly motionless. We found the chair on examination had not been removed in the slightest from where we placed it at the commencement.

On Friday, the 23rd, we held our twelfth seance, the arrangements being the same in all particulars as that of the 20th. After we had been seated for about three quarters of an hour a chair which we had placed at the right of the cabinet was visibly dragged behind the curtains, and a small bell, which had been placed upon it, loudly rung from within, thrown out at the left, drawn back again, and in the space of a few minutes thrown









## HAUNTED HOUSES.

To the Editor of "LIGHT."

SIR: The story which I send you herewith, is selected from the records in the possession of the Haunted House Committee of the Society for Psychical Research. The story is noteworthy in itself, and is, moreover, admirably illustrative of the difficulties attendant on investigations of this nature. I first heard of the incidents related below from an intimate friend of the T— family, and endeavoured to obtain through this lady an introduction to the Miss T— of the narrative. But Miss T— was so odorous it was in vain that I wrote to her repeatedly, and through my friend represented the interest and importance of the subject, and the need for its thorough and careful investigation: she entirely declined to afford me any information. Though deeply regretting the loss of such valuable testimony, I could not but sympathize with Miss T—'s reluctance to revive painful memories, and I was constrained to desist from my importunity.

At the same time we felt that, without in any way impeaching my friend's accuracy, it was impossible to set much value upon her testimony to events of which she had not been a witness, and of which she had not even heard until some years after their occurrence. The matter, accordingly, dropped. A few months afterwards, however, I had the good fortune to make the acquaintance of the younger sister, Miss A. T—, and she was so highly accorded the information which my sister had denied me. She had not actually seen the figure herself, but she had heard the particulars of each appearance from the witnesses of it, when the details were still fresh in their memory, and she had repeatedly heard the whole matter discussed in family converse, when the disturbances were still going on. Moreover, she had herself heard some of the strange noises described. She related to me the incidents described below in great detail, and after questioning her at some length, I drew up the following account in her presence, reading over to her each paragraph as it was written. The account has since been read through by Miss T— herself and though she still declines to give us any further particulars, she admits that this account is "substantially correct." Though the narrative, therefore, falls in value somewhat below a first-hand account it is very far superior to an ordinary second-hand ghost story, and may, I think, be taken as almost entirely correct. Miss T— would certainly not have allowed any material mistake to pass without comment, even if, which is very unlikely, her sister had made any.

In view of Miss T—'s repeatedly expressed wish that no inquiries should be made of her upon the subject, I fear that further investigation of the past is, in this case, no longer possible. Moreover, Mrs. T— and the unmarried brother mentioned in the narrative are both dead. The family, it should be added, have again removed, but the ghost has not, apparently, followed them.—I am, &c.,

17th March, 1883.

FRANK PODMORE.

In 1870 the T— family took a house in West Brunswick on lease for seven years. They entered the house in the spring of that year. This house, it would appear, is now, and has been since 1877, in the occupancy of Captain F—. Captain F— has been asked, by a friend of the T— family, whether any thing unusual has occurred in the house during his tenancy, and he has replied in the negative. There would seem, however, to be some reason for doubting the accuracy of this statement.

Nothing remarkable occurred during the first eighteen months of the T— family occupying the house. In the autumn of 1871, when Mrs. T— and Miss T— were going upstairs to bed, leaving the hall in total darkness, Miss T—, who was then on one of the upper landings, thought she heard her brother entering the house, and looked over the banisters. She saw a grey figure leave the dining-room, cross the hall, and disappear down the kitchen stairs. Miss T— told nobody of

what she had seen. This was the first time that anything abnormal was seen in the house.

During their tenancy of the house this same figure was seen repeatedly by at least five independent witnesses, Miss T— being the one who saw it most frequently. The figure was very tall, dressed in grey drapery. The drapery also partially enveloped the head, though allowing the features to be seen. The "grey" was a light grey—perhaps such a colour as a white object would assume in partial darkness. The hands, it would seem, hung down and were clasped in front of the figure. The expression of the face was very calm and peaceful—a good face. There was no hair on the face, and it was only from the unusual height of the figure, that it was supposed to be that of a man.

There was nothing distinct about the outline of the figure. The drapery was shapeless—that is, it had no definite shape such as that of a dressing gown, or a man's garment. But the lines of it were firm and clear. But the whole figure was shadowy and unsubstantial-looking. It was never seen save in the dark, and would appear, therefore, to have been faintly luminous, for it was seen in all parts of the house, and sometimes in rooms almost entirely dark. The figure was seen chiefly in Miss T—'s room, or on the landing near; but it was also seen in the bath-room above, on the stairs, in the dining-room, and in other bedrooms. The figure never moved its head or hands and never spoke or made, apparently, any sound (with one exception to be noted below).

Sometimes Miss T— would see it when in bed, and she would then frequently put her head under the clothes, to avoid it. But if she saw it when she was about the house she would always look at it until the figure vanished. But she is quite unable to say whether she looked at it for minutes or seconds. It would finally vanish quite suddenly. Occasionally, however, it would glide away into another room. The figure never walked; it glided. There was never any sound accompanying its movements.

The figure was next seen by an old nurse, Mrs. N—who met it on the stairs (in the autumn of the same year, 1871). She looked at the figure until it vanished. She also told nobody at the time of what she had seen.

Some time afterwards a friend of the family was staying in the house. She complained, on the morning after her arrival, that she had been kept awake by the noise of furniture, &c., being moved about in the rooms above her. These rooms were occupied, and no one else had heard the noises complained of. But the occurrence led to a general family discussion. Unaccountable noises had been often heard before in the house, and Miss T— and Mrs. N— then mentioned, for the first time, the figure which they had seen.

Mr. T—, the brother, also saw the figure frequently; on one occasion it was in the hall, when he opened the front door. On another, when returning from his club late one night, he saw the figure, from the street, standing at the drawing-room window.

Miss T— frequently saw the figure in her room standing at her bedside, and on the landing near her room. Sometimes she woke in the night, and found it at her bedside.

N—, the cook, complained angrily to his wife that one of the other servants would sometimes come into his room at night. He had, at that time, not heard of the figure being seen, but he subsequently connected these appearances with the figure.

R— T—, then a little boy of seven, was sleeping in the same room with Miss T—. He complained one morning that he had had a "horrid night"; he had been awake, and had seen L— (Miss T—) standing at his bedside in her night-dress, "only it wasn't L—." Of course, nothing had ever been told the child about the figure which had been seen. It is not clear whether any peculiar feelings accompanied the appearance of the figure, but Miss T— when in her room, frequently experienced a feeling of great coldness and horror, a feeling which she says is quite indescribable. This feeling she always attributed to the presence of a figure in the room, though she was unable on such occasions to see it.

Miss T— would very often hear footsteps and sighs in her room, as if someone were walking about and sighing. The most remarkable noises were heard all over the house throughout the whole of these seven years—most frequently in the autumn. Footsteps, knocks at the door, bells rung in the daytime, &c. &c. There were also noises as if a heavy weight, such as a bundle of clothes, had been dropped from a great height on to one of the

landings—the sound was loud, but muffled. These noises, except the bell-ringing, were heard almost invariably at night.

Sometimes two or three people heard the noises, or were woken up by them. At other times only one person would hear them. On one New Year's Eve, when Miss T— and N— were alone in the house, N— came up from the kitchen to the dining-room where Miss T— was sitting, to see what was the matter. He had heard loud noises, as of furniture being dragged about in the dining-room. Miss T— had heard nothing, and the house seemed perfectly quiet.

On another occasion Miss T— heard the same noise, as of furniture being moved, &c., in the room above hers, which was occupied by her brother, Mr. T—. She went up to see what was the matter, and knocked at his door, but he was fast asleep. These noises, as of furniture being moved about—always in the room above—were of frequent occurrence.

This house formerly belonged to a Mr. G— an artist, who has now sold it. He was very anxious for Mrs. T— to buy it. A few months after the T— family had been in the house, and before they had experienced anything unusual, Mr. G— came to see Mrs. T— and asked her if she was quite comfortable in the house. As she rented the house unfurnished, the question struck her as odd, and she remarked upon it at the time.

In the autumn of 1877 the T— family removed to another house in the same neighbourhood, where they remained until April, 1880. Miss T— was abroad during the winters of 1877 and 1878 but was in the house during the summer months of the latter year. She finally returned in the spring of 1879. It is to be noted that the T—s had never mentioned the subject of visions and disturbances to even their most intimate friends whilst they were still in the first house, but on leaving the house, believing themselves to be free from their persecutors, they mentioned the subject freely. In the spring of 1879 Miss T— heard the same noises as before—footsteps and sighs—but fainter. They gradually, however, increased in intensity and they became as loud as ever. She did not mention the subject. The noises, however, in the autumn were heard by all the household, including Miss A. T— my informant who, being in a child, had not heard them in the first house. They were even more loud and frequent than hitherto, and then a stranger had somewhat changed. Footsteps were heard as before doors were banged, where no doors were opened; there was a noise as of a metal tea-tray being rolled down stairs.

There was, also, frequently a sound as of a person breathing heavily, and walking about, heard in the bedrooms. Knocks two or three times repeated, were also heard at the doors.

A married brother was staying in the house with his wife and little girl of three years. One night they all three heard the sound as of a person walking up and down the room and breathing loudly. Mrs. T— struck a light and lit the gas, when the noises ceased. They recommenced, however, when the gas was turned out.

One night in September, 1879, when H— T—, a boy of thirteen, had been ill for many months, and was sleeping in the back dining-room, with Mrs. T— in the same room to attend upon him, they both heard a noise as of a door opening into a third room on the dining-room floor being opened, and the window of that room being thrown open. The door then banged, and a match was heard to be struck outside. All the household were upstairs in bed, and the boy became ill with fright. Mrs. T— led to attend at once to him and so did not open the door. In the morning the window was found bolted, and the door of the back room locked.

This noise, as of a match being struck, was afterwards heard several times, both in the middle of the day and at night, and by several persons. Also in different parts of the house, but always outside a door.

From this time, until the date of the boy's death, a fortnight or three weeks afterwards, the noises were louder than at any other time, and disturbed the boy's rest at night.

On Christmas day, 1879, Miss T—, going to utility service, saw the figure standing just below her, at the top of the bath-room stairs. She saw the figure again that afternoon at the foot of her bed, when she had gone up in the dark without a light. She saw the figure again, more than once before she left the house. On one occasion, when sleeping in the same room with Mrs. T—, Miss T— woke and saw the figure standing

between the beds, near the foot. There was a noise as of a parcel being dropped on the floor, and the figure vanished. The noise woke Mrs. T—, who wanted to know what was the matter.

A child of three years (the same before mentioned) woke up one night with a scream saying that something had come to take her away. After this occasion the child refused to be left alone, as long as she stayed in the house.

A housemaid met the figure standing on the stairs one evening, and ran down in great fear to tell the other servants.

A nurse, on another occasion, saw a figure which she supposed at the time to be that of her mistress, leaving the bedroom at night.

It is to be noted that during these nine years, Mrs. T—, and Miss A. T—, and two younger children, who were constantly living in the house, never saw the figure. Nor did any other members of the family, except those mentioned, though an elder brother stayed until 1875 with his family in the first house, and a cousin lived with them for eighteen months in the second house.

## THE TESTIMONIAL TO MR. TOWNS.

On Wednesday evening, March 28th, a numerously attended and very pleasant gathering of metropolitan Spiritualists took place at Neumayer Hall, Bloomsbury, to celebrate the thirty-fifth anniversary of the advent of modern Spiritualism, and to present, at the same time, a testimonial to Mr. W. Towns, a well-known private medium, of upwards of twenty years standing.

Shortly after eight o'clock the proceedings were opened by Mr. Thomas Everett, who had kindly consented to preside. In a happily conceived speech he stated the objects of the evening, briefly but pointedly referring to the two events that engaged the attention of the friends present. His remarks were most cordially received, and at their close the following excellent programme was executed. The vocal services of Mrs. Georgina Weldon were, as usual, received with the most demonstrative approval, while the musical and vocal efforts of M— and the Misses W—, were warmly appreciated by the audience.

The testimonial, consisting of a book containing £7, was presented to Mr. Towns by Mrs. Haddock, who, in a few well-chosen remarks, discharged her pleasant duty in her usual genial manner. In the course of the evening Mr. J. J. Horse made a list of a week, his happy reference to the objects of the meeting calling forth a spirited recitation. As to the character of the evening, was commensurate with an early hour. Mr. Morris kindly consented to officiate in his stead.

The success of the event would have been doubly threatened had it not been for the assistance of Mr. J. S. Weston, who was cordially assisted by Mr. S. Towns and Mr. J. King, and the event was, on every account, a highly successful one. Mr. Towns in the appropriate and eloquent address which he delivered upon the occasion of the cause of Spiritualism, the M—s, &c., gave an address.

Amongst those present were Mr. and Mrs. Everett, Mr. R. Pearce, Mr. M. Theobald, Mrs. Tubb, Mrs. Haddock, Mrs. Houghton, Mr. and Mrs. Towns, Mr. Lamb, Mr. J. S. Weston, Mr. S. Goss, Mr. Glandhuising, Mrs. and Miss Sparry, Mr. and Mrs. Morris, Miss Keates, Miss Roberts, Mr. and Mrs. Cowper, Mr. F. Wilson, Mr. E. A. Tielkens, &c., &c.

## Programme of Concert.

Part I.—Duet, organ and pianoforte, Mr. C. Davison and Mr. J. C. Ward, address, Mr. T. Everett, from the chair, song "Beth," Ch. Gounod, Mrs. Georgina Weldon, glee, "Foresters," sound the cheerful horn, Bishop, the Portland Glee Union, song "Pious Signora" Stradella, Mr. Sidney Sprague, piano (solo) by La Fosse (The Sea, Full by Neumann, Chorus, Mr. Charles Davison, M. C. song, "The Last Watch," Chorus, Mr. Ernest A. Tielkens, net, "Vivian and Son," all mental, Messrs. Ch. Davison and Evelyn Ward, song "The Bird in the Cage," Ch. Gounod, Mr. Henry Knight, on stage with English words, Randleger, Mr. George Ward, song "Gipsy Country," Stephen Adams, Mr. J. C. Ward, Part II.—Glee, King W. d. a Drinking Song, H. on the Portland Glee Union, presentation of testimonial to Mr. W. Towns by Mrs. Dr. Haddock of New York, &c., &c., "Una voce solo," (Barbieri on Song) on Roseau, Miss Clementine Ward, humorous Gounod, called, "Settler," now you see, Mr. J. P. Ward, song, "The Lark," H. on Mr. Ernest A. Tielkens, song (a) "The Sparrow," Georgina Weldon, Chorus, sur le Berceau, H. on from "I Art Letre Grand Pere," Chorus, Hug. D. Mrs. Georgina Weldon, come song "Red, White and Blue," Chorus, Mr. J. C. Ward, song, "The Quaint Old Village," Scott (at y) Miss Evelyn Ward, song, "The Last Waltz," Calcott, Mr. J. C. Ward, song, "The Distant Shore," Sullivan, Mr. J. P. Ward, song, "A Last Good Night," Walter Weacht, Mr. Sidney Sprague, duet for concertina and piano, "Zampa," Blagrove and Sydney Smith, Miss C. Ward, and Mr. J. C. Ward, Conductors, Mr. C. Davison, Mrs. Weldon, and Mr. J. C. Ward.

OFFICE OF "LIGHT"  
5, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies (in as concise a form as possible), and authenticated by the signatures of a responsible officer, are solicited for insertion in "LIGHT." Contributors are asked to send their contributions to the Editor, and to retain a copy of the original, in case of any discrepancy, as the Editor cannot be held responsible for the return of manuscripts. The Editor cannot be held responsible for the return of manuscripts. The Editor cannot be held responsible for the return of manuscripts.

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Light:

SATURDAY, APRIL 7, 1883.

# THE PERSONAL RESPONSIBILITY OF SPIRITUALISTS.

In another column will be found evidence of the beneficial influence exercised by the C.A.S. in connection with the Spiritualist movement on the Continent. It will there be seen that the good results which followed the issue of the circular on séance conditions were not confined to this country, but were likewise felt across the Channel. Were further proof required than already exists of the fitness and ability of the C.A.S. to undertake public work, it would we think, be supplied in this circumstance.

We make no apology for recurring to this subject or for again asking those interested in Spiritualism to support the C.A.S. in their work. Let us look for a moment at one aspect of the question out of many that occur to us.

The absolute demonstration of the existence of spirit which Spiritualism affords is, without doubt, the greatest fact the present century has produced, and it is also equally certain that Spiritualists as depositaries of that knowledge have certain responsibilities and duties imposed upon them with regard to the dissemination of what has proved so great a boon and blessing to themselves. It appears to us that the practical value of Spiritualism is solely to be measured by its influence on daily life and thought, and only so far as it induces men to turn their eyes from self, and fires their hearts with a desire to do good to their fellows, can its worth be estimated. This practical standard of value is the only one we care to insist upon, and we would earnestly desiderate its personal application. Were this done there would be no need to urge the claims of this worker or that agency to the sympathy and support of Spiritualists, for those whom Spiritualism had brought out of the depths of doubt and unrest would hasten to uphold any endeavour to disseminate a knowledge of its facts.

To put it plainly, we are simply pleading for a recognition of the fact that there is much good and useful work to be done in all directions, and, moreover, that it is of such a varied character that none need fail to find opportunities to their taste. We have strongly urged our readers to actively co-operate with the C.A.S., and still would do so, because to our belief, it is the most efficient organization in existence at the present time, but if any of our friends feel that it is not worthy of support, there are plenty of other agencies where probably they can find the desired merit, if they only look for it. We shall rejoice if what we have written in any way hastens the accomplishment of what must some time or other be done, and we can only repeat that were each individual Spiritualist to bear a fair share of the burden, the task would be an easy one, and would not, as now, press heavily on a few workers.

## LECTURES ON PSYCHOLOGICAL SCIENCE.

We have been asked to announce the following particulars on behalf of the Lecture Committee of the C.A.S.

It is proposed to hold a course of six lectures during April, May, and June, at the Langham Hall, Great Portland-street, W. on alternate Tuesday evenings, at eight o'clock.

The subjects and lecturers already fixed are:—An Answer to the Inquiry: What is the Use of Psychological Science? by Mr. Thomas Shorter.

A Scientific and Spiritual Basis of Belief in a Future Life, by Rev. John Page Hopps.

Personal Experiences in Psychology, by Mr. T. P. Barker, F.C.S.

The general public will be admitted free, but to cover the necessary expenses of hire of hall, fees, travelling, advertising, and other charges, the committee offer a limited number of tickets for reserved seats at ONE GUINEA each for the course of six lectures. They also appeal to the liberality of Spiritualists and those interested in the dissemination of a knowledge of the phenomena, to contribute to a SPECIAL LECTURE FUND for this purpose. All donations are acknowledged in "LIGHT," and a balance-sheet will be published in due course.

The secretary informs us that correspondence speaks highly of the forthcoming lectures, the following being a few extracts from letters received:—

"I feel much interest in the proposed course of lectures, thinking it an excellent step in the right direction, and have pleasure in enclosing three guineas in aid of the required fund."

"I think the project a wise one, and trust that the other lectures will be of equal ability and suitability to those of the first named. I shall be happy to take a ticket for the course."

"These lectures are just the thing that is wanted to meet the demand for intelligent information on these burning questions. I can only rely upon my hearty support."

"As you are undertaking such public-spirited work, as is yours, you will receive the support and encouragement of many who, like myself, have waited for such useful work. I enclose my cheque for my contribution."

## SPECIAL LECTURE FUND, 1883.

The following contributions have already been received:

	£	s.	d.
Mrs. M. A. Stuck	3	0	0
The Hon. Percy Wyndham, M.P.	2	2	0
Mrs. E. M. James	2	2	0
E. Dawson Rogers	1	1	0
Mrs. Parry	1	1	0
S. Farmer	1	1	0
Maell Thomas	1	1	0
Rev. W. Mason	1	1	0
B. Peterson	1	1	0
H. Woodcock	1	1	0
R. Donaldson	1	1	0
Sandra Britton	1	1	0
Thomas Stocking	0	10	0

Further particulars and dates of lectures will be announced as soon as sufficient funds to cover expenses have been subscribed.

All communications and applications for tickets to be addressed to Mr. Thomas Shorter, 38, Great Russell-street, W.C.

MISS WOOD'S SERVICES AT THE C.A.S. Miss Wood has returned to London for the purpose of giving the second series of sittings with the Séance Conditions Committee of the C.A.S. We hope to be in a position to present a satisfactory report at their close.

CENTRAL ASSOCIATION OF SPIRITUALISTS. — On Monday evening next a paper will be read by Mr. J. J. Morse, entitled "Concerning the Soul," to be followed by a discussion. The chair will be taken at 7.30 p.m., and we trust there will be a full attendance.

The monthly Council meeting of the Central Association of Spiritualists will be held at the premises of the Association, on Tuesday evening next, at 8.30 p.m., when the arrangements for the forthcoming series of public lectures will probably be brought forward, and other important items of business will have attention.

THE METROPOLITAN SPIRITUAL LECTURE. — We are requested to announce that on and after Sunday, April 15th, the services held by this society will be removed from St. Andrew's Hall to the Cavendish Rooms, 51, Mortimer-street, W. The services commence at seven o'clock each evening, and full particulars of next Sunday's arrangements will be found in our advertising columns.

## "PHANTASMS OF THE LIVING"

By F. W. H. MYERS AND EDMUND GURNEY.

(Fortnightly Review, April, 1883.)

The Society for Psychical Research are rapidly establishing if such they have not already vindicated, their *raison d'être*, and we, as Spiritualists, can perhaps more than any other portion of the community, appreciate to the full extent the importance of their labours as a contribution to the comparative study of Psychology. Something similar to what Max Müller and his confrères have done for what they describe as the science of religion seems now in process of accomplishment as regards the wider and more varied field of psychical inquiry and research. The facts which Messrs. Myers and Gurney present for consideration, and their method of treatment are alike so good and sound that were it not for the exigencies of space we should feel tempted to give the paper now under consideration in extenso. As it is, we must content ourselves with a very brief summary, referring our readers to the *Fortnightly Review* itself for further and fuller details.

It will be remembered that the same writers dealt last month with two large families of cases where an impression is transmitted from one person to another without the intervention of the recognized sense-organs, the distinctive feature being that one or other of the parties concerned was in some state other than that of normal waking consciousness—that is to say, was either asleep, or entranced, or in circumstances of excitement or peril. They now deal with a third class, where both the parties concerned are in a state to some extent abnormal. This class is capable of the following general sub-division:

(a) Cases where two persons, between whom the supposed rapport exists, are dying at a distance from each other at the same time, or where severe illness produces or brightens the sensibility of a distant catastrophe.

(b) Cases where two persons, both entranced or dreaming at the same time, have been together in spirit.

(c) Instances of double abnormality, where the transference of impression is to a sleeping percipient from an agent who is in some state of waking excitement.

These three classes vary considerably in frequency of occurrence, Class a being extremely rare, especially as regards the transference of impressions between dying persons. They quote, however, the following case of the effect of severe illness in producing similar results from knowledge, of December and 1882. The narrator, Mr. J. Sinclair says:

A friend of mine (Dr. Goodall Jones, of Liverpool) related to me the following account of a case of precognition. The names and dates Dr. Jones will give, if required:—He called on a female patient on Sunday afternoon at three o'clock, her husband met him at the door, and said he was about to come for him, as the patient was worse and delirious. On going upstairs, the doctor found the poor woman in a very excited state, asserting that her brother (a Liverpool pilot) was drowning in the river; "which," said her husband, "is impossible, as he is out at sea, to the best of our knowledge." The doctor did what he could to soothe his patient, and left, convinced that it was a case of ordinary delirium. But in the next morning's paper he read with surprise the account of the pilot's death by drowning in the river on the previous afternoon at three o'clock.

As regards Class b, the writers consider that, as far as the transference of impression between entranced persons is concerned, the evidence has lacked the corroboration necessary to establish it on a sound basis. On the other hand, however, those of the nature of simultaneous dreams are by no means rare, and are easily established. They have come across one case in which the impression was reproduced in a quadruple form, the four persons concerned being at the time in four different countries of Europe. This narrative,

which was too long for publication in the *Fortnightly*, we hope will appear in some future number of the *Transactions* of the Society.

Cases coming under category c are commoner still. Sleep, it is pointed out, has a peculiarly heightening effect on the perceptive faculties. There are often striking instances that a transferred impression seems sometimes to have to wait for the sleeping state in order to cross the threshold of consciousness. This state appears also the only condition in which impressions of excitement of a happy kind are transferred. In the waking state these are generally conspicuous by their absence. The two following illustrations are given:

The Rev. E. B. F. Elrington, Vicar of Lower Brixham, a friend of one of the writers, vouches for the fact that the following occurrence in his parish was described hours before the arrival of the news confirming the fears which it occasioned, and he certifies to the good character of the witnesses.

In the early spring of 1881, Mrs. Barnes, of Brixham, Devon, whose husband was at sea, dreamt that her husband was drowned by a steamer. The boy was with him, and she called out in her dream, "Save the boy." At this moment another man sleeping in the next room rushed into hers, crying out, "Where's father?" She asked what he meant, when he said he had distinctly heard his father come upstairs and kick with his heavy boots against the door, as he was in the habit of doing when he returned from sea. The boy's statement and her own dream so alarmed a woman that early next morning she told Mrs. Strong and other neighbours of her fears. News afterwards came that her husband's vessel had been run into by a steamer and that he and the boy were drowned.

Mrs. Powles, of Wadhurst, West Dulwich, S.E., who is also personally known to one of the authors, furnished the following narrative:—

I am in a position to vouch for a very curious dream which my late husband, Mr. William Holden, dreamt about a brother of his, Dr. Ralph Holden, who was at that time travelling in the interior of Africa. One morning in June or July, 1881, my husband woke me with the announcement, "Ralph is dead. I am sure I am not dreaming." "No, I am not dreaming now," said I, dreamt twice over that I saw Ralph lying on the ground supported by a man. He was lying under a large tree, and he was either dead or dying. In December came the news that Dr. Holden was dead, and from a Mr. Green, who had been exploring in the same region, they learnt that he must have died about the time when his brother dreamt about him, and that he died in the arms of his faithful native servant, lying under a large tree, where he was afterwards buried. The Holden family have a sketch which Mr. Green took on the spot of the tree and its surroundings, and on seeing it my husband said, "Yes, that is exactly the place where I saw Ralph in my dream, dying or dead."

Several other narratives are given, but these we must pass over for the present.

Dreams form, the writers consider, the most valuable part of their evidence. The principle of selection is thus described:

For our purposes then, the dreams must have been noted down or communicated to others, directly after their occurrence. If concerned with grave events, those events must be of a chronic but of a critical kind, such as sudden danger or actual death. If concerned with trivial events, those events must be in some way bizarre or unexpected, not such every-day occurrences as a visit from a friend or the arrival of a present. To all dreams, however, one objection may be taken which has plausibility enough to be worth a minute's consideration. It is said that millions of people are dreaming every night, and that it might be expected, according to the doctrine of chances, that some few out of so vast a multitude of dreams would "turn out true." But, in the first place, an extremely small percentage of this multitude of dreams contain as their single or culminating point the definite sight of some one else in unusual or exciting circumstances. There are few exceptions to the rule that we are the heroes of our own dreams, and where a single strong impression survives the moment of waking, an occurrence which in itself is comparatively infrequent, the







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 Lecture 9: The Soul and the Spirit  
 Lecture 10: The Soul and the Spirit

Contributed by "M. A. (Oxon.)"

The Berlin correspondent of the *Daily Telegraph* says: "The re-appearance of the Star of Bethlehem is predicted by astrologers for this year or the next. On Nov. 11, 1572, Tycho de Brahe discovered a star in Cassiopeia which equalled Sirius and even Venus in brightness for a month, and then fell back into former insignificance. Conjecture has sought to establish a connection between this ephemeral phenomenon and two similar apparitions in 1304 and 945. A not unnatural inference was that the same increase in volume of this remarkable star occurred before 40, which would bring us to about 210 and 710 and to the date of the Nativity. This star is now again due."

As if this were not enough we have "Easter falling in our Lady's lap"—Easter Day on Lady Day—and heaven knows what conglomeration of catastrophes that may mean. If wars and rumours of wars, perplexity and distress, the hand of brother foully raised against brother, and men's hearts failing them for fear, or at least with loathing of that which is meant to intimidate—if these be signs of the end, then assuredly we have them in disastrous plenty. It seems as though there were reflected in our world, its politics, its religions, its very atmosphere, the storm of a conflict between antagonistic forces in the spiritual world of causes. And alas! doctors notwithstanding, we are "no better, but rather grow worse."

In a letter just received from my friend, Dr. Crowell, he says "I learned of Dr. Brittan's departure while on a visit to San Francisco. It appears to me that our very best co-workers - those whom the cause can least spare - are taken from us in preference to those whom we could better spare. Edmunds, Dale Owen, Sargent, and now Brittan. The place of any one of these has not been filled in American Spiritualism. I knew Dr. Brittan well, and regarded him as a chief pillar of the temple. He was one of the ablest and certainly the most scholarly writer and speaker in our ranks, but he was a better writer than speaker. He was true to his mission, sacrificed his worldly prospects to the cause, and lived a life of privation, when his abilities and address would have ensured him at least a competence in any of the professions." All honour to him; he is now in a position to reap some of the reward denied him here. I regret to find that Dr. Crowell

health is less satisfactory than his friends could wish. But in the midst of the spiritual conflict, who that is sensitive is not affected!

The fourth part, completing the first volume of *Facts*, has reached me 150 pages of records of various phenomena, psychical, mystical, occult, and spiritualistic, all authenticated by the published name of the communicator, cannot but be a valuable addition to our literature. In the present number Mr. Kiddle gives a good case of spirit identity. The case of Hon. Moses A. Dow and the spirit, Mabel Warren, which I detailed in my chapter on Spirit Photography, is given at length with a copy of Munster's picture. We have various good cases of psychography, of materialisation, and of other familiar phenomena. Also, in strange conjunction, we have ten pages of extracts from the Bible giving, *inter alia*, the account of Balaam and his ass, and various miracles of Jesus Christ. I have had occasion before to remark on the excellent form and type of the magazine. The idea is good, it is carried out satisfactorily, there is less mere gaudy and loose writing than is usual in such records and I cordially wish the editor

What are we to make out of the records of apparitions of animals that have been given us from time to time? Are we to conclude that some of the psychical principles in, e.g., a dog survive the dissolution of the physical body, and that by virtue of them he can manifest his affection, and give evidence of memory? And if thus be so in the dog, is it so in other quadrupeds, or is it only in the case of such domesticated animals as have lived in the atmosphere of humanity, and so have been raised above their species? One can hardly fancy (though that matters nothing, for some people have no imagination at all) the apparition of a wren or a fox. But if not, why not? Is it that they have no relations with us other than those of being hunted or shot or trapped when come across? Or is it to be concluded that the apparition of the dog or horse is subjective, a matter of imagination in the medium, having no objective reality? What does Eastern philosophy say as to the future existence of the higher and lower animals? Can its exponents tell us anything about these vagrant souls? If I remember rightly, Mr. Gerald Massey recorded the apparition of a pot dog which was mysteriously materialised to lick a slat held under the table at a seance. That could not have been the medium's imagination, but the efficient cause need not have been what was imagined. One seeress known to me describes the "spirit" of a tree or a flower. Is the underlying spirit which is manifested in material guise visible at times to the seer's soul? and is that the reality?

Dr. Monckton, in a lecture on "The Human Will, and its Correlatives," delivered before the Madras Natural History and Philosophical Society, gives pertinent evidence of the extent to which the scientific mind is concerning itself with problems of psychology. The question "of immense interest," he says, is—

"Can mind-effort produce anything else than internal mental results, without physical mediation? This question may be sub-divided into three. 1st, Can one mind act immediately on another mind? 2nd, Can it affect another's bodily organization? 3rd, Can it operate on inanimate objects without physical inter-mediation?"

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purely universal value, attempt to draw from them, as natural data, the materials for the construction of a general theory of various disturbances under such influences as that hinted at. The personality, being signified by the man's body when it conforms to general law so as to be instrumental to the action of a general language, is given to his neighbours only in the correspondence of that correspondence, so that when an interference is observed in the natural correspondence a reservation must hold during the investigation of the special case.

The light of the permanent in Nature is sturdier than that of the fleeting and ephemeral, however true the latter may be. It is far beyond the range of ordinary probabilities that the great movement in favour of the study of the spiritual sciences, and the experiences of the extraordinary, with the view to their application into a system, forms a part of the spiritual evolution by which the Spirit of God in Nature has ascended, as it appears to our darkened vision, through the lower stages of human evolution to identify itself with that of man in his present advanced state, carrying man with it and elevating him from the animal and natural to the spiritual and angelic condition; but it is no less true a fact that this silent work has been accomplished not by the spasmodic convictions of isolated individuals that such is the case, but by the steady operation of general law. The latter is for the mass, the former for the individual, who has ever failed to convince his brethren that he was right until long after his voice was mingled with the host. The individual is, no doubt, the sensitive being who yields to the pressure and interprets the evening changes wrought already by the world-spirit in the embryos lying prepared in the womb of time, but though the individual is the gauge, the race must wait for their deliverance at full time. And from the intellectual side of experience the growth of general formulae plays the part of the operation of general law on the physical. The individual has an experience and knows that he has it, feeling satisfied that he is correct in his judgment, but he fails to convince his neighbours of his truth or of the value of his discovery. Why? They do not and cannot share in his personality, there is as yet no principle of identification between individuals, no medium of communication, as it were, between those islands of substance, the personality of individuals. The language which unites minds has yet to be constructed: this is no more than the reduction of the newly discovered fact of the new inspiration to the terms of a general formula which proclaims its universality and the manner of it. Then, and not till then, personality becomes fluent, and men run together and think with one mind. But in the meantime they all work to keep the currents seeking and moving in that brother of truth out of which will crystallize in due season the formed ideas ready prepared for adoption by the religious and scientific instinct of the rising generation—the most important work in which man can be engaged.

The philosophy of obliteration has miserably failed in the task which it undertook, i.e., to demonstrate the utter futility of man's hopes of a condition of existence in which the laws of matter, such as we know it, no longer rule with an arbitrary power which defies alike the hopes of men and the power and love of a free creative agent in nature. That philosophy argued from inductions built upon the data of the undisturbed nervous system. While denying an absolute being and loudly asserting the dominance of the principle of the relativity of knowledge, it has stultified itself by accepting the flat of the normally conditioned nervous system as absolute, being either too incredulous or too lazy or too ignorant to investigate the newly observed though over present causes operating in the souls of men.

It was remarked above that granting the fact of the substantial relationship between God and man, we are not saved; realize the steps of the creative process whereby the universe has been evolved. The fact is, all such conceptions are crude, and relative to human capabilities. So simple a process as the relationship established between man and man has taxed our powers of investigation to their utmost limits. Where each unit proclaims itself to be person and substance the question of reconciliation of conflicting claims seems a matter of difficulty. If each proclaims himself to be the only begotten Son of God, one with the Father and Creator and co-equal with Him in the fact of His eternity and His divinity, where is the truth to be discovered except in the fact of the self-conscious personality, one substantial, and essential to the human race and only subject to the category of quantity when we count the heads before us and make the human race a noun of multitude?

Which of us has ever been outside of his personality, and which of us has ever felt himself cut off from God? The fact of personality is undistinguishable from that of the existence of God: the conscious moral self is the origin and term of the universe, and is the fact of creation to which all minor processes conform. Jesus Christ solved the problem of creation once and for ever for each and all of us, for the solution of the problem is the recognition of its truth. The plastic process which has exercised the imagination of cosmogonists in all ages is given from time to time in terms of the knowledge of the age it is a mere indication of the state at which the process has arrived. It is only natural to suppose that in our age it should find its most exact expression, when the creature who is its exponent has his greatest command of nature and of symbolic methods for its interpretation.

We are one in God and God is one with us—this is the last word of metaphysical science, up to which all the physical science of the day tends. We are hidden from each other only in so far as we are hidden from ourselves, and we can know one another only through the understanding of the significance of certain sensations which are our own and not another's. We are conditioned so that when we know, we know only symbolically, though when we act and while we live we are so conditioned, we deal directly with substance and, acting as causes, we are agents in the production of results which are effects, the faithful and identical reproduction of the entire chain of causes. With that symbolic knowledge is given us the fact of the numerical destruction and isolation of the individual man, whereby the forms of the lower creation are used to minister to the Divine intention to multiply Himself indefinitely in the hearts of His superior creatures. The isolation conferred upon us with the fact of individuality does not reach deeper than the surface of nature; for so far as we may be united by means of the instrument placed in our hands by the Almighty, language, we are perfectly united, and further still in the unity of the conscious apprehension which gives from one plastic source many identical impressions. Though I perceive my neighbour in my field of view, and though I know that he at the same time perceives me each containing the other, yet I free myself from all fear of the objection that we have presented to our separate selves worlds which do not correspond, and which therefore may be to some extent out of joint, by the recognition of the fact that it is in my own expression of my neighbour which I perceive, a substantial sign, which, so far as I am I, cannot deceive me. But if my neighbour should have a subjective experience different from mine under the same conditions, it is his substantial fact of experience which has not transferred itself into the external, formal, or symbolical expression, whereby it may become common property (for it is then our substantial experience), which permits us to feel differently under apparently the same conditions. It is possible, however, that his experience may be of such a nature as to be incommunicable to me, but if so it is from the impossibility of my bodily configuration in its minutest parts conforming to the configuration of his, for it is axiomatic in modern psychology that identity of organic conditions involves identity of functional outcome and vice versa. Man is then truly cut off from his fellows in so far as he is in advance of them, or is actually deficient in his power of realizing his own higher possibilities. The empirical knowledge of Self is similar to the only possible knowledge we can have of our neighbour, being given through the aid of language for it would appear that even though processes of ratiocination take place below consciousness, it is still by means of the aggregation of symbols which stand for fixed ideas, on which ground we account for the perfectly formed conceptions that spring all alive into the mental field of the artist or geometer, while on the other hand the mind, pregnant with a new idea, in which life and truth are felt to throb, may be obliged to wait for years until a happy chance delivers that which already lives and is to the keeping of the empirical consciousness. Most of the great truths of existence have, in the form of allegory or parable, struggled to the light in this tentative manner.

**SPRITUALISM IN BOHEMIA.**—The *Daily News* of April 4th said that in Bohemia Spiritualism is taking such alarming dimensions that the Bishop has caused a declaration to be made from the pulpit placing it on a par with heresy, and stating that whoever persists in it will be refused absolution after confession.

## UNCONSCIOUS MEDIUMSHIP.

By F. J. Theobald.

(Continued from page 155.)

In a short record of the life of Robert Annan (published, I believe, by the Christian Evidence Society), I met with the following incident. This eminently Christ-like young man was of poor parentage, and quite uneducated. On Wednesday, 24th July, 1867, just seven days before Robert Annan went home he was standing upon a raft, and as he floated about he was suddenly visited with an extraordinary manifestation of God, to which he had long been thus attuned to close, habitual, and almost unbroken fellowship with his Great Redeemer. But now, he was brought so near, that for the time he knew not that he was in the body. The heavens seemed to open to his view. The glory of the Lord filled his soul with a radiance, well nigh insupportable. So near did Jesus come, that he felt as if he were talking to Him, face to face. So glorious did the Lord appear in His Majesty, that Robert bowed his head with awe, and yet, so ineffable was the love and condescension of that Peerless One, that His disciple was filled with a strange, overpowering joy. How thus loved, he could hardly tell, but the shaking of the raft was so great, that he was still outside of heaven. Robert spoke of this to his Christian friends, and said "Jesus came to the water and I thought that I was home."

After this, he was so near to the Father, that he passed on to his spirit home.

I now offer a deeply wonderful narrative copied from the preface to a book called "The Principles of the Hidden Life," by Dr. Uphaus, who is well-known in the American colleges as the author of many valuable standard works upon mental and moral science. This introduction is written by Mr. Pennell Smith. He relates that during an interview he had with Dr. Uphaus shortly before he passed away, this friend told him that he had once experienced

## A Spiritual Manifestation.

He then gives the account in Dr. Uphaus's own words as follows:

"When I retired to rest, my mind was much occupied with the subject of personal holiness, which for some months had been exceedingly precious to me, and in connection with which I had been spiritually benefited in a high degree. I conceived myself anew to God, and felt that I was His. I then awoke suddenly. I felt a distinct, peculiar, and somewhat powerful sensation, which I cannot better express than by calling it the breath of the Holy Spirit, pass rapidly through my system.

"It seemed to be a distinct agent, but had the tenacity, the quick and electric movement, and refining power of a purely spiritual being. The thought occurred to me that it might be from natural causes, so, as I was fatigued, again fell asleep. Again in the night, I awoke suddenly, and experienced precisely the same sensation only in a somewhat increased degree. Then I knew that the Lord was around my pillow. I thought of rising from my bed, and engaging in acts of worship, but I knew not what to pray for, and it seemed best that I should wait the movements of the Lord. . . . and then I seemed to see upward, as it were, somewhere in the heavenly region, these memorable words written distinctly and brightly: 'Thou art my beloved Son in whom I am well pleased.'

From that important moment I feel called in an especial manner to bear the full image of Christ. I must, therefore, hide myself in Christ in the most solemn and abiding sense, being one with Him, and thus, one with God."

How interesting and wonderful it is, to observe the light that Spiritualism throws over many of the most inexplicable events of human life! The supernatural, instead of being called the "Dark Side of Nature," may, by the Spiritualist, rather be called its bright side—or the silver lining to the dark cloud of materiality which lies around us whilst in the body. Do not many of our dreams, even, become "Riffs in the Veil," and, must we not always be thankful to the loving Father, who, by His gift of mediumship, "Unconscious" though it be, grants to His frail children on earth, continual proof of the reality of an unseen universe and glimpses of the spiritual world, which is as closely corresponding to, and connected with our spirit-life as the material surroundings of this world are with our bodies?

Thus, whilst the traditions or legends of olden times are clouded and mystical to the ordinary reader, who knows not,

of Spiritualism,—to the Spiritualist they are clothed in beauty, because, to him, it is given to interpret the symbolism and understand the correspondences which lie hidden in them. The following spiritualistic incidents in connection with the life of Edward the Confessor, I take from Dean Stanley's most valuable work, "The Historical Memorials of Westminster Abbey." This king, like so many people, was, unconsciously, a powerful medium, and thus placed in support with the spirit world. What Dean Stanley calls

## The Legend of the Seven Sleepers

occurred at Beaufort, about the year 1004, some few months before Edward was taken to the spirit-world. Whilst sitting in the midst of his courtiers, suddenly he sank into a deep slumber. Then came one of his curious laughs, and again, his rapid meditation—"i.e., his deep trance." He retired to his chamber, followed by Duke Harold, the Archbishop, and the Abbot of Westminster.

To them he confided his vision. He had seen the Seven Sleepers of Ephesus suddenly turn from their right sides to their left, and recognised in this upon the sign of war, famine, and pestilence for the coming seventy years, during which the sleepers were to lie in their new position. Upon hearing this vision, the courtiers sent messengers to Mount Celion, where they found the Seven Sleepers, as the king had seen them.

The truth of this portent at once confirmed the king's vision, and received its own confirmation in the violent convulsions which disturbed the close of the eleventh century.

## The Legend of the Pilgrim.

and is of especial interest. The king remained in a deep slumber, and in the midst of his courtiers, suddenly he sank into a deep slumber. Then came one of his curious laughs, and again, his rapid meditation—"i.e., his deep trance." He retired to his chamber, followed by Duke Harold, the Archbishop, and the Abbot of Westminster.

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To be continued.

















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LUDGATE CIRCUS, E.C.

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## Light:

SATURDAY, APRIL 21st, 1883.

PROPHETIC DREAM OF DEATH  
OCCURRING SIMULTANEOUSLY TO THREE MEMBERS  
OF A FAMILY

In the beginning of the present year Mrs. Dawson was living at Worthing with her two daughters of the age of eighteen and sixteen. A young lady, called Nelly Clark, who had been a school-fellow of the Misses Dawson, was living at Tottenham, but there had been no communication between the families for a long while and nothing had occurred to bring Miss Clark to the thoughts of her friends, when, one night, about the middle of February, Mrs. Dawson and her two daughters each dreamed that Nelly Clark was dead. Mrs. Dawson dreamed that the intelligence of the death was communicated to her by Miss Wilbraham, a common friend of the two families. The eldest daughter only saw the blinds of the Clarks' house drawn down and seemed somehow to know that Nelly was dead. The other sister saw the hearse standing at the gate and the coffin brought out, while a sister of Miss Clark's was standing by crying, and Miss Wilbraham was also there, seeming to be much affected. In the morning Mrs. Dawson went into her daughters' bedrooms, and was at once greeted with the exclamation, "Oh, mamma, we have both dreamt that Nelly Clark is dead." "How strange," said Mrs. Dawson, "I dreamt the same thing."

Nothing was heard of Miss Clark for some time; and in the early part of March, on the subject of dreams being incidentally mentioned, Mrs. Dawson told her sister, Mrs. Showers, her own and her daughters' extraordinary experience.

Shortly after this, Mrs. Dawson had a letter from Miss Wilbraham, who occupied so prominent a place in the dreams. It was dated the 9th March, and contained the following passage:—"I saw Mrs. S. a week ago, and she told me that dear little Nelly Clark was gone to her heavenly rest." The news of the death led the family to look their recollection as to the night on which the dreams occurred, and though they were unable to fix the precise night, they concluded with confidence that it was not more than a day or two from the 14th February, and they gave that as the approximate date to Mrs. Showers, while as yet they were all of them ignorant of the day on which the death actually took place. It was afterwards ascertained that Miss Clark died of acute bronchitis on the 27th February. Though an habitual sufferer from the disorder, the illness that carried her off was very unexpected. As the attention of the Dawsons was directed to the date of the dreams as early as the 10th or 11th March, when they fixed it about 14th February, it is impossible that they

could have been so far out in their recollection as not to leave a considerable interval between the night on which the dreams must really have occurred and February 27th, the date of the death. So that the dreams were undoubtedly prophetic, independent of the forecast of the part performed by Miss Wilbraham in the announcement of the death, about which there could be no question.

An incomplete account of the foregoing occurrence was published by Mrs. Showers in the *Medium* of 23rd March, and she kindly furnished me with further particulars. I also submitted my narrative to Mrs. Dawson, who vouches for the authenticity of the dreams, correcting a small inaccuracy into which I had fallen in my account of them.

H. WEDGWOOD.

31, Queen Anne-street.

## THE FORTHCOMING LECTURES ON PSYCHOLOGICAL SCIENCE.

By the announcement in our advertisement columns it will be seen that the arrangements for the first three lectures of the series are now complete, and we understand that the details of the last three will shortly be published. A fresh circular has been issued by the C.A.E., of which we append a copy, and in doing so wish the Committee every success in their effort to present reliable information on Spiritualism to the public. If supported by the general body of Spiritualists in London we have no fear of the result.

## CENTRAL ASSOCIATION OF SPIRITUALISTS.

35, GREAT RUSSELL STREET,  
BLOOMSBURY LONDON, W.C.

I am desired on behalf of the Council of this Association to draw your attention to the annexed announcement, and to express a hope that you will feel disposed to show your sympathy with the effort now being made to reach the general public, either by contributing to the Special Lecture Fund, or by subscribing for tickets, for which an early application is requested. These lectures having been designed specially for the benefit of the general public, the Council ventures to hope that all Spiritualists who intend being present will show their appreciation by contributing in some way to the expenses, which are necessarily very heavy.

Yours truly,

T. BLYTON,

President Secretary.

## SPECIAL LECTURE FUND, 1883.

The following donations have been received:—

	£	s.	d.
Mrs. M. A. Stack	3	3	0
The Hon. Percy Wyndham, M.P.	2	2	0
Mrs. E. M. Janice	2	2	0
J. F. Hawkins	2	2	0
Dr. Dixon	2	2	0
E. Dawson Rogers	1	1	0
Mrs. Partrick	1	1	0
J. S. Farmer	1	1	0
Morrell Theobald	1	1	0
Rev. W. Mudd	1	1	0
B. Peterson	1	1	0
H. Wedgwood	1	1	0
R. Donaldson	1	1	0
Sandys Britton	1	1	0
W. Theobald	1	1	0
Miss H. Withall	1	1	0
Mrs. Sainsbury	0	10	0
Thomas Stocking	0	10	0

[The announcement referred to will be found in our advertisement columns.]

## MARRIAGE.

THEOBALD—HARRIS.—On the 17th inst., at Lewisham, by the Rev. J. Morris Jones, ROBERT ERNEST THEOBALD, of Farnside, Rother Green Lane, second son of MORRIS THEOBALD, P.C.A. to LOUISE, eldest daughter of the late GEORGE HARRIS, of Wilson-street, Finsbury.

## TRANSCORPORAL ACTION OF THE SPIRIT

"If Physiology is ever to become a science—if we are ever to understand that mysterious Psyche which has hitherto baffled and eluded us, these mysteries of nature and of spirit must be better and more reverently studied than they have yet been. Let us hope that the simple and earnest faith of the past united to the scientific spirit of the present, will in the future find truer higher expression in the fuller knowledge now dawning on the world through the light of modern Spiritualism."—THOMAS SHOWERS.

The articles which have just appeared in the *Fortnightly Review*, from the pen of Messrs. Myers and Gurney—gathered from the abundant harvest of facts gathered and gathered in by the Society of Psychical Research—regarding a well-known class of phenomena which these gentlemen have seen fit to designate "Transferred Impressions" and "Telepathy" (March 1st, 1883), and "Phantasms of the Living" (April 1st, 1883), will have probably been read with much interest by the majority of readers of "LIGHT."

To some of these readers it may be interesting to have their attention drawn to an essay by "M. A. (Oxon.)," which appeared originally some years ago in the pages of "Human Nature,"—afterwards printed for private circulation in pamphlet form—relating to this particular phenomenon designated by him, as well as by certain previous writers on psychological subjects, "Transcorporeal Action of the Spirit."

This essay is illustrated with many very curious and striking facts in relation to this subject, collected from a great variety of sources, arranged and classified with great clearness and precision under certain heads.

These are three in number, namely, 1st, *Phenomena*, which he believes, throw light on the transcorporeal action of spirit.

2nd He believes that the most novel form of manifestation is not accompanied with rational.

3rd He believes, that more rarely transcorporeal action of the spirit is accompanied with rational. This is an influence of strong mental emotion.

He used a sensitive, and at the same time an extremely delicate and careful observer of psychical phenomena—possessed therefore of that scientific knowledge regarding facts which can alone be gained by personal experience—the words of "M. A. (Oxon.)" cannot fail to carry a peculiar weight with them. The following extract from his essay will be of value to the reader, and a fit prelude to the following groups of facts gathered from a variety of sources:—

The testimony of all sensitive, psychics, or mediums, i.e., persons in whom spirit is not so closely bound to the body as in the majority of individuals, agree in the consciousness they all have of standing in places, and observing people and scenes from a spot removed from that in which they know their bodies to be. Whilst employed in some occupation compatible with quietness and passivity, e.g., reading, meditating, or quiet conversation, they feel frequently a strange second consciousness, as though the eye had moved away through space and were busied with other scenes. This agrees with the only external indication of the mediumistic temperament with which we are acquainted, a dreamy, far-off, absent look in the eyes, as though the spirit were used to roam. (Did the use of that word "absent" in this sense come about from this, we wonder?) No sensitive is without these interior feelings, none would mistake the state for one of dream or reverie; and in many cases the subjective consciousness of wandering in spirit is confirmed by objective evidence.

The lives of the saints of the Roman Catholic Church abound with examples of "transcorporeal action of the spirit." Here is one from the life of Ignatius Loyola.

"At that time, Ignatius was living at Rome, he appeared to Leonardo Clessic at Cologne. Leonardo was a Fleming, and an aged and holy man, who was the first rector of the college in that city, and who governed it a long time with great reputation of sanctity. He had a most fervent desire again to see the holy father, and to have the happiness of speaking with him, he informed him of this desire in a letter, and begged as a great favour that he might journey over the three hundred leagues, which lay between them, on foot. Ignatius answered that the welfare of others required his stay at Cologne, so that he must not move, but that perhaps it might please God to content him in some easier way. Whilst he still remained at Cologne, one day, when he was not asleep, the holy father showed himself to him alive, and held a long conversation with him. He then disappeared, and left the

old man full of the greatest joy at the accomplishment of his desires in so marvellous a way. This account is taken from Ribadeneyra.

In more recent times, in the experiences of the celebrated clairvoyant, Catherine Emmerich, we meet with the following, quoted from *Spiritual Magazine*, Vol. VI., new series:—

"Catherine Emmerich, the ecstatic, who was for three years in a convent at Dalmien, we are informed by Clemens Brentano, for twelve years not able to turn herself in bed, and who took no nourishment, had the full persuasion that she went in spirit all over the world to help and heal the sick and the suffering. Went into prisons, hospitals, lazarettos, houses of correction, galleys, and the ships of pirates on her curative missions. She was confident that she went to Russia, China, and the Islands of the Pacific to the mountains of Central Asia, as well as into the most remote valleys of Switzerland, Tyrol, Savoy. So sure was she of her real visits to these places and of effective services in the same—her body still in her bed, having a mysterious connection with her travelling and active spirit—that one night when she was sent to frighten some robbers out of a church which they were despoiling, and by visible appearance as afterwards ascertained, chased them out of the bone-house in which they were carousing, she felt almost suffocated by the fumes of the bad tobacco which they were smoking. During this time she was soon in her bed to breathe with difficulty and to cough violently.

Such also had been the experience of

Another Famous Ecstatic, Loderina Bebbendam.

"On one occasion she said she had made a spiritual visit to Mount Calvary in Jerusalem, and had ardently and repeatedly kissed the earth, on awakening she found her lips much swollen. On another occasion, in her spiritual travel she fell on a shippory accident and strongly hurt her leg, finding, on waking, her leg much painful, and remaining swollen for many days. On a visit, in vision, to St. Peter's and other churches in Rome, passing through a thorny path, a thorn pierced her finger, and she found this thorn really in her finger on waking. Her confessor disbelieved her visions, and refused her the Sacrament, and she said, in consequence was brought to her by the Lord Himself."

(The writer is acquainted with a young woman of the humbler class, a Protestant, in London, who nightly—according to her own account—experiences "wanderings" of a very similar character. Her "phantasm" has been seen by other sensitive persons repeatedly, in confirmation of her descriptions of these nocturnal journeyings.)

Amongst the Methodists we encounter instances of the phenomenon. In the "Life" of that saintly woman, Mrs. Fletcher of Matilda, is the following account of the

"Phantasm" of a Young Collier

"October, 1784.—As I was retired this morning at my ten o'clock hour, I was called down to Mary G. She gave me a strange account which I shall insert as she related it.—A short time ago, she said, she was one day going out to work in her field, but thought she would first go upstairs to prayer. Whilst on her knees praising God for the care He had taken of her children, she was amazed to see her eldest son, about twenty-one years of age, standing before her! She started up—but thought, 'Maybe it is the enemy to afflict me from prayer.' Casting her eyes again to the same spot, she still saw him there on which she ran down into the kitchen, calling on the name of the Lord. Still, wherever she looked, she saw him standing before her, pale, and as if covered with dirt. Concluding from this that he was killed, she ran to her mother, who, on hearing this account, went directly to the pit determined to have him home if alive. On her drawing near the pit she heard a great tumult, for the earth had fallen in on him and two other men, and the people were striving to dig them out. At length he was got up alive and well, and came home to his mother pale and dirty, just as she had seen him! She then fell on her knees, and began praising God who hears and answers prayer."

The chapter in Mrs. Crowe's "Night Side of Nature," upon Doppelgänger or Doubles, chapter VIII., Vol. I., should be read by all persons interested in this subject, since it contains some of the most remarkable instances on record of transcorporeal action of spirit. Especially noteworthy is the narrative, given by this lady, of a most tragic nature, "the facts of which," she assures us, "are perfectly authentic." The missing body of a murdered girl was discovered through the

\* *Spiritual Magazine*, Vol. VI., New Series, pp. 370, 371.

† Edition published by Bouslogh, 1853, p. 162.

\* Life of St. Ignatius Loyola, Founder of the Society.—London: Richardson and Son.



phenomenon of her murderer—a surgeon's assistant, of Glasgow—having been clearly seen and spoken with—ho declaring himself "a miserable man," and going into the water in which the body of his victim really lay. The man himself meanwhile, by other persons, was seen seated throughout the morning's service in a pew at church. The thoughts of the wretched murderer doubtless had wandered persistently to the scene of his crime.

In the "Footfalls" of the Hon. Dals Owen also are given several perfectly authentic narratives relating to this phenomenon, which should be read by the curious. The history of "Why a Lavenham School-teacher lost her Situation," communicated by Mademoiselle de Gildenstubb, who was in the school with this unfortunate teacher, is extremely remarkable. This young lady, a French teacher, a Mademoiselle Emille Sagée, was beheld by the teachers, scholars and servants of the institution again and again in two separate forms to puzzle the place, until finally "it was completely proved by the double appearance of Mademoiselle Sagée in the school, and afterwards before the whole school, that she was the same person in the case." The effect of which was that the parents began to hear of this extraordinary phenomenon and girls no longer remained in the school, and the school, losing its pupils, the unhappy governess had to be dismissed. Here is one of the numerous instances recorded.

"One day, all the young ladies of the institution, to the number of forty-two, were assembled in the main room, engaged in embroidery. It was a spacious hall on the front floor of the principal building, and had four large windows, or rather, glass doors (for they opened to the street) giving entrance to a garden. There was a long table in the centre of the room, and here it was that the various classes were wont to unite for needlework. On this occasion the young ladies were all seated at the table in question, whence they could readily see what passed in the garden, and while engaged at their work they had noticed Mademoiselle Sagée there, not far from the house, gathering flowers, of which she was very fond. At the head of the table, seated in an arm chair, sat another teacher in charge of the pupils. After a time this lady had occasion to leave the room, and the arm-chair was left vacant. It remained so, however, for a short time only, for on a sudden there appeared seated in it the figure of Mademoiselle Sagée. The young ladies immediately looked into the garden, and there she still was engaged as before; only they remarked that she moved very slowly and languidly as if drowsy or exhausted person might. Again they looked at the arm-chair, and there she sat silent and motionless as if the sight so palpably real that, had they not seen her outside in the garden, and had they not known that she appeared in the chair without having walked into the room, they would all have surmised that it was the lady herself. As it was, being quite sure that it was not a real person, and having become to a certain extent, familiar with this strange phenomenon, two of the boldest approached and tried to touch the figure. They averred that they did feel a slight resistance, which they likened to that which a fabric of fine muslin or crêpe would offer to the touch. One of the two then passed close in front of the arm-chair, and actually through a portion of the figure. The appearance, however, remained after she had done so, for some time longer, still seated as before. At last it gradually disappeared, and then it was observed that Mademoiselle Sagée resumed, with all her usual activity, her task of flower-gathering. Every one of the forty-two pupils saw the same figure in the same way."

A. M. H. W.

The *Phrenological Journal* for April, published by Messrs. Fowler and Wells, New York, contains an article entitled "The Transo State as Related to Sea Sickness and Surgery," in which the importance of the mesmeric treatment of disease generally is strongly advocated.

THE "BOY'S OWN PAPER" ON SPIRITUAL PHENOMENA.—The magazine published by the Religious Tract Society, has an article entitled "Spiritualism at Home," in which the "dirty white kid gloves" and "fishing rod" arrangements are supposed to explain the modes of spiritual phenomena. The statements made are so thoroughly absurd that they would not pass current with the veriest tyro in the subject, and we do not know that we are called upon to waste ink and paper on people who do not wish to know the truth about Spiritualism.

\* "Footfalls on the Boundary of Another World." By Robert Dale Owen. Trillick and Co. London, 360 p. 351.

## M. E. DE CYON AND THE LATE PROFESSOR ZOLLNER

By O. O. MASSEY.

In an article on "The Anti-Vivisection Agitation," in the April number of the *Contemporary Review*, M. E. de Cyon makes the statement that the late Professor Zollner was afflicted with insanity "towards the end of his life," and "died mad last year." As I have translated into English and published certain writings of Zollner subsequent to the date (1877) at which, according to M. de Cyon, "the terrible malady had seized him," I hope you will allow me to question an assertion for which no evidence whatever is offered to any unprejudiced mind. "M. Zollner," says M. de Cyon, "a very distinguished astronomer and physicist, belonged to a family every member of which is more or less touched with insanity. He himself, afflicted in addition with a physical deformity which condemned him to the life of an ascetic, was attacked, towards the end of his life, by the hereditary malady. He died mad last year. The mental malady, the germs of which he carried within him, but which, till 1877, he was able to keep under control, only to the specialist, at last took possession of that fine brain, and—with the help of Spiritualism—established its dominion there. Raimond's discussions on Spiritualism, on the fourth dimension, and on the super-natural powers of the medium Blade, published in the collected works of M. Zollner, gave the first intimation to his friends of the terrible malady which had seized him."

The words I have italicised sufficiently confirm that at the date of the publications referred to those who had the best opportunities of observing had no other evidence of the supposed malady. Zollner's polemical treatises are certainly discursive, and it may be permissible in an opponent to call them "rambling." But in recording the facts he was assisted with Blade (for the most part in company with Wilhelm Weber, and Fechner, who fully confirmed him), he does so with all the clearness and precision of statement to be expected from a scientific observer. And the speculations on the fourth dimension of space (with which he believed those facts could be connected) are as remarkable for their coherence as for the learning and research with which he traces that hypothesis in the writings of some of the most eminent philosophers and mathematicians who ever lived.

The assertion that Zollner "died mad" would convey to everyone the impression that at his death he was notoriously and admittedly insane. But his book against Vivisection (which I have not seen) was published last year, and as he died on the 28th April last year, it is evident that the statement cannot be allowed its full and natural significance. On the contrary, one must suspect that the whole imputation of madness rests on no better foundation than the fact that down to the last he held and expressed opinions highly unacceptable to M. de Cyon, and to the scientific world in general. Swift's demonstration of the death of Partridge, the almanac maker, that "no man alive could have written such nonsense," appears to be the model on which M. de Cyon founds his judgment of Zollner's insanity. Although not in direct correspondence with the late Professor, I had a message from him only a few weeks, I think, before his death. That "every member" of his family "is more or less touched with insanity" is a statement probably not more capable of proof than justifiable in regard to propriety and good taste. It is, however, unfortunately true that one, at least, of the family is, or was, thus afflicted, Zollner himself referring to the fact in one of his treatises, in feeling terms and on a relevant occasion. Such a handle to prejudiced and ungenerous opponents was

not likely to be neglected and abused by the vivisection suggestion was made against Zollner as long ago as 1872 (within the period described by M. de Cyon as "the most brilliant of his scientific activity"), on the publication of the second edition of his book "On the Nature of Comets." The scientific merits of that work having been soon widely recognised, the imputation was held over till the next pro-

Professor Zollner gives the history of his personal controversies with colleagues and former friends at some length in his "Treatises," a fair perusal of which leaves a very different impression from that which an uninformal reader of M. de Cyon's statements will receive. As regards his relation to the vivisection question, he explains that it was occasioned by reading Ernst von Weber's "Torture Chambers of Science," and by the moral repulsion caused by the language and pretensions of physiologists. He also describes the impression made upon him one day visiting Herr Ludwig, the Leipzig vivisectionist, who conducted him to "a remote apartment," where, however, their conversation was disturbed by the cries of a dog undergoing vivisection, and he was struck by their "clarity" "to the expression of extreme human agony" ("die Ähnlichkeit, welche zwischen dem Ausdruck des höchsten Schmerzes eines zu Tode geurtheilten Hundes und dem Ausdruck des menschlichen Schmerzes in höchster Angst und Todespein stattfindet"). But even in writing of this incident, he was so little carried away by his feelings that he expressly declined to make anyone morally responsible for defect of sensibility, making some just and calm observations on differences between individuals, and on the effect of custom, in this respect.

The proximate occasion of his rupture with Professor Ludwig was when the latter came forward as one of the governing body of the Leipzig Society for the Protection of Animals. "I almost to tears," extolled the virtues of sympathy and humanity as not less essential to human progress than understanding itself. This was too much for Zollner, with his knowledge of his colleague's proceedings, and he let his sentiments become known. M. de Cyon states that Zollner had at one time himself witnessed and been interested in certain experiments, seemingly of a very painful nature, performed by the former upon pigeons. But in view of the following declaration in the third volume of Zollner's Treatises (Introd. p. 65) it is allowable and necessary to ask if M. de Cyon published this statement while Zollner was living to answer it! Speaking of Professor Ludwig, Zollner says, "He knew how little possible it was for me, by reason of the 'warmth of feeling' and 'strength of sensibility,' which are characteristic in me, and which are esteemed so highly by him in his speech, to be present at even the most insignificant vivisection." ("Er wusste, wie wenig ich im Stande war, vermöge der mir eigenthümlichen und von ihm in seiner Rede so hoch gepriesenen 'Wärme des Gemüthes' und 'Stärke des Empfindens,' auch nur der unbedeutendsten Vivisection zuzusehen.")

I can only hope, and that not with much confidence, that the generally acknowledged folly, inaccuracy, and intemperance of M. de Cyon's article will discredit even statements in it which will be thoroughly acceptable to common prejudices.

## SPIRIT TEACHINGS.

SECOND SERIES.

This series of Spirit Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as it can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows strictly on the first, from which, indeed, it is a direct continuation of the accident of its publication in another volume, and some considerable interval of time. The publication is rendered a deference to many repeated requests.

M. A. (Oxon.)

No. XXXVIII.

You evidently put aside the pretensions to knowledge of me and say in ad which I put forward. As to messages lately given, can you tell me of the source?

I am assured that in all cases those who have communicated with you have acted under our direction and with permission from us. It is, moreover, by virtue of the very mediumship they affect to despise that such intercourse has been possible. Nay, the rare cases in which spirits still in the flesh have reached you have been possible, because they have possessed in a higher degree of development the faculties which exist in you. Our friends misconceive when they confine what is called mediumship to that passive receptivity which is ascribable to the influence of disembodied intelligences. As you will hereafter prove by your own experience, through the lower form power passes in those who are found worthy to the higher and normal state of development in which the embodied human spirit associates consciously with us, asserts its own inherent powers, and as it, not as before under direct control, but by inspiration and suggestion will. You have the analogy in your own life. The mind is governed by the instilled will and experience of his parent, guardian, tutor, governor. When he has gained a person and has grown to discretion, he is suffered to act alone, or with such guidance and advice as is found possible. Such should be past discretion may not have come, but such measure of it as is possessed is acted upon. There are many degrees of it. Some never attain to it. Some are weak and foolish and pass through their earth lives under the dominant influence of the nearest will. Some are not inspired by passion rather than reason. But in all, after the manner of relation there comes the period when they must, as you say, act for themselves. It is so with mediumship. In the vast majority of cases the medium, given up to the control of the progressed spirits who surround him, and made the prey of the curiosity of those who come in contact with him, never escapes from his childhood, never learns to walk alone. He is, as it were, kept in swaddling clothes, an exhibition to those who marvel at his infantile endeavours to walk. But the days come when men will be educated beyond this, and they will learn then that the efforts of the spirit to vindicate for itself its normal powers, though aided at first by controlling and directing intelligences, more than itself, are in the end permitted to develop into the action of a soul self-responsible and self-directed, amenable only to the same sort of indirect guidance and advice as falls to the lot of even the wisest and best of men. Our friends in America have dimly seen this when they told you of the natural-born magicians. They vaguely said that the medium should develop into the magician, or rather, that the spirit, which in its incipient efforts was governed and controlled by disembodied intelligence and so enabled to act, should, in its full growth, be a self-acting power, capable of acting independently, and receive only inspiration and advice. But they have applied the knowledge badly. They have failed to see that mediumship runs through the embodied life that passivity in the child is not incompatible with activity in the man, and so that the medium, controlled and governed from without, may so learn to use his own inherent powers as to become the adept. They have missed this.

That is all that is to be said. Then there is a period when the medium is a child, and then a period when he is a man. The medium is a child, and then a period when he is a man. The medium is a child, and then a period when he is a man.

Do not rest either in mediumship or magic. Magic is only, or principally, phenomenal. Aim at the cultivation of the intel-







parable of instruction to all who take on themselves to lift the veil that hides from our eyes what many of us could not bear to look on.

When the month of trial was past till he wrote his defence, "for four years, ever since the time of these great manifestations, we have enjoyed the exercise of our spiritual senses which never since have been shut." A more instructive and typical record of the regeneration of a soul and its initiation into a higher sphere of spiritual life I never read. The book contains much else that is of great interest; some very good ghost stories, such as that of the apparition of the Laird of Ool; some striking narratives of prophetic warnings, and some curious accounts of the practice of animal magnetism in those remote times, not to mention a case of prolonged fasting and levitation. It seems that Mrs. W., a widow, of Dublin, was confined to bed by a general debility of her frame. She fasted and professed to receive visits from angels, and to receive revelations from Heaven. "She appeared so spiritualized that the specific gravity of her body was balanced by the internal buoyancy, and before several witnesses she rose up in a horizontal position." The story breaks off abruptly with a hint that the poor woman, "having passed a night of great horror of mind, with wild and despairing looks instead of the sweet, placid beauty of countenance which had hitherto been remarkable for serenity," confessed "I am a deceiver." Whether the confusion was imagination, or the phenomena were indeed spurious, does not appear very clearly—but the following fact was left without doubt, that there was generally in her room a star-like a spark of bright fire, sometimes stationary, sometimes moving. Two or three persons saw it as a clear, shining globe of light." So that it would seem the race of whom it is hard to say whether a particular specimen is a self-deluder, or a deceiver of others, or a genuine medium, dates far back.

The narrative of Dr. Portage is especially instructive in its bearings on the two Spirit Teachings last published, and is a very remarkable parallel to my own experience at the time when those teachings were written.

M. A. (Oxon.)

**THE ATTITUDE OF PROFESSOR DELITZSCH TOWARDS SPIRITUALISM.**—The Rev. Joseph Cook, in the course of a Sunday lecture in Boston, states that Professor Delitzsch when asked as to the proper attitude to take concerning Spiritualism, put his hands over both eyes, and shut his eyes tightly and closed his mouth. If this is true, and we must confess we accept it with the greatest reserve on account of the notorious untrustworthiness of all Mr. Cook's statements, it certainly is a striking illustration of the general attitude of the scientific world towards Spiritualism. However, he is the only one who has taken this course. Later Spiritualism has forced investigation on even the most unscrupulous, and that with one result, viz., the conversion of the unscrupulous into the warm and earnest advocate. It is only a question of time.

**CARLYLE ON THE SUPERNATURAL.**—That the supernatural differs not from the natural is a great truth which the nineteenth century (especially in France) has been engaged in demonstrating. The idea of the supernatural is a mere fiction, and instead of raising the natural to the supernatural, they are both the same. The supernatural is the natural. The great of my whole way of thought is to do not the natural but the supernatural. I feel it to be the essence of much good for this and for all by getting down in my hands, and in those of innumerable stranger ones. I feel and some one the other night has done much good evil in these things, and the supernatural, &c. I feel, rejoined I with reverence, almost with fear, that you are true. He of has done some of the work, but it has not all the good that was ever done in it. It is in the time when Moses saw the Burning Bush, and believed it to be God appointing him deliverer of His people, down to the last act of belief that you and I executed, Good never came from aught else."

Extract from "JOURNAL," 1833.

"We hear that you, thus, thy great message of the natural being the supernatural, will wholly perish unuttered. One way or other it will and shall be uttered—write it down on paper any way, speak it from thee—so shall thy painful, destitute existence not have been in vain."—Carlyle's "Note Book," March 31st.

## REICHENBACH'S FLAMES.

Professor Barrett has contributed to the *Philosophical Magazine* for April, 1883, the following very valuable note on the Alleged Luminosity of the Magnetic Field:—

It is well known that the late Baron von Reichenbach seemed to have discovered a peculiar luminous emanation arising from the poles of a magnet, resembling a faint electric discharge in rarefied air. This peculiar luminosity was only to be seen in a perfectly darkened room, and even then was only visible to certain persons. Since the publication of Reichenbach's elaborate investigations on this subject numerous attempts have been made by competent observers to see this luminous smoke, but these attempts have generally resulted in failure\*, and amid the few cases of success that are recorded (such as by the late Professor Gregory and by Dr. Ashburner) I can find no evidence that proper precautions were taken to avoid the effects of suggestion, of deception, or of chance. It is not surprising therefore that the discovery claimed by Reichenbach has been very generally discredited among scientific men in all countries. It has, however, always seemed to me very difficult to explain away the abundant, and in some cases weighty, testimony which Reichenbach adduces—such as the evidence of Professor Edlicher, and others in high social position, who in their normal healthy condition describe these appearances in minute detail, the luminosity they assert springing into existence whenever the magnet was excited, as if a phosphorescent cloud had suddenly been created over the magnetic poles.

Affirmative statements of this kind, however foreign to our present knowledge, are surely worthy of respectful inquiry, and though my own attempts to see the glare have been entirely unsuccessful, I prefer to think some of the necessary conditions of the experiment—such as extreme sensitiveness of the retina—have been absent in my case, rather than conclude from my want of success that the phenomenon has no existence.

Considerations such as these led the recently formed Society for Psychical Research to appoint a Committee to repeat Reichenbach's experiments with the object of testing their accuracy when a wide range of individuals were examined. As a member of that Committee I have lately been present at a course of experiments, where a remarkable verification was afforded of the fact that, to certain eyes, a faint luminosity accompanied the creation of a powerful magnetic field. The evidence, so far as it goes, seems to me so absolutely unexceptionable that I venture to ask you to place on record a brief statement of the facts so far obtained. The positive evidence afforded by the experiments now to be described cannot in a manner be said to be confirmed on subsequent occasions the trials were, as I am informed, successful. It is, I think, not unreasonable to conclude that conditions, not yet understood, were sometimes favourable, sometimes the reverse.

The experiments were made in the rooms of the Society, No. 14, Deans Yard, Westminster, one of these rooms was so arranged that it could at pleasure be made into a perfectly dark chamber, no glimmer of light being perceived even after an hour's immersion in the darkness. A powerful electro-magnet was mounted on a heavy wooden stand, and stood by itself in the centre of the room, wires led from the magnet to a commutator in another room, and thence to a large Smee's battery outside. Three observers (Mr. Walter H. Coffin, the Honorary Secretary of this Committee, Mr. Edmund Gurney, and Mr. E. R. Pease) were in charge of the commutator, making and breaking the current at their own pleasure and noting down the exclamations made by the observers in the adjoining darkened room, the voice being easily heard through the intervening curtains. In the dark

\* See, for example, Dr. W. H. Stoddard's very careful and excellent experiments described in the *St. Thomas's Hospital Reports* (1864, vol. 1, p. 22).

chamber were Mr. F. W. H. Myers, Dr. A. T. Myers, Mr. H. N. Ridley, and myself, and in addition, on a subsequent occasion, Mr. W. B. Browne, together with two persons who, as a preliminary trial a day or two before, had declared they saw a luminous glare over the poles of a permanent steel magnet. These were Mr. G. A. Smith and a boy, Fred. Wells, who is an assistant in a baker's shop, both of them were entire strangers to these experiments up to the time of our preliminary trials, and disclaimed any knowledge of Reichenbach's work. In the first instance they were not told what to look for, but merely to note if they perceived anything amid the darkness, and if so, what and where.

For some time after entering the dark chamber nothing was seen, though during this time the electro-magnet was frequently excited. After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room, being asked where each in turn led me directly up to the magnetic poles as the seat of the luminosity. One pole (the north-seeking pole) they said was brighter than the other. The luminosity was described as like two waving cones of light, with the apex of each cone on the magnetic poles, the breath was able to deflect but not to extinguish the glow. It was not intercepted, they said, by a black velvet cloth nor by a deal board laid flat over the poles, but they declared it was at once obscured when these bodies were held between the eyes of the observers and the magnet, the absolute darkness being of course preserved continuously. When the current was cut off, both the observers simultaneously exclaimed that the light had disappeared.

The current was now at irregular intervals made and broken, by means of the commutator in the next room, and the exclamations of the observers in the dark chamber noted down by those who had charge of the commutator. The commutator worked noiselessly, and no indication whatever was given of the moment when the current was to be put on or taken off. During the experiments Mr. Smith stood near the magnet, touching one of us, and remote from the curtains which separated the dark from the lighter room beyond.

After a few preliminary trials to test the arrangements, a consecutive series of observations extending over an hour was then made by Mr. Smith. From time to time during this period the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way fourteen consecutive trials were made, and in every case except one the exclamations made by Mr. Smith, such as "Now I see it," "Now it's gone," were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room. In the one exception referred to, a delay of five seconds occurred between the breaking of the current and the exclamation; this, however, may easily have been due to a momentary relaxation of attention on the part of Mr. Smith. The strain on the attention was indeed so severe, that after the fourteenth observation Mr. Smith complained of considerable pain in his eyes and head and was obviously much exhausted. During a succeeding half hour two or three farther experiments were made, but the results were uncertain, and may, I think, be fairly excluded. It may be noted that Mr. Smith and Wells did not at any time appear to have unusual powers of vision for the objects in the darkened room.

It is obvious that a series of accidental coincidences between the act of closing or opening of the circuit and the exclamation of the observer cannot explain the facts here noted. As there are 3,600 seconds in an hour, to hit off any

one right moment by pure chance would be very improbable; but the chances against success increase in geometric progression when fourteen right moments are successively hit off. The probabilities against more coincidence as an explanation are therefore many millions to one.

More important was the possibility of indications being afforded by the act of magnetization and demagnetization, which might give notice to the observer and suggest to the imagination the conversion of an illusion into a fancied reality.

Of these indications the so-called "magnetic tick" at once suggested itself. Knowing precisely what to listen for and therefore more keenly alive to the sound than Mr. Smith, who presumably knew nothing of this molecular creptation, I failed to detect the faintest sound on the "making" of the circuit, and a barely audible tick on "breaking" contact was heard only when my ear was in close contact with the magnet or its support. This was due to the massive character of the magnet and stand, which also prevented any other discernible movement when the magnet was excited. Further, I satisfied myself that, at the distance at which Mr. Smith stood from the magnet, it was impossible to discover when the circuit was completed or interrupted by the attraction of any magnetic substance about one's body, as a precaution, however, Mr. Smith emptied his pockets beforehand. At the same time it is quite possible a skilful operator, bent upon deceiving us, might be able to detect the moment of magnetization and demagnetization by feeling the movement of a concealed compass-needle. Against this hypothesis must be placed the fact that no information was given to Mr. Smith beforehand of the nature of the experiment; and he had no object to serve by professing to see what he really did not see. Ultimately all scientific observation rests upon the good faith of the observers, and there was nothing to arouse the smallest suspicion of the good faith of the observer in the present instance.

Similar experiments were made on another evening with the boy Wells, with fairly satisfactory results. In the case of Wells the luminosity, from his description, must have appeared to be brighter and larger, and on the interruption of the circuit it was not instantly extinguished, but rapidly died away; his frequent exclamation on breaking the current was "Oh, you are spoiling it."

Wells was also tried in the dark chamber with two permanent horseshoe magnets, and saw the luminosity clearly on both. Unknown to Wells, I silently changed the position of the two magnets, he at once detected where they were placed. Holding one of the magnets in my hand, Wells told me correctly whether I moved the magnet up or down or held it stationary, this was repeatedly tried with success. In this case the poles of the horseshoe were very close together, so that there was a small intense magnetic field, from the juxtaposition of the poles no effect could be produced on a small compass-needle at one-tenth of the distance at which I ascertained Wells actually stood—supposing, which is highly improbable, that the lad had the intention to deceive and knew how to attempt it.

Numerous questions of interest suggest themselves, such as the photographic and prismatic examination of the luminosity and whether the light is polarized or capable of being polarized, or whether the rarefaction and removal of the air around the poles affects the luminosity. The answer to these and cognate questions, together with the examination of some remarkable collateral phenomena that presented themselves—such as the variation of the intensity of the light when viewed in different azimuths, or along or across the magnetic axis, and the effect of certain bodies on the light—will become the subject of investigation by the Committee whenever the testimony to the simple fact itself

\* As far as I know the appearance must have resembled the long glowing stream of faintly luminous vapour which is to be seen far above the flame of pure hydrogen, when viewed in a dark room. I have referred to this luminosity in my paper on "Some Physical Effects Produced by a Hydrogen Flame," *Phil. Mag.*, November, 1882.

\* There was a considerable amount of residual magnetism in the electromagnet.

has been sufficiently well established by various observers. The object of the present note is merely to demonstrate that there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals.

### CORRESPONDENCE

#### The Preparation of Inquirers and the Graduation of Phenomena. To the Editor of "LIGHT."

SIR,—In your issue of the 14th you request an expression of opinion on the topic of "The Preparation of Inquirers for Investigation, and the Graduation of Phenomena."

I have only written to-day that which for many years I have thought. Spiritualists generally are much too desirous to place the marvellous phenomena of which they have themselves been witnesses before their friends and the general public, utterly regardless of the fact that the phenomena themselves are so antecedently improbable in the estimation of the great mass of even educated persons, and besides that, the interest in the investigation of the phenomena is very feeble in the minds of the majority of mankind.

At the present stage it is desirable that all who enter upon the inquiry should have some mental, moral, and spiritual adaptation to the subject, and, if possible, should have some practical knowledge of the occult forces that are manifest in cases of mesmerism, biology, clairvoyance, &c.

It is a pity that for persons with a moderate amount of mechanical skill to study practical mechanics, both would prove failures, and so it is in reference to the investigation of spiritual phenomena—they are far beyond the capacity of a large proportion of people either to appreciate or rationally to investigate.

I am further of opinion as the result of much experience that even observers who are most adapted satisfactorily to investigate the subject ought to be gradually led into the arcana, elementary phenomena being presented to them in the first instance, and when they have been satisfactorily examined, the phenomena that are more occult and advanced.

Spiritualists have been much too eager to place before untrained and often prejudiced observers a class of phenomena that can only be accepted as genuine when they have undergone careful investigation by those who have observed the preliminary aspects of the manifestations.—I am, yours truly,

Newcastle-on-Tyne, T. P. HARRISON.  
April 10th, 1885.

#### To the Editor of "LIGHT."

DEAR SIR, The suggestion contained in your issue of the 14th inst. is, for various reasons, a welcome one to all who are so dear to those who are now reaping its benefits.

I consider it the duty of those who are leaders of public Spiritualism to make a supreme effort to establish it, not only in a religious sense, which is the first essential, but also to pursue its philosophical and scientific aspects.

I believe the majority of true Spiritualists will admit that "phenomenon craving" has been carried too far, and that the time has now arrived when something more elevating to the soul should be studied.

I have several friends who have never been blessed by attending seances, and yet through their reading of various works on the subject are as staunch Spiritualists as any in our ranks.

There is a time for all things, and with judicious management each phase can be made a blessing to mankind. None can find fault with seekers after truth for wishing to see, hear and feel for themselves, but when once convinced of the fact that Spiritualism is God's truth, then a higher development ought to be desired.

A happy step in the right direction (all thinking and well-meaning Spiritualists will admit) was taken when a few leaders of the cause issued their circular on seance conditions, which was taken up by the C.A.S. This is now necessary, and will continue to be so, to a large degree, the means for inducing dark seances, which have been the principal cause of bringing such disrepute on Spiritualism.

I, therefore, feel very thankful that you, as editor of "LIGHT," should take the initiative in opening your columns for the consideration of the preparation of inquirers for investigation.

tion and the graduation of the phenomena, a subject which I hope will prove of service to the cause.

One thing I regret, and that is, the high price of your weekly, though I know full well that your subscribers sufficiently numerous, the price would be lowered accordingly. Let then, all well-wishers to a cause given by a bountiful Providence for the elevation and blessing of mankind, put their shoulder to the wheel to push it along. I have been enabled by each doubling his subscription, and distributing the extra copies amongst friends, and, as there is nothing like giving effect to words as deeds, I will thank you to send me an additional copy weekly.—Believe me, yours truly,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, April 15th, 1885

#### A Seance with Mr. Husk. To the Editor of "LIGHT."

SIR, Allow me to report a most successful seance held on Tuesday, the 17th inst., at Mr. Younger's, 23, Ledbury-road, the medium being Mr. Husk.

There were, I think, twenty-two or twenty-three persons present—in my opinion rather too many for ensuring success. Many of the sitters were also entirely new to the phenomena, but on the other hand, six were powerful mediums, without counting Mr. Husk, and the seance proved a perfect success.

After the usual singing, &c., and the appearance of lights which some saw and others did not, we heard the winding-up of the musical box, and as this ceased some beautiful chorals were struck on the piano by invisible power.

We next heard the Oxford chorals playing, alternately very loud and very soft, over our heads, the piano joining in unison with the chorals, the latter forming also an accompaniment of the songs sung by the company.

The next I heard was next heard chatting freely with the company, and shortly after he materialised, showing himself to us by the light of a luminous disc, and as he heard me speak French to a lady who I had thus introduced to her first seance in England, he at once began to speak in excellent French and then addressed me in the Spanish language. John King now announced his presence with a stentorian voice, and had kindly words for all present. We heard also the voice of one who was known as the "Actor," but who could only articulate sounds without being able to express himself. The gem of the evening, however, was a song in the Lancashire dialect from a spirit who had passed his earth life in that county, a song which for originality, melody and tune, and perfect execution, is not easily forgotten.

It was then that I begged for a second verse, and the spirit sang a second time, and then a third time, and then a fourth time, and then a fifth time, and then a sixth time, and then a seventh time, and then an eighth time, and then a ninth time, and then a tenth time, and then an eleventh time, and then a twelfth time, and then a thirteenth time, and then a fourteenth time, and then a fifteenth time, and then a sixteenth time, and then a seventeenth time, and then an eighteenth time, and then a nineteenth time, and then a twentieth time, and then a twenty-first time, and then a twenty-second time, and then a twenty-third time, and then a twenty-fourth time, and then a twenty-fifth time, and then a twenty-sixth time, and then a twenty-seventh time, and then a twenty-eighth time, and then a twenty-ninth time, and then a thirtieth time, and then a thirty-first time, and then a thirty-second time, and then a thirty-third time, and then a thirty-fourth time, and then a thirty-fifth time, 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## Light:

SATURDAY, APRIL 28th, 1883.

## SPIRIT IDENTITY AND RECENT SPECULATIONS.

By "M.A. (OXON)."

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word "spirit" by us as loose, inexact, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquies* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there. It is risen, or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Esop Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story, not to be delusion on my part, or personation on the part of some van-glorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me, from the survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate, and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth-bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

Thus, on the best view of the case. But, far more probably, they would tell me that my friend never came near me that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says, "I do not know where the flaw is, but I am sure there is a flaw in your evidence," so the Theosophist says, "You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way, it does not descend here, but the medium rises to its pure abode." It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask—why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalise from them with some show of fairness. It is early days yet to limit us with theories, or at least with a theory, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith, and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested, none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the spirits too. But this is, probably, because my facts square with that theory, and are not explained by any other that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases—found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting, as other less fortunate investigators unquestionably have, organised fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses, where each is tested by such methods

as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, those witnesses have established a title to our belief in their veracity. They may be under a delusion or like the Scotchman's grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her, "My grandmother does as she likes it, but she's an awfu' loon." I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner-party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I set up listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend showed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said, "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. I was that spirit, the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained

the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the link that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable, but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thorough-going relic of what was once a man. What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them, and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its *raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.







enthusiastic Spiritualist, if he regrets that his own pet truths are too much neglected, must see that the foundations of his faith are being very much strengthened, and that an attention is being paid to Spiritualism and its claims which his most strenuous efforts have hitherto failed to secure. He must, indeed, be churlish if he does not take what he gets with thankfulness.

The second part of the Proceedings of the Society were in the hands of members before the meeting. They contain Reports of Thought-transference, Reichenbach, and Haunted House Committees, and especially the long Report of the Literary Committee which appeared in *extenso* in the *Fortnightly Review*. Since Mr. A. R. Wallace published in the same magazine his "Defence of Spiritualism" no paper more striking, none more calculated to arrest and influence opinion has been before the public. The cases quoted, all accurately verified are remarkable for their force, and are selected with admirable judgment. The reply to certain recurrent objections, with which the article closes, are couched in the happiest manner, and are full of logical power and directness. If logic and literary merit are to influence public opinion, here they are. And if stolid prejudice will yield neither to fact, nor to argument, if it refuses to be enticed by a beauty of style that may well charm, it will, perhaps, wonder why our most ably conducted Reviews, the *Nineteenth Century* and the *Fortnightly*, eagerly catch at the chance of securing such articles, and so wondering, the sceptic may find that his prejudice is weakened.

It is impossible to deal with the wealth of matter in these Proceedings in the space at my command. They will repay minute perusal. The Society I may add, now numbers over 200 members, and is rapidly increasing.

M. A. (OXON.)

#### A SECOND SEANCE AT HOME WITH MISS WOOD.

Miss Wood has again been my visitor during the time she is sitting for the Committee of the O. S. S., and I think it only fair to Miss Wood, as it will be encouraging to the Committee, to give a very brief record of our session at home last evening.

Besides our own family I had invited three of the said Committee to come and sit with us, which they did. We sat in our dining-room, having previously lit up a cabinet formed by a three-sided arrangement of chairs to which round sides were fixed, and all held well together by a cap of wood about four feet square, covered with red glazed paper, which overlapped the cabinet to the depth of a foot or eight inches, the only easily movable part when fixed being two curtains in front.

The following phenomena occurred, in light sufficient to see the time by, and with Miss Wood in an easy chair quite away from the cabinet in full view of us all.

The curtains were first pushed out for about two feet. A chair, upon which was a small box and a cardboard tube, was then slowly dragged to the corner of the cabinet, outside, and some five or six feet from the medium. Now the tube was taken up, and moved upwards and downwards, then horizontally, clear of everything, by a spirit hand seen by the clairvoyants in our circle. The chair was then pushed over, and the things on it scattered about the floor.

Considerable commotion then occurred inside the cabinet, and the curtains again opened for about two feet from the ground upwards. In this aperture we all saw a glistening white drapery covering the lower part of the form, the whole of which, as well as their other complete forms, were seen by our clairvoyant number and recognized, two of them being familiar.

The curtains again shut, when the heavy cap on the top was lifted up and down, and at length the whole cabinet was bodily brought out of the room, and turned completely round so as to be at a right angle to its former position. It was thus moved away five feet or more, and left standing clear of the walls of the room. It was getting late, and we broke up. There was no mistaking by any one the vast amount of abnormal power, and to Spiritualists considerably more.

I will not trouble you with much more that occurred, as it would need a longer description than I can now claim from your space.—Yours truly,

Blackheath, April 30th, 1883.

MORRIS THERON.

Mrs. HARRISON BARTON will lecture at Gateshead-on-Tyne, May 6th, Rochdale, May 13th, Halifax, May 20th, Bolton, May 27th, Liverpool, June 3rd and 10th.—Address, The Lanes, Humphrey-street, Cheetham Hill, Manchester.

#### PSYCHOLOGY AND BIOGRAPHY

That the world has become more observant of the operations of mind, and careful in recording facts of interest to the student of Psychology, almost every biography published within the last twenty years bears ample testimony.

Of this the following extracts from two lives of two very different persons are examples.

In the "Autobiography and Other Memorials of Mrs. Gilbert" (formerly Ann Taylor), one of the authoresses of "Nursery Rhymes and Original Poems for Infant Minds," so deservedly popular amongst children in the early portion of the century, edited by Josiah Gilbert (author of "Cadore, or Titian's Country;" Henry S. King and Co., 63, Cornhill,) we meet with the following curious things.

##### Singular Dream of a Child.

Mrs. Gilbert relates the following dream dreamed by her mother when a child of six. "On the night of her father's death (he died at the early age of nine-and-twenty) she dreamed that she was in a desolate and shattered dwelling, through the rents of which she could see the stars. Suddenly among them her father's form appeared, departing upward in a chariot, by gestures taking leave of her and encouraging her to follow. On waking she was told that he was dead, and to the excess of her grief her life was nearly sacrificed. Nor did she fail through her more than three-score years and ten to commemorate the 13th of February, the anniversary of her loss."

##### Wise Answer of a Nurse to a Child.

Writing of the deathbed of a very dear son, Mrs. Gilbert says:—"It has always seemed to me a mistake to deprive children of a sight and share in the last scenes. Dear, tender Herbert especially, I feel as if he had been deprived of his birth-right, not to have had his hand in Jesus at the sad time. He should have attended as chief mourner—as, in fact, he must ultimately be. He understands fully that 'dear papa is gone to Heaven,' but before long it will render the churchyard a strange engine, which will probably be explained to him by some one not wise in such explanations. He asked nurse if she had seen Jesus when He took dear papa away? and under the circumstances she gave, I think, a very nice answer. 'No,' she said, 'He was in the room, but I did not see Him.'"

##### Inventive Spirit Writing.

Writing to her brother, Isaac Taylor, the author of the "History of Euthanasia," "Physical Theory of Another Life," &c., &c., at that time on the eve, as he anticipated, of the successful conclusion of a combined literary and artistic undertaking (the publication of a new translation of Josephus), the following curious circumstance is recorded by Mrs. Gilbert.

Dec., 1846. "Nothing, I hope, will prevent your enjoying up to the safe side, a merry Christmas, and a happy New Year—happier than usual, I should suppose, if Josephus really looks at day-light on New Year's morning. May that be the prelude to much honourable—good misappell and lived out. Only see!—the word *prosperity* would not allow itself to be spelt! So suppose we say success, which will do as well."

"The omen," writes the editor of Mrs. Gilbert's Memorials, was only too soon justified. Isaac Taylor, possessed of great mechanical as well as literary and artistic genius, had for some years been engaged in the perfection of complicated machinery with reference to line-engraving. Eventual success, we are told, seemed to have been secured by the workmanship by this means of plates executed for Dr. Traill's translation of Josephus, edited by Isaac Taylor, when the sudden death of Dr. Traill, who had embarked

large sums in the venture, brought everything to a standstill, and some of those concerned, to the verge of ruin. But for this failure a branch of art of which England has supplied some of the finest specimens might have been preserved from extinction. The time and labour required, when executed by hand alone, are too great in this age of quick production, and line-engraving is almost a lost art."

##### Magnetic Action of Life upon Death.

In describing the deathbed of Jefferys Taylor, at which Mrs. Gilbert was a devoted nurse, we read that the dying man's "deft hands were thrown out towards her whenever she entered the room, pressing hers, or drawing her down for prayer, while the nurse, with weird, old-wife notions, teased her with, 'When you take hold of his hand so, it just prevents his going when he would.'" This "weird old-wife notion," however, probably was not so far wrong, in so far as the magnetic touch of the loving sister's hand would tend to hold back to earth, yet longer, the spirit wavering upon the threshold of the new life.

It is well to remember that experience has shown to the student of Psychology that dying persons are become "sensitives," and have entered into that peculiar state which we for want of more accurate nomenclature designate "magnetic" or "mediumistic."

Jane Taylor, sister to Mrs. Gilbert, and one of the authors of the "Nursery Rhymes," &c., is said to have conjured up in imagination the presence of some little child when composing her popular nursery poems, and repeated the verses to her whilst composing them, when she had finished, saying to her imaginary auditor, "Now, Love, you may go."

Query.—What invisible auditor had thus impressed the sensitive poetess with a conviction of the reality of a presence?

From the "Life of George Moore, Merchant and Philanthropist," written by Samuel Smiles, the popular author of "Self-Help," &c., &c., we glean the following facts:—

##### Ghostly Knockings.

"When George Moore (in his boyhood) slept at his aunt Dinah's at Bolton, he usually occupied the parlour. There were strange rumours about that room. It was thought to be haunted. Ghostly knockings were heard inside the wall. The little dog of the house would tremble all over on hearing the strange noises. George was in great dread of the bogie, though he himself never heard the tappings. The supposed cause of the tappings was ascertained long after George left Bolton. His uncle, when 'fair fresh' one night (that is, full of drink), heard the noises, and getting up, vowed that he would stand it no longer. He got a pick and broke into the wall. A hollow space was found, and a skeleton hand fell out. This terrified the discoverer so much that he immediately had the wall built up. Now the skeleton had got in was never discovered. But a legend had been preserved which stated that a man was once seen to go into Bolton Hall, and that he never came out again."

##### A Preliminary Dream.

He was a man of great promptitude (was George Moore) and coolness in emergencies. One night he heard a hansom cab driving up to his door in Kenington Palace Gardens. He had been dreaming that Bow Churchyard was on fire, as it really was. Before the hansom stopped he had got on his boots, and in two minutes he was in the cab. Before starting, he asked the butler for a cigar and drove off as cool as if he had been going to breakfast—though such tremendous risks were at stake, as the premises could not at that time have been adequately insured."

##### Omens of his Death.

"The Grey Gout Inn (in Carlisle) was to have the sanctity, as it were, of comprising two of the greatest events of his life. He had slept there in 1824 on his way up to London, where he made his princely fortune. And now, in 1876, he was brought to die there. Neither of his homes was to have the memory of his death. From the little dark room, looking into the court of the small commercial inn, George Moore's spirit passed away into the hands of God who gave it." He died from the effects of an accident, having been knocked down in the street by one of two runaway horses. When the telegram arrived in London saying, "George Moore is dead," strong men broke down and wept. George Moore had gone to Carlisle to attend a meeting of the Nurses' Institution there. When the carriage came to the door to take him to Carlisle, from his country home, of Whitehall, before entering it, he said to his wife, who was descending the stairs, "What is that passage in St. Matthew?" "Do you mean," she asked, "I was sick and ye visited me?" "No," he said, "I remember—'Well done thou good and faithful servant, enter thou into the joy of thy Lord.'" These were the last words that passed between husband and wife in that happy home.

It seemed that whilst in Carlisle waiting for the hour appointed for the public meeting, whilst Mrs. Moore went shopping George Moore with a friend went to a music-shop, and asked for a particular song for his wife. He could not remember the name, but he whistled and hummed the tune till they recognised it. The song was "The harp is now silent," by Kücken. Messrs. Scott, of Carlisle, afterwards sent the song thus ordered to Mrs. Moore. Various other singular presentiments are stated by Mr. Smiles to have preceded George Moore's death.

A. M. H. W.

#### HINTS TO INEXPERIENCED MEDIUMS.

By F. J. THERON.

A short time ago, I met with a young friend, whom I will call H. He was developing as a medium, and, as is usual in the majority of such cases, was greatly perplexed by receiving most extraordinary messages upon all kinds of subjects, and especially upon that of the development of his own medial powers. The wisest pronouncements made, that he should be the recipient of the most wonderful gifts. Large and vague prophecies of strange and extraordinary medial development, kept his mind in a state of bewildered and excited expectation. He would be a seer, a clairvoyant; a healer; a being transformed and exalted by mystic changes of flesh and spirit, till matter should be plastic to his touch, and obedient to his will. Once or twice he was sent upon errands which proved fruitless. At last, a definite time was fixed when he was to "die." Various details were given. After his death he was to "rise again" and to work miracles as a healer.

Strange to say, this prophecy of death seemed in no wise to depress or trouble H. The looked-for day arrived, and passed over, without anything unusual occurring. None of the prophecies were fulfilled, at least, not in the looked-for manner.

Naturally, my young friend was disgusted at the apparent deception or hoax which had been played upon him, and, as he told me, he was determined "to throw the whole matter up." This was a wise determination, unless he could learn to accept the spirit teachings, or declarations, with calmness and self-poised discernment of their important tendency. This is not always easy to do, especially when mediumship is developed amongst those who know but little of its intricate and mystic significance, and have no canon of interpretation to apply to its words and phenomena, except those of ordinary mundane experience.

When H. left me that morning he asked if I thought



it likely that I might be able to receive a spirit message of direction for him.

The message did come; and is, I think, so very suitable for the many who are now in this same position, that I feel impelled to publish it, and sincerely hope it may prove useful and helpful.

This is what was given (by the spirit writing power):

"My dear H.,—I, your spirit, am much interested in every fresh development of Spiritualism to your home-circle. Let me only beg you, more and more, to devote yourself prayerfully to God's service. Lay yourself out to do the work He sets you to do, whether it be by direct, conscious mediumship, or only what you may perhaps look upon as the uninteresting details of your daily business life, which are oftentimes so very prosaic. But every step in life must go on through much that is prosaic.

"Still, by your own seeking after all good, will this prosaic part of your daily life be curved off into beautifully rounded circles, of God, and a . . .

No business is to be despised, provided it comes to you, or every, or any one, as a duty. Small duties, well and consistently carried out, lead on to noble spiritual aspirations. And the one who walks closely to the Father, God, will receive the fullest help in the development of mediumship, or such like latent spiritual gifts.

"My dear cousin, learn to discriminate. This is a very common word, and piece of advice, but none the less true. Accept all that is given you by the spirit guides, but before acting upon it, pray, to be enabled to distinguish between the good, and the not good. I'll not say

because that gives a wrong idea of much that is done by young and nearly every genuine . . . as a . . . of . . . up with a very . . . the . . . as it was, of the . . . and a . . .

Always, you may have these . . . out . . . in your mind watch and wait to try out the . . . to act up . . . is good. Receive it carefully and prayerfully, but on account of the wrap-ups of . . . do not blow away too valiantly, and overlook the . . . which it enforces. Remember spirits touch by sympathy, and it is true as to . . . that the . . . of . . . in the very last way in which you look . . . for . . .

You are . . . to the dangerous fallacy of . . . you find that spirits do not . . . as I am . . . it is because they cannot always carry out to the letter . . . they far would do. They make great promises . . . the fulfilment is often so . . . that . . . lies, and—as I know it frequently appears when given, it is not recognised as the fulfilment of the promise, until a fuller knowledge of the intricate . . . of correspondence, and of spiritual power, brings a . . . of interpreting . . . which the untaught . . . is absolutely incapable of solving. . . ."

Mr. James Gillingham, surgical mechanist of Chard, Somerset, and author of "The Seat of the Soul," is about to contribute a series of papers entitled "The Lost Senses" to the *Chard and Ilminster Advertiser*.

USE OF THE DIVING ROD.—A valuable spring of water has been discovered at Avonmouth Docks by means of the diving rod. A Mr. Lawrence made the search, the Dock Company having been given . . . and that if a . . . of water could be found . . . American company for the manufacture of sugar from maize would establish a factory in the vicinity of the docks. The searcher held the ends of a piece of spring tool, which was bent to the shape of a horseshoe, and, placing his elbows close to his side, began to walk slowly about the field. After walking some distance the steel became violently agitated, and twisted itself into rings with such violence that one of the holder's fingers was cut. He then said that if those who were searching for water bored at that spot they would find a good spring. A hole has since been bored to the depth of 10 ft., with the result that a spring has been discovered which flows at the rate of 1,000 gallons an hour.

## SOCIETY FOR PSYCHICAL RESEARCH.

The third general meeting of the members of this Society was held in Willis's Rooms, on Tuesday, the 24th April, at 4 p.m., Mr. Henry Sidgwick, president, in the chair. The President made a brief address, in which he apologised for the absence of a report from the committee appointed to deal with spiritualistic phenomena. The reason for this omission was that the Committee were desirous to conduct their investigations altogether apart from professional mediums, and under these conditions they had not yet been able to obtain an opportunity for such a systematic, prolonged, and searching investigation as the importance of the subject rendered necessary. He also apologised for the late appearance of Part II. of the Society's Proceedings, which had been delayed in order that the report of the Literary Committee might first appear in the shape of two articles in the *Fortnightly Review*.

The second report of the Committee on Reichenbach's Experiments was then read by Mr. W. H. Coffin. It stated that out of forty-five "subjects" tested three described luminous appearances in an absolutely darkened room, where the only light source was a large electro-magnet was made and upended at irregular intervals unknown to them. Several series of numerous observations, conducted under conditions expressly devised to exclude chance, imagination, or deception, led the Committee to conclude that "there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminous phenomenon resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals." It was mentioned at the close of the report that the Committee proposed to hold meetings on Monday evenings, at 8.30 p.m., at the Society's Rooms, 14, Dean's-yard, which would be open to any members of the Society who would wish to attend.

In the discussion which followed, a gentleman mentioned that during a meeting of the British Association at Sheffield he had been sitting immediately under the great magnetic coil exhibited at that meeting, and on two occasions found himself suffering from peculiar shooting pains in the limbs, which otherwise were unknown to him, and which he attributed to the discharge of electricity from the coil.

Professor Barrett observed that some doubt had been thrown upon the reality of the luminous appearances described by the Committee, from the idea that the energy required to produce the light could not be accounted for. He said that the quantity of energy needed was almost inconceivably minute, and that it was impossible to say whether an electro-magnet permanently kept magnetised would not gradually lose its magnetism by some process of waste. It was not, however, necessary even to assume this, and he cited an important letter from Professor Fitzgerald, F.R.S., in which, referring to a paper of his read before the Royal Dublin Society, he suggested two physical causes which might account for such luminous appearances as these—both of them depending on the presence of air. It was naturally suggested that the same experiment ought to be tried with the magnet in a vacuum, but, as explained by Mr. Coffin, such isolation of a magnet of so large a size is a very difficult thing to accomplish.

"Professor Barrett then read a report on "Thought-transference." He referred to the experiments described in Part II. of the Proceedings as having been conducted with Mr. Blackburn and Mr. Smith, of Brighton. These experiments had since been renewed at the Society's own rooms under more stringent conditions. The medium operated was described as follows: Mr. Smith sits blindfolded at a table with a paper before him and a pencil in his hand. A member of the committee draws some figure at random on a sheet of paper in another room. Then Mr. Blackburn is taken into the other room and shown the figure. He returns to the first room, and standing about two feet behind Mr. Smith, but without touching him, concentrates his thoughts upon the figure he has seen. After a short time Mr. Smith puts pencil to paper, and produces something like a copy of the figure which Mr. Blackburn is thinking of. A number of enlarged copies of the reproduction, together with the originals, were exhibited to the meeting. Some of them had been done while Mr. Blackburn was touching Mr. Smith, others when there was no contact whatever. The former were somewhat the clearest of the two, but in all there was more or less resemblance, though of a very rough and uncertain character. It was found that better results were obtained when Mr. Blackburn had the figure shown him during the time that he

was communicating his thoughts to Mr. Smith. Acting on this suggestion, Mr. Blackburn was asked to draw, from memory, some of the figures he had seen in the next room; and it was found that his drawings differed very considerably from the originals. The divergence in Mr. Smith's reproductions may, therefore, in part, at least, be ascribed to the imperfection of Mr. Blackburn's memory. Some special experiments were made to determine whether the figures as they appeared to Mr. Smith were in the same position as when seen by Mr. Blackburn, or whether they were reversed, like images in a looking-glass. Some of the preliminary experiments had indicated that the latter was the real state of the case. For this purpose, a sheet of paper, marked with a large arrow, was held before Mr. Blackburn, the arrow sometimes pointing upwards, sometimes downwards, sometimes horizontally, and after a short time, Mr. Smith, who was in the next room, called out his impression of the direction in which the arrow was held. 43 such experiments were made; in 24 of these the arrow was held vertically, and of these Mr. Smith gave 19 right and five wrong, 19 times the arrow was held horizontally, and of these Mr. Smith gave 7 right and 12 wrong. But of these 12 eight were inversions of right for left, such as would have occurred if the arrow had been seen by reflection in a mirror. There seems, therefore, some reason for concluding that these inversions do occur, but the point cannot be regarded as settled. It appeared that Mr. Smith saw the arrow as white on a black ground, and on one occasion a white arrow on a crimson ground was seen as a green arrow.

Mr. H. S. Smith mentioned in the discussion on this subject, that he had tried similar experiments with a friend. In this case the ideas sought to be transferred were simple numbers, his friend having visualised these as black figures on a white ground, he himself saw them in white on a black ground, so that there seems some ground at least for supposing that these complementary sensations are part of the phenomenon. He also mentioned that he had tried Planchette as a method of recording the transferred impressions, having selected it as the most delicate means known for reproducing very slight movements or excitations of the muscles. On one occasion he wrote that a particular surname should be written by his friend who was sitting with the Planchette at some distance; this name written, however, was a different one, and it was found that this name had been at the moment very strongly before the mind of a lady present. It would, therefore, seem as if her very vivid impression of the name had exercised a more powerful effect than Mr. Smith's volition.

Mr. Edmund Gurney made some remarks on the possibility that Mr. Blackburn and Mr. Smith had held communication with each other by some code of signals. As there was no contact, as all conversation was prohibited, and as Mr. Smith was blindfolded, the only materials left for a code were such indications as might be given by very slight movements of the limbs, changes in the drawing of the breath, and so forth. To obviate any such possibility, an experiment had lately been tried in which Mr. Smith had had his nose stopped up with putty, a pillow-case drawn over his head, and a blanket swathed round his body, and it was still found that the transference of thought took place.

Mr. J. R. R. observed that he had been present at this experiment, but was not completely satisfied with it, as he thought it not quite impossible that the putty might have been withdrawn from the nose after the experiment had commenced. Whilst therefore he was fully convinced that the experiments left only two alternatives, namely, either that thought-transference was a fact or that the two operators were in collusion, he did not feel perfectly satisfied that the latter solution had been disproved. At the same time he observed that he might fairly be taken to represent the extreme limit which reasonable scepticism could attain in such matters, and that he was hopeful that a further course of experiments would settle the question.

The President observed, in closing the discussion, that he thought much gratitude was due to Mr. Blackburn, who had no pecuniary interest whatever in the matter, for the time and trouble he had incurred in these experiments, and for the good humoured way in which he submitted to all the tests which the Committee had imposed upon him.

Mr. Podmore then read a report of the Committee on "Mesmerism." He observed that the Committee had made some experiments on the method of mesmerising without

passes, by simply putting the subject into a chair and causing him to fix his eyes on some object, such as a coin, about fifteen inches from his face. These experiments, however, led to no results. On the other hand, a number of experiments, in which Mr. Smith, of Brighton, was the operator, and a lad named Fred Wells the subject, proved eminently successful. The mode of mesmerising, by a system of passes lasting twenty minutes, was described. When this had succeeded, it was found that the limbs were made rigid and insensible by passes in one direction, and that sensibility could only be restored when they had been struck in the reverse direction. When the leg, for example, had thus been numbed, it was found that there was an abrupt line of demarcation between the sensitive and non-sensitive parts, extending just across the knee-cap. Under the same conditions, the patient could be made subject to any hallucination which the operator suggested, and he then mimicked, in the most extraordinary manner, the motions and behaviour of any person or animal which he supposed himself to be for the moment. It was also found that if he was commanded to do some particular thing, and was then awakened from the mesmeric state, he obeyed the command almost directly afterwards, but at times with great apparent unwillingness. A number of experiments were made on the possibility of thought-transference during mesmerism, between the mesmeriser and the subject. The mesmeriser was pinched, or made to feel pain in some way, in some particular part of his body, and the subject who could neither see nor see into them, in almost all cases, gave an indication of suffering the same pain in the same part. These experiments still continued to be satisfactory even when a screen was interposed or when the mesmeriser was in the next room. The only part of the body where failure occurred was the hair, and some experiments as to the transference of tastes were also satisfactory. In other cases experiments were tried which showed that the subject was deaf to all noises except to the operator's voice; but to this he was singularly sensitive.

In the discussion a lady remarked that she had been for a long time in the habit of mesmerising fowls, which she had left for half-an-hour in a state of coma without their making any movement.

Mr. R. observed that such experiments had taken place as long as 200 years ago; and that Professor Fryer, of Jena, had extended these to other birds, especially to owls, to some animals, especially rabbits, and to some other creatures, as cray-fish. He observed that the experiments with Wells were fully confirmed by the experiments of Professor Haidichem, who had had the advantage of having his own brother for a subject.

Mr. Myers remarked, in answer to a question, that the Committee were anxious to test the medical powers of mesmerism, and would be very glad to hear of any cases of disease, which seemed susceptible to such treatment. He also dwelt strongly on the fact that the Committee, which included three medical men, were conducting their experiments with all care for the health and welfare of the subjects; and that such experiments should not be undertaken by amateurs except under advice and with the assistance of experienced persons.

The hour was now late, and the proceedings were brought to a close—the two remaining papers on the list being taken as read. These were—*On Some Phenomena associated with Abnormal Conditions of Mind*; and another by Dr. Pardon "On Porturbed Vision in Sensitive."

"DICTIONARY OF COMMON WORDS."—The second number of this very novel and exceedingly useful dictionary has just been issued. It is a comprehensive alphabetical guide to purchasers—showing at a glance where any one may most readily buy just what he wants. It is issued by the Rose Publishing Company, 4, Wine Office-court, E.C.

THE C. A. S. LIBRARY.—Other additions have been made to this library during the past week. Amongst these may be mentioned a gift from Mr. Thomas Shorter of a set of *Human Nature* and a few scarce books and pamphlets. As most of these books will find their way into the circulating section, we trust friends will not call for them through a fear that they may only see some already on the shelves of the library. Duplicates are very useful.

SPECIAL NOTICE. Friends are reminded that under existing regulations tickets for the forthcoming lectures cannot be obtained at the doors of the hall. They must be applied for previously. For particulars, see advertisement on front page of cover.

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## Light:

SATURDAY, MAY 5th, 1883.

## THOUGHT-TRANSFERENCE.

Proceedings of the Society for Psychical Research, Part II.  
London: Tinsley and Co., Ludgate Hill. Price 2s. 6d.

The second part of the Proceedings of this Society has just been issued, and forms a very valuable contribution to the literature of the subjects with which it deals. Considerations of time and space will only allow us before going to press briefly to draw attention to the various papers and make one or two quotations. Indeed, were it otherwise, we do not think a summary would give any fair idea of the pamphlet under consideration: each paper requires to be read in detail to be properly appreciated. The contents of this part comprise amongst other items the (1) Second Report of Committee on Thought-Transference—with illustrations; (2) Preliminary Report of the "Reichenbach" Committee; (3) First Report of the Committee on "Haunted Houses"; (4) Report of the Literary Committee; (5) on "Clairvoyances," by G. Wyld, M.D. (Abstract).

We shall at present confine ourselves to the first-named report, reserving the others for future attention. The Thought-transference Committee have pursued their inquiry with much zeal and discretion. Their report is not only valuable and interesting, but to our mind very clearly indicates the direction in which their researches are tending, viz., the establishment, in another and may be more desirable manner, of the general conclusions at which educated Spiritualists have arrived long since. We simply place that fact on record.

Experiments have been made in various places and with various individuals, but by far the most remarkable results have been obtained through Mr. G. A. Smith, a mesmerist, living at Brighton. The experiments are described in the following extract, and through the courtesy of the Council of the Society for Psychical Research, we are able to reproduce some of the illustrations referred to in the note of the experiments which took place on December 4th. (See opposite page.) They are sufficiently clear to speak for themselves, and we would simply add that a note is appended to the report, stating that the experiments have been continued and improved, no contact whatever being found necessary between Mr. Blackburn and his sensitive Mr. Smith.

"In the last Report (p. 63) a letter is quoted from Mr. Blackburn, of Brighton, who is now an associate of our Society, and who is a very painstaking and accurate observer, to the effect that he had obtained remarkable results in thought-reading, or will-impression, with a Mr. G. A. Smith, a young mesmerist living at Brighton.

"We entered into correspondence with Mr. Blackburn, who thereupon took the trouble to send us a paper recording in detail his experiments with Mr. Smith. These statements appeared to be so carefully made that two of our number, Mr. Myers and Mr. Gurney (Mr. Barrett being unable to go at the time), arranged to pay a visit to Brighton personally to investigate the joint experiments of Mr. Blackburn and Mr. Smith. These gentlemen most obligingly placed themselves at our service, and a series of trials were made in our own lodgings at Brighton. The results of these trials give us the most important and valuable insight into the manner of the mental transfer of a picture which we have yet obtained.

"Mr. Blackburn has frequently practised thought-reading with Mr. Smith, but at the time when our first experiments were made, he had been accustomed to hold Mr. Smith's hand, or touch his forehead, with a view to communicating the impression. No unconscious pressure, however, could have communicated to the subject the definite words and picture enumerated below. Though some of the early experiments are not striking, we prefer to give the whole series, that a due estimate may be formed of the chances against mere coincidence as an explanation.

"We next drew a series of diagrams of a simple geometrical kind, which were placed behind S., so that R. could see them. S. described them in each case correctly, except that he generally reversed them, seeing the upper side of the diagram downward, the right hand side to the left, &c.

"Next day (December 4) we varied this experiment, thus:—

One of us, completely out of sight of S., drew some figure at random, the figure being of such a character that its shape could not be easily conveyed in words—this was done in order to meet the assumption that some code—such as the Morse alphabet—was used by R. and S. The figure drawn by us was then shown to R. for a few moments, R. being seated all the time with his back to us and blindfolded, in a distant part of the same room, and subsequently in an adjoining room.

"I looked at the figure drawn, then held S.'s hand for a while; then released it. After being released S. (who remained blindfolded) drew the impression of a figure which he had received. It was generally about as like the original as a child's blindfold drawing of a pig is like a pig, that is to say, it was a scrawl, but recognizable as intended to represent the original figure. In no case was there the smallest possibility that S. could have seen the original figure, and in no case did R. touch S. even in the slightest manner, while the figure was being drawn.

"In one case, No. 6 in the series, the copy may be said to be as exact as S. could have drawn it blindfolded if he had previously seen the original. The figures were not reversed on this day, as they had been on the previous one.

THE FORTHCOMING LECTURES ON  
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G. Dorman	1	1	0
W. E. Surtees, D.C.L.	1	1	0
Mrs. Saunbury	0	10	6
Thomas Stocking	0	10	0
A Friend	0	10	0

[Particulars of the first three lectures will be found in our advertisement columns.]

ORIGINAL DRAWING.

No. 3.

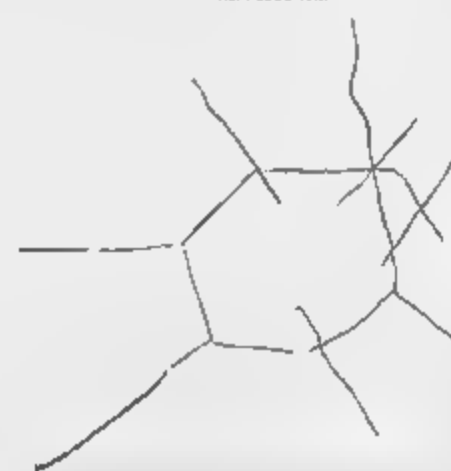
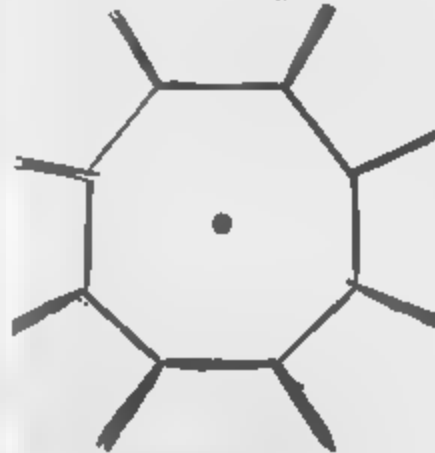
REPRODUCTION.



ORIGINAL DRAWING.

No. 4.

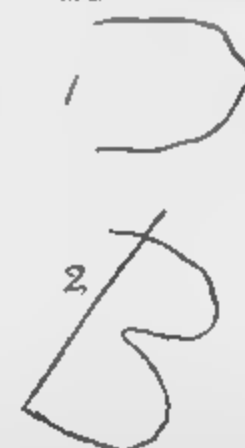
REPRODUCTION.



ORIGINAL DRAWING.

No. 5.

REPRODUCTION.



The square in this drawing indicates successive attempts, as if the mental picture was "allsoaped" (repeated).

ORIGINAL DRAWING.

No. 6.

REPRODUCTION.



Mr. S. touched the spot to which the arrow points, and said: "There is something there, but I cannot tell what it is."

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Preparation of Inquirers and the Graduation of the Phenomena.  
To the Editor of "LIGHT."

Sir,—The new generations ever mount upon the experiences of the old, and thus the world advances, provided the old have really gained wisdom, and the coming "golden youth" are diligent to profit by it. In view of what you call an infusion of "new blood" in Spiritualism, permit me, as representative of the "old," to offer some remarks which I trust may prove useful in that "preparation" you would inaugurate for the coming race of inquirers and students of psychological sciences.

You speak of a "change" having passed over the spiritual movement, a change, indeed, for it is that of death and decay. Not of the Truth, but of the old body, or "shell"—the external presentation, or form which Spiritualism—call it a science, a fanaticism, a delusion, a "movement," or magic, what you will—was made to assume by the motley multitude who seized upon it in the beginning as a novelty, whether in knowledge, or religion, or mere sensationalism. A better shape and form, or "method," could probably not be expected from the nature of the world's population at this stage of its evolution in the nineteenth century,—the cultivated, intellectual animal merely presenting the spiritual type as the rarer "effluence of the mass."

What would be expected of such a multitude but that, in many instances, it would degrade to a base and evil use the pearl of great price cast at its feet? Had it not been for the few really spiritually minded who were ready to receive it in its nobler and higher import, this knowledge of the mystic powers inherent in man, would have been lost in the mire of utter depravity and animalism. We have only to review the history of Spiritualism for the last thirty years, and recall some of the excesses of certain individuals in America, and perhaps also in England, who ranked themselves under our banner, to verify the truth of my words.

This noblest of sciences, so pregnant of good to man, but so easily perverted to his injury, has been rescued by the few good and true, who have worn it upon their breasts as a light, shining out for the benefit of their fellow-men, and because of them, men and women who have, so far, evolved an innate divinity, Spiritualism alone deserves to still bear a name on the earth, to the sound of which the pure, the good, and the wise, may assemble together with the praiseworthy intention of doing their little towards the advancement of mankind. For is not Spiritualism very much what each man makes it for himself? It is a very Proteus, and assumes the shape of the mind which receives it. With the fanatical religionist it will become a fanaticism, with the man of science merely a field for experimental research, speaking nought to his inner, higher nature, when peradventure that is still dormant,—a germ hidden beneath the adamantine mental soil of mere materiality belonging to the intellectual animal. With the vulgar seeker after novel sensations or amusement to fill up an idle hour, it will produce indeed some extremely novel sensations, and be as amusing as any other show got up for money. With those whose mediocre intellects are ever seeking the pleasing titillation of the marvellous, it will be prolific of all that is wonderful and seemingly miraculous, until they stand trembling in their shoes and if they be egotistically self-righteous, they will end by imagining Heaven itself to have opened to their especially favoured gaze, and the "highest aristocracy" of the spiritual realms to have descended for their sole and isolated benefit—perchance taste-making, and taking away bouquets, and otherwise disporting themselves in these lower regions, regardless of all spiritual laws to the contrary. My words may seem severe and caustic, but I am only depicting, with the calm irony the subject deserves, a few of the follies into which some very good, well-meaning people have drifted in their pursuit of Spiritualism—follies which never would have had birth had they possessed that real modesty and humility which characterises the unegotistic mind. We have all had abundant experiences of the painfully distorted shapes Spiritualism has been made to assume by those fanatics whose egotism has led them to expect their special selection for the signal favour of Heaven, a delusion which leads sooner or

later to self-absorption, a species of "morbidness," isolation from their families, and immunity more or less declared, which always ensues where the mind becomes unhealthily fixed upon one subject, of whatever nature it may be. It is owing to such, and other distortions, that Spiritualism has been made for some of the best and highest intellects the world possesses, a folly and a shame. These, looking only at the surface, do not feel themselves attracted, but repelled by the miserable harlequinade of human eccentricity presented to their gaze in some of its aspects broadly vulgar, toying with sacred things to the extent of what is blasphemy to minds of religious refinement, and again, wearing the appearance of a species of transcendental fanaticism which savours strongly of insanity. Of course I depict extremes—the sober-minded just milks of the only real upholders of Spiritualism needs no setting forth, and although it may be unpleasant to have the mirror so held up to our errors and foibles, I trust it may be excused for the wholesome lesson to be gained by seeing ourselves "as others see us."

It behoves us, who would set ourselves up as world-tutors and the exponents of psychological science, not to blind our eyes to the follies and abuses which sprang up in our ranks, and may shew themselves again, if we, from the lessons gained through painful experience, do not administer to those who seek for information, the antidote to that base which has ever dwelt in the very heart and core of mysticism. Spiritualism, as we may call it, may be a blessing or a curse. It may be sorcery, magic, or witchcraft, or it may be the legitimate exercise of a knowledge truly divine—the knowledge of the mystic powers of the spirit—the only thing which lifts man above the brute. But who is prepared to enter that holy and divine temple of knowledge—by no means newly opened to man? Not the of poller whose desecrating feet only soil the outer precincts, but those true guides of the age, who, even if they number some few hundreds, are still the select few, whose minds have gone in advance of the world's thousands. And of these many will die, to return again and pick up the thread broken off, ere they penetrate to the sacred innermost, and thus complete the lesson of their lives.

A work so grand, so prolific of stupendous results to our race, which would make or mar its destinies, which would bring pondemonism or Heaven upon the earth, should not by any means be lightly taken up, but with a due sense of its importance, and the responsibility attaching to those who would be introducers of neophytes to a field of research which, without due precautions, may become the scene of a moral and physical wreck. Has it not been so, Mr Editor? Have we not seen many instances of such dire mishaps, not only in America but in England, and other countries, making us draw back against and trembling, with conscience severely scrutinising the right or the wrong of Spiritualism? It needs not that we point to folly and weakness of mind on the part of those who blindly rush into the abuse of a thing they have never rightly learned to use—but it is essential that we recognise the cause of these misadventures, and that cause lies in those "methods" of which you speak in your editorial of April 24th. In the same paper the remarks of "Imperator" to his medium gave a very precise answer to your request for a "free and representative" expression of opinion upon the "Preparation of Inquirers for Investigation," &c. In that communication, given in 1875, the dangers of some of our long upheld "methods" are plainly set forth. Many of us, who were in the thick of the battle at that time, were painfully and slowly learning these facts, for not at once and by a flash may the lessons of experience come, but by the oft-repeated sufferings of days, weeks, months, and years. How many have retired sorely wounded from the conflict, through which "M.A." was safely piloted (not the only one), will never be known. In the secrecy of their own chambers, in the awful, cold, unsympathetic, and relentless silence of the night, their agonising struggles with the "advocates" have taken place, with no eye to see, no ear to hear, but the Spirit of Justice above. These have remained unwritten and unexpressed to mortal ears, but are indelibly recorded in the Astral Light—for good, let us hope, to our fellow men.

I will quote a few of "Imperator's" most eloquent and forcible remarks, italicising what I wish to make more impressive still: "In proportion as mediumship is directed into strange and abnormal channels, it becomes dangerous. Any repeated and constant exercise of the power for physical purposes other than mere equilibration, is fraught with risk, inasmuch as it develops that which is unnatural and abnormal, and in the





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(Entrance in WOBURN STREET.)

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THOMAS, MAY 10th. -Members' Subscription. Editor, Mr. J. CURTIS KENT,  
Medium. Tickets of Admission, 2s. 6d. each. Commence at 7.30  
p.m. prompt. THOMAS ELTON, National Secretary.

FRANCIS RAVENSCROFT, Manager  
Southampton Buildings, Chancery Lane.

We have not yet had opportunity "to encourage the occasional ministrations of other lecturers," because the term named has proved far too demanding. Even as it has continued with such

the sick and poor utterly regardless of religious belief. A number of ladies are associated with this branch and personally

continued. When taken we could learn of no other available place - a convenient situation upon equally favourable terms, but we have recently secured the Carmichael Rooms at a rate which promises weekly saving of about £1. When these rooms would not have

ated to us is not large, it exhibits the comparative success of 17 cent. of the total general income.





English readers what they will, I think, be glad to see. The cogency of the statements is in no way impaired by the fact that the writer concedes his argument by an attack on the illiterate tomfooleries of the spurious Shakespeare and Bacon, who, as he well says, "talk intolerable both in English simply execrable." They do, indeed, but then who believes that the mighty dead are represented by these great names! It is aggravating, unquestionably, to have one's faith discredited by the ineptitudes and buffooneries of these "lying spirits." But then, does the *Brooklyn Eagle* reflect what a portentous fact, how far-reaching in its significance, is even the most foolish utterance from the mortal land. A reverent man would gladly think that there all is orderly and wise, that folly is dead and buffoonery finds no place. But when one reflects on the average character of those from whom the dwellers in that land are recruited, it is not surprising that this pious thought is not in accord with fact. Still the significance of any utterance remains, and is of tremendous import.

It is the final portion of the article to which I have referred.

If it is granted that there is a spirit in man independent of his origin, action, and destiny, of his physical machinery, then it is very reasonable to expect that it will assert its independence if not continually at least upon adequate occasions. Intense affection for the dead would seem to be such an occasion, and therefore when one person or another of unimpeachable truthfulness and sanity declares that a loved voice has spoken to him or her from within the veil that screens the spiritual from the material universe, it is an animal sensuality rather than a careful reason which would not once suspect its assertion. If various appearances also, it is wise to hold the judgment in equipoise than to say rashly that it could not be. Indeed, the observer of mental and moral as well as physical phenomena will, as his circle of experience and observation enlarges, be less and less inclined to dogmatize as to what is possible and what impossible. The agnostic will, of course, treat all such stories of dreams, apparitions, voices, whether of information, warning, or consolation, as so many tales and promissories of mist and haze of which his machine has no part of heaven and earth is made up. But if he cannot affirm that such things are, neither can he affirm that they are not. His mind must, if he be a rational agnostic, be as a sheet of white, unwritten paper in regard to them. But the case is otherwise with all those who accept Christianity as a revelation from God. To these it is allowable to doubt the fact but not to deny the possibility. A Christian who should say that there has never been anything in dreams may be out fronted with the fact that but for a dream Christianity would never have existed as a religion, that the Son of Man would never have lived long enough to die that He might give life to the world, and that the mighty drama of the Passion would never have been written upon human history.

The argument is continued thus—

"And, if this be so, a further is the Christian precluded from denying the possibility of visible appearances after death, and of the resurrection of the dead, by the inspired story of the ten or twelve appearances of Christ after He left the sepulchre in the garden, as well as by the miracle of the raising of Lazarus after His three days' burial. He who rejects the miraculous portions of the New Testament is not, of course, bound by the accusations we speak of, but nothing is more certain than that the believer in historical Christianity is irrevocably committed to an assent to the possibility of all such gleamings and intermissions of the supernatural as the Spiritualists believe in. Moreover, to a mind capable of perceiving the comparison, it is clear that Christianity, and indeed all religions that recognize the soul of man as a separate entity from the body, are spiritualistic in the higher sense. Communion with God and the answer to prayer, whether in spiritual or physical relief, if they have any reality at all, are supernatural, and in the same order as the fundamental principles of the Spiritualists. One might go further and argue from many episodes, both of the Old and New Testament, that such in various occurrences as the most extravagant and incredible of those believed in by the modern Spiritualists are set down in the Scriptures as matters of positive fact. Elijah is caught up

in the fiery chariot, as Jesus in a cloud. 'The spirit of the Lord caught away Philip, and he was found at Azotus.' And the very evidence given by the Hebrew prophets of an enlightening work of God being diffused in that 'the sons and daughters shall prophesy, the old men shall see visions and the young men shall dream dreams.'

And the writer concludes that "if Spiritualism is to be condemned upon a priori reasoning then revealed religion must lie in the same grave." When newspapers with "largest circulation write like this it need not be elaborate to argue that Spiritualism, even though its vulgar aspects be condemned, is a power that must be reckoned with.

The *Contemporary Review* appends to its current number the following note:—"We have received letters from intimate friends of Professor Zollner indignantly denying Dr. de Cyon's statement that he 'died mad,' and asking us to publish this contradiction. M. von Weber writes, 'I know that he was until his last hours of life in the most healthy state of mind.' M. von Weber speaks with the commanding authority of a close personal friend. The slander has got some start, but I hope the snake may be scotched by this statement.

Mr John Yarker, a name very familiar in unorthodox Freemasonry, communicates to the *Theosophist* some mesmeristic experiments of his own which are very remarkable. His entranced subject had the faculty of projecting the soul beyond the limits of the body, of travelling to a distance, and of describing what she saw even so far away as in India. Mr. Yarker thus describes some almost incredible results of what was claimed to be a treatment of the spiritual body for the healing of disease in the physical body:—

"On one of these occasions she stated that her spiritual body had been sprinkled with some essence, which it was said would cause an eruption in twenty-four hours, and would bring away the diseased matter of the blood—for (it was said) a surgical operation on the projected soul would react on the material body;—I was astonished to find that the result predicted actually took place at the time, and the body exhaled an unknown aromatic perfume. On another occasion as predicted, after a surgical operation, said to be made upon the projected double raised about six inches, and in which the patient seemed to suffer great agony by cutting, a piece of hard tumour was brought away by the throat, which I saw. Relations were often made regarding a root from 'Black Wilderness,' said to be Indian, which was burned and inhaled, bruised, and the juice drunk or otherwise applied, and my subject got entirely well without the aid of the medical men.

"It is noteworthy that in making the passes the following was the result. I made them slowly and was informed, with one pass you send me forward, with another you drag me back again. I made too many or too few, and was told,—You send me away beyond where my friends are waiting, or you do not give me strength to go far enough.

"I am aware that this is quite as extraordinary as your own relation, but I vouch for its entire truth, and made at the time the most accurate records of all my experiments.

"Withington, near Manchester  
January 17th 1883."

M. A. (Oxon)

A NEW DEFINITION OF A "SHELL." Mr Moore is, we believe, responsible for the definition that "a shell" is something that walks about with nothing inside it."

*Light for All*, (St. Francisco), has been considerably improved in size and appearance. Amongst other interesting articles it now contains a series of chapters on the rise and progress of Modern Spiritualism.

Mr. J. T. MARELEY, who used to contribute occasionally to the *Spiritualist* newspaper, has issued a second volume of poems entitled "Songs of Humanity." They are full of refined feeling and exhibit a cultured literary taste.

"For ever I we are not—we cannot be—lost for ever, death is to us change and not consummation: the commencement of a new existence, corresponding in character to deeds we have done in the body."—Sir Walter Scott, "Heart of Midlothian."

## A SEANCE AT LEIPZIG.

A new German journal, the *Spiritualistische Blätter*, devoted to popularizing and elucidating the reality of modern Spiritualism, contains in a recent number the letter of a medium to the editor, relating the way by which he was led to discover his gift. He says—

"I made the acquaintance of Mr Fox, the prestidigitator, at Berlin, in 1882. He said he was desirous of extending his professional operations. His representations led me to become his partner, I bringing in 10,000 marks (£500). His intention was to make an extensive anti-spiritualist tour armed with all the latest secrets of the Spiritualists which, he said, we could obtain from dealers in conjurers' tricks, but at high prices. Thus I found to be the case for the charge for the cord with which to do what is called the rope-trick, with the secret how to use it, was 300 marks, and so in proportion for other more elaborate contrivances.

At the end of six months all was arranged, manager and assistants were engaged, when I met an old acquaintance, Herr Troll, who had been manager to Herr Hansen, the Danish professor of magnetism. He told me of a genuine spiritualist seance at Leipzig, the medium, whom he knew, being E. Schrapa. I determined to go, for neither I nor my partner had ever been to such a seance. I had assumed with him that what were called spiritual phenomena were conjuring tricks. I went with Herr Troll. Before the seance I was invited to examine the medium. At my request he stripped completely, and I found that beyond ordinary coat, waistcoat, trousers and socks, he had nothing upon him except watch and chain. His boots were put outside the room. I was appointed to the him which I did effectively while he sat in an ordinary cane chair. He was tied and the cords sealed to the entire satisfaction of all present. His manager was placed in the centre of those present, bound with a cord, the ends of which were held by an inquirer like myself, whose genuineness we also made sure of. I surveyed everything and was satisfied. The light was then turned off.

"Presently the medium's watch and chain were hung into the circle without being injured (then followed in succession his coat and his waistcoat; and finally the medium himself was dropped into our laps. After each separate manifestation light was struck that the knots and seals might be examined. They were all intact. The medium was apparently unconscious and perfectly passive. His manager said he was in trance. He was carried and placed in his chair.

"During these manifestations phosphoric lights moved about; there were raps more or less loud in different parts of the room; a musical box was whirled rapidly about overhead with other musical instruments playing.

"A hand touched mine; I took hold of it—it was certainly a living hand, but it melted away in my grasp.

"Then I had the irresistible conviction that there were forces of which I did not understand the cause and effect.

"On reaching my hotel with Herr Troll, raps sounded about the table, the bed, the wall, everywhere. I went out of the room and ascertained that the noises accompanied me to any part of the building. And it was not illusion, for they also who were with me heard them. I became thus aware that I was myself a medium. Subsequently I learnt that I could hold communication with my departed relatives.

"I communicated these experiences to my partner in Berlin, and asked him to come to Leipzig, that he might have the same. He came and saw similar phenomena to those which I have described. He said they were beyond his comprehension, but could not believe them to be spiritual. I asked him to reproduce them. He said he could not. Before the public he goes on acting upon the assumption that Spiritualism is trickery, without which assumption he could not maintain his position. Of course my partnership with Mr Fox is dissolved at the loss of my money. But I am the gainer in happiness, and in the conviction of the truth of spiritual and immortal existence.

"The magnetic gift with which God has endowed me I purpose to employ in relieving and healing my suffering brethren.

Chemnitz, Saxony.

WILHELM WELDER

"MODERN THOUGHT" for May contains a brief article on "Thought-reading," by Sarah Mason, in which she records a series of experiments both with and without contact. She expresses an opinion that to some persons the exercise of this faculty is both mentally and physically injurious, but gives no facts in support of the statement.

## SPIRITUAL PHENOMENA IN A PRIVATE FAMILY.

In *Spiritisme*, a periodical recently established in Paris, the organ of *L'Union Spirite Française*, Dr. Chazarnin has a paper written principally for new inquirers. He relates in it the occurrence of phenomena, the authenticity of which he vouches for. Similar phenomena are still occurring in the family with which he is intimately related not only as physician but as a friend. He himself has been present when phenomena have occurred similar to those here detailed. He says—

"The family of Madame D. is remarkable for intelligence and sound instruction. She has a favourite housekeeper, Madame V. F., who is a medium of varied characteristics. Two nurses, through constant association with this medium, have mediumship developed in them. Two young ladies, the Demoiselles G., near relatives of Madame D., come and pass a part of every day and every evening with her. All are in harmony together, and thus manifestations come under favourable conditions.

"Last February 24th—writes Madame D.—V. F. my housekeeper, was searching in a drawer for something; while I looked also, immediately over her shoulder, a quantity of violets, perfectly fresh, fell upon my head and then upon her. In the afternoon, violets fell upon her when in another room with the nurses. This manifestation of flowers was supposed to have reference to the day, it being V. F.'s *jour de fête*. In the evening, at our usual circle, immediately upon the extinction of the gas, came rapping on the table, and then we felt a fine shower of perfume upon us, then a white light floated around, finally flowers were distributed among us. When we lighted up we found flowers strewn over the carpet.

"25th.—We sat in the afternoon. To obscure the daylight the curtains were closed. After our singing, a luminous hand placed upon the table a quantity of flowers, and then presented a sprig to each of us, we were five in number.

"26th.—Not being well, I kept my bed to-day. V. F., while she did some needlework at my bedside, laid her baby near her. The baby's christening had been appointed for to-day, but was postponed on account of my indisposition; for I wished to stand as godmother. While working, V. F. passed into trance. She rose, her countenance no longer her own, but radiant and beautiful. The spiritual personage controlling her asked for water. One of the nurses brought some. The spirit, through the medium, sprinkled the child's face, pronouncing the words "In the name of the Father I baptize thee!" then stooped and kissed the child's forehead. Then fell, in full light, a shower of violets upon the child. The medium sat down as the controlling spirit withdrew. The sprinkling and the violets caused the child to cry loudly, so I lifted her into the medium's lap, where she at once became quiet. The medium, recovering from her trance, was astonished and happy at what we had to tell her, and at the sight of the flowers covering her baby.

"At our seance in the evening, visible hands appeared and tapped the table in answer to our questions. Our little table ball was whirled round and round, sounding over our heads, and also my fan, which was used in such a way as to imitate the sound of a bird in flight. A visible hand put sweetmeats between our lips, but with the Demoiselles G. teasingly put them to their lips, and drew them away again several times. Through the medium it was said that the hand was that of their deceased father, and they said that this used to be a way with him. A vaporous mass was seen at the medium's side. Then through her it was said that their father had endeavoured to materialise himself that he hoped to be able to do so at a subsequent seance, and even to talk to them."















# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT" *DEAR LIGHT!*—Guthrie.

No. 124.—Vol. III.

SATURDAY, MAY 19, 1883

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way By "M.A. (Oxon.)"	227
A Paper By "M.A. (Oxon.)" against Spiritualists	228
Psychical Phenomena in Ancient Greece	229
Experiences in a Haunted House	231
Psychical Experiences in London and the Province	232
Transcendental Action of the Spirit	233
Psychical Phenomena in Ancient Greece	234
Correspondence	235
Psychical Experiences in London and the Province	237

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

A new magazine which professes to embody the thoughts and aspirations of the passing hour, deals necessarily with that wide range of subjects which come within the sphere of this journal. Accordingly we have in *To-day* (as the magazine is called) the opening chapters of a story that I am not concerned to criticize, in which Spiritualism plays a part, and one Professor Huxley talks with Carpenterian glibness of unconscious cerebration, thought-reading, and the spirit of the age. "Unconscious cerebration on the one hand and trickery on the other—in these behold the solution of every difficulty," is a dictum quite worthy of certain self-styled philosophers. In another part of the same number the "Bold Thoughts of Science" are admirable reading. The materialistic tendencies of science are dealt with in a manner that is very refreshing. While gratefully acknowledging the debt that the world owes to the patient investigations of modern science, the writer administers a snub to the inordinate pretensions which are put forward in its name.

Science now-a-days has adopted rather a patronising air to her sisters, art and literature. After proving to her satisfaction that we human beings are the chosen samples of the great ape family, and that even the longest pedigree includes a baboon and a whelp or two; after reducing the soul to a chemical product, and casting doubts upon its existence hereafter, the science of the time affects a tolerant but slightly superior attitude to poetry and painting. "Scientific accuracy," the fetish of the more advanced scientific thinkers of the day, is shown, with much force, to be, good as it is in its own place, not the highest ideal in art. "More exactness of portrayal is not the true aim of the artist." "A table of statistics is infinitely higher than a fine poem" is not an axiom that can be suffered to pass unchallenged. Science, "this golden image of superior enlightenment," has its feet of clay. The limitations of scientific knowledge are very clearly demonstrated; and also the bareness of that so-called knowledge when divorced from imagination—the divinest faculty in man, and the most luminous.

"Material philosophers," says the writer, "have well-nigh succeeded in endowing matter and motion with Divine attributes, and the time has now come for a breaking of the bonds that thus tie down research and thought. Science

must step forth into the glad light and look around at the world of feeling and imagination. She must dare to think boldly; she must dare even to consort with fancy. Let her remember that the bounds of the imaginable are continuous with those of the possible, and that it is only the inconceivable that cannot be. Who, for example, can maintain that there does not exist some vast region of space utterly void of matter. This may well be, and the question then arises whether this material vacuum is also a vacuum from an immaterial point of view. We may concede the absence of atoms, ether, and the physical forces, and yet hold that a something is still there, that life, and feeling, and thought are not absent, that joy, and beauty, and truth may gladden that unfathomable universe of souls.

This exercise of the imagination teaches us that immaterial existences and influences may be amongst us in this grosser region of space, and that possibly they to some extent control the working of the material phenomena to which we consider our experience to be limited. A Tyndall or a Huxley may refuse to indulge in such speculations . . . but it is surely more truly scientific to hold that the generation of *to-day* is like past generations in knowing but a portion of the forces and influences that exist, than to assert the impossibility of there being anything in existence dissimilar to what we have already experienced." All which is excellent and timely. The minute investigation of microscopic facts, their tabulation and arrangement are serviceable work, but not the noblest or the only work that man may fitly do. And when this study is pursued to the exclusion of that which involves the use of man's spiritual faculties, it is cramping to the intellect, and robs the soul of its birthright.

This it is that seems to ring out as the note of the age. Men have narrowed down the meaning of science until the word has become synonymous with that which has no real pretension to knowledge. They have crawled on their bellies, groping in the dust, and have lost conception of the bright heavens that are overhead. A Newton and a Darwin were cast in another mould, and therefore, they were true teachers, but most of the work called scientific, useful in its own way, falls short of that highest excellence which man's best nature craves. "It is not in papers on the spectrum of a comet, or the chemical analysis of a new mineral, that the soul can find its proper pabulum." Yet see the dwarfing and cramping effect of science on the mind! The very proof of a soul in man is viewed with such suspicion that it is received, if at all, with a violent prejudice against its probability, and the men of science who meddle with the evidence at all, not apologetically, as men with a craze, and take elaborate pains to point out that they are certainly not to be convinced of any spiritual existence, or disembodied entity, without prolonged and reiterated proof. They have arrived at a condition when they think it monstrous in us to demonstrate to them that they have a soul which may possibly survive physical death. That a reaction is setting in to this miserable, bald conception is due chiefly to Spiritualism, and finds demonstration in *To-day*, which puts forward as part of its creed that "in every being there is that which has begun not and will never end."

The "Grim Tales" in the same magazine, if they are as

forceful as the present one, will add to the reputation of their writers. This instalment, an imaginative and horribly realistic development of what many Spiritualists will easily conceive of as possible, is ghastly enough for the most exacting. The writer must know some of the phenomena of the dark séance well.

While I am noting various contributions to general literature on these subjects, I may draw attention to an article on "Unfathomed Mysteries" in the current number of *Blackburn's Magazine*. The paper is chiefly remarkable for the admissions made in it of the reality of the facts observed by the writer. The editor introduces him as a well-known writer for the Press, and, by implication, assures his readers that, however suspicious it may be to find such a man writing as he does, he is not actually mad. This voucher made, the editor goes on to stultify himself by saying, in effect that the article shows up the tricks of mediums. Whereas that is just what it does not do. The mysteries are ~~not~~ attributed to a ~~single~~ <sup>single</sup> deception of the writer, though he is not free to ~~not~~ <sup>not</sup> turn to the devil, that most convenient scapegoat who is always ready when the unexplained and unclassified truths, that vex impartial minds, have to be got rid of. How many of such have in the past been credited to him until they have taken their place among the blessings that are then credited to God! All unknown things are evil; all evil is of the devil. All that man sees to be true is good, all good is of God. A simple division; but hardly scientific, or satisfactory to any but a very elementary and simple mind. so convenient, however and so venerable as a method that it will survive to the end. When I hear now that anything is of the devil I prick up my ears in anticipation of coming across something at once new and true.

M. A. (Oxon.)

**A PAPAL BULL OF EXCOMMUNICATION  
AGAINST SPIRITUALISTS.**

The following is the verbatim text of the Papal Bull of excommunication recently sent by the Pope to various Bishops and hurled by the Archbishop of Santander (Spain) against Spiritualists in general, and certain editors in his diocese especially. In the course of our researches we come, at times, across curious facts, and we think it well to place this one on record. It will come in handy some day, meanwhile, Spiritualists will no doubt very modestly hide their diminished heads.—

### Roll of Examination

[illegible]

"UNFATHOMED MYSTERIES."

Under this heading, *Blackwood's Magazine* for May contains an article which is in every way remarkable, not only on account of the experiences which it relates, but also for the deductions drawn by the writer with reference to the evil moral effects of what he calls "dabbling in Spiritualism." The narrative bears on the face of it an impress of truthfulness; and moreover, an editorial footnote is appended, explaining that "the personal experiences narrated in this paper are those of a writer whose good faith is unimpeachable, whose powers of observation are of a very high order, and who most positively affirms that every detail herein related is accurately described without any exaggeration." The editor then very naïvely continues that "never in spiritualistic literature" has he "met with more striking proof of the wonderful success with which professional mediums practise their delusions." We say (and we are inclined to think all who look at the narrative in the light of common-sense will agree with us), that having regard to the strong testimony given us to the good faith and the high order of the writer's powers of observation, we have never come across a more striking proof of the wonderful success with which some professional *literateurs* "practise their delusions." To turn such a literary impostor's tale into professional skill, no amateur could have done it half so well.

After a preliminary center of gossiping chat on "Thought-Reading," "Brain Waves," etc., etc., the writer relates "an incident of so personal a character that I (he) should otherwise shrink from relating" were it not that "all well-authenticated evidence in any way bearing on the subject must possess a certain value in the eyes of those who are seeking a solution of the question." His story is as follows:

"Two years ago, I chanced to find myself in Boston (Massachusetts), the fortunate guest of one whose hospitable home has for many years been the centre of the most delightful society in that literary city. Knowing Boston to be a centre of so-called Spiritualism, I remarked to a friend of my host that it was really quite wrong that travellers should be there and not see something of the Spiritualism for which it is so famous. He replied that he himself knew nothing whatever about it, but that if I cared to interview a medium, he would find out how to arrange the meeting, and would be glad to escort me. Of course I agreed, and he went off to ask an acquaintance (learned in such matters how he was to set about it.

"His friend told him that it was the simplest thing in the world. He had only to go to a central office, called 'The Banner of Light,' and there he would obtain all necessary information. To this office he accordingly proceeded, and was received in the most business-like manner. 'He wished to see a medium?' Certainly. He had only to select the one he preferred. Thereupon a large book of reference was produced, like a servant's register, in which were entered the names and addresses of a multitude of professional mediums, on any one of whom he was at liberty to call and make his own arrangements.

"Quite at random he took note of several addresses and drove off to the first on his list. He was received by an unpleasant-looking woman, in a dingy house, and resolved to try his luck elsewhere. At the next house he was received in a pretty room by an attractive little lady of fragile and delicate appearance. She consulted her list of engagements, and said she could spare an hour on the following day, when she would expect him.

"Three other ladies had by this time expressed a wish to accompany me. The medium, Mrs. N. W., made some demur to the presence of so many, on the score that it was much more fatiguing to her. However, she waived this objection, and on the following morning we proceeded to her home. We were a party of five, almost strangers one to another—certainly not knowing one incident in one another's lives. Mrs. N. W. did not know even our names. Had she done so, they could certainly have conveyed nothing to her mind.

"We started immediately after breakfast, on a brilliant winter's morning, cold and crisp, with bright sunshine. We were all in the most cheerful frame of mind—stunned by the

novelty of the proceeding, and certainly without one thought of anything serious in the matter. The only definite idea we had concerning the coming interview was, that we would ask the medium to tell us about a packet of papers which I had lost and could not trace,—not that we for one moment expected her to throw any light on the subject.

"On arriving at her house, we were received by a tidy little maid, and were shown into a little drawing-room, into which the full sunlight poured, lighting up every corner. There was no question of darkened rooms or mysticism of any sort—only the simplest furniture—a few pretty cane chairs adorned with blue ribbons. Walls carried large bunches of most fragrant winter violets; and when after a few moments, Mrs. K. W. entered the room we were held a bunch, which she accepted pleasantly, observing, 'All good spirits love flowers.' Though our friend had prepared us to see a very fat, delicate little lady, we were all startled by the unnatural pallor of her wax-like complexion—due, we suppose, to passing so large a portion of her life in some unsuitable condition.

"After a few words of greeting, during which our previous levity was considerably toned down by her evident earnestness in the matter on hand, she asked me to sit in a small circle holding hands, for about one minute (all in full sunshine). Then she said, 'I must sleep;' and passing her hand a few times across her own face, she went off into a sort of waking trance. Then, much to our amusement, in a strange, unnatural voice, she began to pray a simple and most earnest prayer to the Great Spirit of all good and holiness, that He would bestow upon us all goodness, and grant us a closer union with the spirits of all His children; and especially she prayed that none but good spirits might be allowed to communicate with us. I must confess that we were all utterly taken aback—so entirely incongruous was this solemn appeal with the spirit in which we had sought the interview.

"Here we had recovered from our astonishment, our medium commenced talking in a shrill child's voice. (The idea seems to be, that during the trance the medium is no longer himself or herself, but is merely a passive agent, of whose faculties some spirit present takes the mastery, while acting as spokesman for all others present.)

"Turning to one of the ladies, she told her that several of her near relations, who were dead, were present, and desired her to deliver certain messages. Knowing nothing about the lady in question, I took little interest in what was said, but I saw that she did so, and that she seemed rather surprised.

"Suddenly turning to the gentleman who had brought us, she told him that his father was standing beside him. She proceeded to describe him minutely, and said he bade her tell his son that he was blaming rested on him because of his lifelong devotion to his invalid sister. This was startling and I learnt subsequently that the invalid sister and the brother's devoted care were prominent facts in his life's history. Then she told him that a young girl—"Nelly"—was coming close up to speak to him, that she said how bitterly she had grieved at having to leave him, that she had been so happy with him that she had no wish to enter the spirit world. Then turning aside, as if speaking to the girl, she said, 'Now, Nelly, you must not cry; for if you do so I cannot hear what you say.' A few moments later she said, 'Nelly bids me tell you that you are not to trust George so thoroughly. You know who I mean by George. A man who transacts business for you—no relation, only a business friend. She says he is not acting well for you. Those last shares he bought are not good. You had better look after that matter.

"Throughout this conversation—of which I omit many details—our friend was evidently much reticent, and though, of course, I could not venture to make any inquiry concerning his lost love, I did ask if there was such a person as 'George,' and was told in a whisper that there was, and that in every particular the medium had rightly described their relations.

"Suddenly Mrs. N. W. turned to me, saying that a spirit was pressing forward to get close to me—'a short, thick-set man, he has been an old-fashioned-looking fellow ever since his boyhood.' She then proceeded to give a most minute description of various physical peculiarities, so very marked as to be quite unmistakable. Yet so little had I dreamt of harbouring one thought concerning the sacred dead at such a time, that I could scarcely believe I heard aright when she added, 'He may be in your brother'—his name is JOHN. That is John.' She again commented freely on his personal appearance, adding, 'But what a good companion he is, and how, he does love

"sport." Then suddenly pressing her hand on her head, she said, with a look of great pain, "Oh, poor fellow! how dreadfully he suffered here before he died."

"Now I am positively certain that it was not till nearly all these details had been minutely described that my thoughts definitely recurred to the brother who, of all the dear ones gone hence, would, I think, draw nearest to me, were it in his power, the one brother who, in bodily presence, differed so strangely from all his stalwart brethren, though excelled by none in his skill as a mighty hunter, the brother who, after long years of toil in Ceylon, had died of a sudden and agonising pressure on the brain, at the very moment when he had definitely decided on returning home—so that the same ship which was to have brought him back to England brought the tidings of his death.

"Then I had fully reduced what had been said, the medium resumed. 'There is a dark-complexioned woman standing beside him, who loves you both dearly.' Then she minutely described her, adding, 'She is your sister.' She took my hand and wrote three letters, so plainly that there could be no mistake, saying each as she did so—'I N A.' Doubtless, the name had been in my mind, so that thought-reading might account for this. But certainly not one soul in all America knew any one of the facts which Mrs. N. W. told me that day, so that by no possible means could she have obtained any information concerning my family, even had she known my name, which she

It is apparently as a means of identification, and although my own thoughts had most certainly not turned to the subject, she went on to say how terribly this spirit had suffered in her last long illness—how the internal complaint had puzzled and baffled all the doctors, whereas she (the medium) saw plainly that the cause of death had been different from what they imagined, and she named another malady.

"Feeling these revelations to be terribly painful, and being moreover, determined that neither by look nor word would I allow any one present to detect how strangely true was every syllable spoken, I tried to turn the subject, but the medium went on—as if analyzing some curious case—to describe the prominent features of a character which, in its various moods, was more strongly marked than that of any other woman I have ever known.

"Oh," she said, "how full of fun and mischief she is! What a capital story she can tell, and how witty she is! But some days, when she is in great pain, you know, she is so low and depressed that for days together she can scarcely speak. And then the moment she is a little better she is as full of wit and frolic as ever."

"All this (with other strangely accurate details) was so startlingly exact a description of one endowed with most rare common sense, and a fund of another wit which bubbled to the surface whenever the premium of great physical pain was removed for a little season, that I could scarcely credit my hearing (especially as ten years had elapsed since those days of alternating birth and suffering). But a moment later the medium added, 'She wants me to tell you, that you need fear nothing coming to the spirit world, for there are so many there who love you, and wait to welcome you.'

"The medium added, 'There is a young man standing close to your sister; she is speaking to him.' She went on to describe one who was buried on the field of Alma in 1804, and as I plainly recognized her description, I asked with carefully restrained interest what was his name. In my own mind I thought of the name by which we always addressed him. She said, 'I will tell you when I hear it.' A moment later, to my astonishment, she uttered not the name that was in my mind, but that by which his wife *also* called him! Then she said, 'There is another lady with them—also a sister, she is taller, and has smooth dark hair. She has an unknown name—Sey— I cannot make out the last syllable.' I need scarcely say that the name of my oldest sister, Seymour, had presented itself to my mind, yet she could not make this out. This, then, was clear—

She did not lose more than a few seconds in this effort. Then turning from me to a lady who sat beside her, she said: 'I have much to tell you from Anne, your aunt in law. She has asked me the same question, and correcting herself said, "Oh! her name is not Anne, it is Fanny. I have not heard rightly at first." Then she said, "Come close, that I may tell you in a whisper, for you will not like the others to hear what I have to say, and it is no concern of theirs."





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4, NEW BRIDGE STREET  
LUDGATE CIRCUIS, E.C.

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Light

SATURDAY, MAY 19th, 1883.

### MATERIALIZATION CONDITIONS.

The following letter of our valued contributor, "M. A. (Oxon)," appeared recently in the *Harbinger of Light*. Putting aside the fact that everything from his pen is well worthy of attention, we think its subject so important that we give the letter in question in extenso.—

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—In writing a few words of greeting to my friends in the *Antipodes*, it is not very easy to select topics that may be of general interest, but I shall not be wrong if I say something of your Materialisation Séances, of which you have presented us with such an exhaustive report. There is no phase of the manifestation of spirit that is more astounding than this, being that demands more complete proof before it can be fully accepted. It seems to me that you have done much to place the evidence on unimpeachable grounds. I have had the advantage of seeing some of the private records of the circle in which Mr. Spriggs sat at Cardiff before he emigrated to the Antipodes, and I am sure that his development was entirely justified, and that pains were taken to render it as complete as possible for results to be satisfactory. It is by no means so simple as it might appear to outsiders that end. "Light" has continued to inform correspondence and some notes of mine that bear closely on the point. I cannot summarise them, and can only refer your readers to them. But compendiously I may say that results with having are not to be had save by strict attention not only to the medium, but also to the composition of the circle. Here is the fatal fault of public circles. Any chance knave who can pay the fee finds his place, and ruins the chances of success. Any man who knows and discards the whole subject can pay his money and find his opportunity of damaging it. He has no sort of belief in the whole thing, no knowledge of the very alphabet, yet he is to sit as judge upon the most elaborated manifestation of spirit-power. He, absolutely ignorant, is to pronounce an opinion on one of the most subtle manifestations of spirit. He starts from ignorance, and in pursuit of his way through darkness to absurdity. He pays his fee, sees something he cannot understand, clutches the spirit, grasps (of course) the medium, and goes away with the air of a man who has explored a fraud. Yet what has he done? Simply and solely he "has written himself down an ass." For spiritual things are spiritually discerned, and gross phenomena of this kind cannot be solved by the rough and ready methods that spirit snatchers think proper to employ.

It is a cheering sign that investigators are becoming alive to the absurdity of current methods of investigation, and also to the necessity for attending to the circumstances under which investigation is held. It is not enough that the medium be so placed that he cannot cheat. "Be he chaste as ice, pure as snow," he is the victim of his surroundings; he is the wash-pot into which the psychical emanations of the circle are poured. If they be vitiated how can he remain pure? He is nervously sensitive to every influence with which he is brought into rapport. It is necessary then to see that all these are good, for "one lead fly maketh the ointment of the apothecary to stink." It is abundantly sure that nothing short of the most careful attention not only to the medium but to the circle, will ensure satisfactory results.

You have, it appears to me, secured this, and you have given us a record of your investigations that seem to me to be of high value. It would be unpertinent to suggest to you experiments that may be impossible. None can judge of the conditions save those who are present. But supposing it possible for you to elaborate your experiments as to get a clear view of the medium and psychic form at the same time, it would be of the highest scientific value if you could determine the relation between the two—for instance, by seeing how far one could materialise apart from the other by weighing both simultaneously, and determining the variations of weight, and especially by watching the gradual extinction of the materialised form and seeing how and after what time, it disappeared.

As this means a clear view of the medium, I earnestly hope that you will secure that. Do not believe that it cannot be done. It can, and until it is done the philosophy of materialisation will be nil. At the present moment we know almost nothing of the medium operandi. We never shall know more till we see what is going on. Let us have that privilege, and we shall advance with giant strides. And it would be better, believe me, to get one satisfactory experiment in a month than an unsatisfactory one every day. I know that I ask for what is difficult. I ask it none the less. It is a nice good man to progress.

You know as much as I can tell you of my Spiritualism. It is written in the columns of "Light." We have reached a point where a true point I will not call it a crisis, but facts are accumulated to an extent that renders it unnecessary to add to them. There is a distinct break in other manifestations. For the last two years ago they were evasive far more ready than now. They are so far complete we now want the same that our tabulate arrange, sift and classify them. We want a philosophy. These are the facts—where is the mind to draw with them? Ecco answers where? But the mind will be forthcoming. No fear of that.

I offer most respectfully my hearty greetings to my friends and co-workers, and am always,

Yours most cordially,

M. A. (Oxon.)

### THE LANGHAM HALL LECTURES.

A full report of the lecture by the Rev. John Pegg Hoppe at Langham Hall, on Tuesday evening last, will appear in our next issue. In the meantime we again very gladly urge upon our readers the claims of the C.A.S. for support in their spirited public action in undertaking to provide high class lectures of this description. Those who desire to show sympathy with the object in view will, we think, find a fitting opportunity by contributing towards the expenses. The cost of the series of six lectures is estimated at £70. Friends who intend contributing, to this fund are requested to communicate as early as possible with Mr. T. Hyton, 38, Great Russell-street, W.C. About half the requisite amount has, as yet, been subscribed.

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[Particulars of the first three lectures will be found in our advertisement columns.]

### "TRANSCORPOREAL ACTION OF THE SPIRIT"

By A. M. HOWITT WATTS.

No. II.

(Continued from page 188.)

"It is only when the person is asleep, or unconscious (or in some cases) that the spirit is able to leave the body, and it is only with persons possessing mental powers that it is at all possible."—*Dr. Augustus Cromell's "Spirit World and its Inhabitants."* Chap. i. p. 20.

In the paper on "Transcorporeal Action" in "LIGHT," for April 21st, were given instances of the phenomena of living persons taken from printed records of the phenomenon from various accredited sources. The following instances are from private sources, and have not until now appeared in print, being the personal experiences of intimate friends of the writer, or her own experience. The names of the ladies concerned, the writer is not permitted to give.

The following narrative was written, September 15th, 1882, from the dictation of an old and intimate friend whom we will call Mrs. O., and shows how a spirit returned from Chapel whilst the body still remained there.

"When I was quite a young girl," said Mrs. O., "for a short period I resided with a family-connection named Dora. She was wealthy and of the Methodist persuasion, living a retired life, except for the visits of religiously-minded persons of her own belief, and herself much devoted to prayer. She was a very interesting woman, whom I, in my then crude state of knowledge of things spiritual, could not understand or do justice to. She had been a spirit-warrior from childhood, and I am now convinced that when in the twilight—as was her wont—also having played passage after passage from memory of the grand old masters, fell into 'playing her thoughts,' as she termed it, she was playing by spirit-inspiration. Of the wonderful beauty and charm of these musical improvisations I cannot attempt to convey an idea. Dora was an invalid and not infrequently unable to attend public worship at the neighbouring chapel. Consequently one summer's Sunday afternoon I went there alone. Dora was unable sitting reading in her room at home, heard me, as she supposed, return at an unusually early hour. Not only did she hear, but she clearly saw me quietly pass the door and enter my chamber.

"After a while, service being over, I returned at the usual hour, and entered the room where Dora sat, in my bonnet and walking dress, shewing myself thus immediately upon my return.

"How long have you been back?" asked Dora, with a look of surprise, glancing at my bonnet.

"I am only this moment returned," I rejoined.

"But," insisted Dora, 'you have been back half an hour, or even more. I saw you pass the room door and enter your chamber.'

"No, dear Dora, that is not so. I have only just returned. I have not, as yet, been in my room."

"Dora looked greatly puzzled, even troubled in mind. Evidently she believed that thus having seen my double, she had received a 'death omen.' For weeks afterwards this apparition, in recollection, continued to trouble her.

"My own experience in the matter," remarked Mrs. O., "were these. The afternoon was hot—I was drowsy and tired during the service." I sat by myself in a large pew, curtained round, above the line of the curtain I alone saw the figure of the good preacher delivering his sermon. His voice and monotonous action tended to produce, possibly, a

\* Compare with this, remarkable narrative given in No. 39 of "LIGHT," p. 186. Presence at a distance, as related by Joseph Oliver, in a letter to editor of the *Harbinger*. Several instances of a family seated in a pew not far from the altar, apparently simultaneously beheld the form of a brother resident in America, approach the altar and kneel upon the edge of the pew—the real man being asleep in the time in America, describing a pleasant dream of his family seated in the pew. The cause of reverie of the persons in the chapel pew inducing, possibly, simultaneous clairvoyance, the spirit form of the dreamer in America could thus be clearly recognised.

monstrous sensation over me. I fell, consciously, into a state of reverie, and was quite aware that my mind wandered, my body remained in the pew, but my mind, my thoughts, involuntarily returned home. Dora, who possessed the user's eye, beheld my returning mind, clothed, as the French Spiritists would phrase it, in its *périapril*.

"I once again many years later experienced how

"A spirit form of one in the flesh can knock at a door."

"It happened that once going on a visit to N," continued Mrs. O., "where my step-mother resided, to whom I was strongly attached, on arriving I was met by my brother, who informed me that unexpectedly our mother's spare room was occupied by a visitor and that therefore at her request, I was that night to sleep at his house. Some way I was disappointed not at once being able to see our mother. I determined to rise early on the morrow and surprise her at the breakfast-table. I felt a yearning to see her. Her home was at some little distance and to reach it, there was a steep hill to be ascended. I was so impatient to arrive that I actually felt my will and mind rush on before me, my feet seemed to linger behind, as I toiled up the hill. At length I was at the door of my step-mother's house, and knocked. To my surprise the house opened at once, exclaiming 'Well, here you really are, this time. I heard your loud knock a quarter of an hour ago—but no one was there—for I feeling certain you were come, ran to the door as now.'" Probably in this case, as in the case of apparitions of the dying, a mutual yearning gave rise to the development of so much psychic force as to produce a loud knocking.

Mrs. B. appears to her maid bringing with her a Spiritual Light.

In a series of papers in the *Psychological Review*, entitled "Thoughts regarding the Mystical Death," the writer introduced a lady, whom she called Mrs. B., and her maid Jacintha.

Mrs. B. for many years has been conscious of her thoughts, her mind, her soul, her "périapril," as the French—her "nerve-spirit" as the German psychologists have termed it—going forth from herself, and making itself manifest to persons with whom she is in rapport. Thus, usually, has occurred without volition on her part. She enjoys good health, is, however, markedly that which we now custom ourselves to term a "psychic." She herself is also well acquainted with the phenomenon of beholding the "phantasma" of living persons, and also of hearing the voices of living persons when at a distance from her. In short, she hears and sees manifestations of the spirits of living persons equally with manifestations of the spirit-presence of those whom we call "the dead." Jacintha, her maid, is also a "psychic."

In the summer of 1882 Jacintha said to her mistress, who was preparing for an absence from home of some duration, "I do hope, madam, that master and yourself will not this time give me another terrible fright such as you gave me last autumn when you went abroad."

Mrs. B.: "How was that, Jacintha?"

Jacintha: "About midnight of the evening that you started for the Continent, I was suddenly awakened by a loud knocking at the front door. It was master's well-known knock. I heard, then, his footsteps on the stairs. He did not walk into the drawing-room, but came directly up and up—not entering his bedroom as I expected—but straight up to my little room at the top of the house. You followed. You carried a bright light in your hand, which enabled me to clearly see you both, and all the objects in my room. You both looked frightfully pale, tired, and wet. Bits of mud fell off master's feet as he walked. I cried out! I was dreadfully alarmed. I felt certain that some accident must have occurred. Not for a moment did I doubt that you were both killed, and that

\* The Source of Preterit was enabled by her pəriapril going forth from herself to make sounds of knocking at a distance. Instances of this are given by the Kerner.

I now beheld your ghosts. You, ma'am, looked steadfastly at me, holding your light, and I asked, 'Is that you, ma'am?' and you replied, 'It is not I, it is my ghost.' This more than ever alarmed me. I have often, you know, in many ways seen you in the spirit, but never had I quite seen you in the same manner. I could not remain in my room. I got up, and in great trouble went down into the kitchen and made myself a cup of tea. I was regularly upset. I had not a shade of a doubt but that some trouble had come and that I had seen your ghosts. I did not dare mention to anyone what I had seen, and was most miserable, until a letter came from abroad saying you and master were all right."

Mrs. B. "I imagine, Jacintha, that at that particular moment when you thus saw us in the spirit you saw our then condition of body and mind. That night at about midnight, we, having come off the steamboat at Calais, used the carriage which should have taken us up from the pier to the hotel. It was very low water, and the distance was thus greater than usual between the boat and the inn. It was damp, dreary, and wretched. There had been much rain, and we, very much exhausted, had a dark, wet walk up to the hotel. We remarked at the time that never had we had a more disagreeable walk, and never so dreary an ascent. As you may remember, we were directed to a probably returned home, and were directed to a room especially as I had left with an anxious feeling regarding you. The ghost of my thoughts, no doubt, visited you."

Jacintha then told her mistress that years previously she had, when first she entered the service of Mr. and Mrs. H., received in a similar manner a visit in the night from Mrs. B. which had greatly startled her. She had been, perhaps, a month in the family, and had heard her fellow-servants mysterious hints regarding the "queer things" which were done in by their master and mistress. "For they are," said the servants, "what people call Spiritualists." What "Spiritualists" were Jacintha did not exactly know, but supposed it had something to do with "ghosts." One night Jacintha, sleeping in a room with another maid, suddenly was fully awakened by beholding, as she supposed, her mistress in person standing in the room. Indeed she had first seemed to see Mrs. B. come straight through the bedroom door as if she walked through it. She brought a light with her which made all things clear in the room. She wore her dressing-gown and her hair hung down and spread over her shoulders. She gazed fully at Jacintha, who was so astonished by the apparition that she started up in her bed. Mrs. B.'s phantom then vanished. Jacintha thought to herself that if this was an example of "the queer things" done by "Spiritualists," she never could possibly remain in such a household. But as it appears she stayed on in the same service for many years.

(To be continued.)

#### BIRTH.

KREUGER. May 11th, Mrs. Kreuger (nee Everett), wife of Mr. Gustav Kreuger, Lahan Villa, Rolder's Hill, Hendon, of a daughter.

SEANCES WITH MR. CAEL HOOK. The first of a series of members' private subscription seances at the rooms of the Central Association of Spiritualists with Mr. Cecil Hook was held on Thursday evening last week, when some very interesting physical manifestations were experienced. The phenomena were remarkable in many respects, and of such a character as to give much satisfaction to the members present. This series of seances will be held on consecutive Thursday evenings at 7.30 o'clock prompt, and members desirous of securing tickets of admission are requested to obtain them previous to the evening of the seance.—Thomas Hyton, secretary.

Mrs. HARDING BRITNEY will lecture at Haux, May 20th, Belper, May 27th, Liverpool, June 3rd and 17th.—Address The Lines, Humphrey-street, Cheetham-Hill, Manchester.

## PSYCHICAL PHENOMENA IN ANCIENT GREECE.

By A. J. CRANSTON.

An interesting story of a dream vision is related by Plutarch in his delightful letter, "Consolation to Apollonius," on the death of his son, a letter which sets out very fully the philosophical and religious grounds for bearing patiently, and overcoming the sorrow caused by the death of a dearly-loved friend. This beautiful and instructive epistle is adorned with many examples illustrative of his views, and with extracts from the classical poets on the subject, and is very worthy of study.

Plutarch did not offer this friendly and wise consolation to his friend until after a considerable time had elapsed from the death of his son, being well aware, as he declares in the beginning of the letter, that all attempts at consolation meet at first—when the blow is fresh—fail, and that it is only "the great Comforter, who can succeed in reconciling a really sensitive heart to such great calamities, and make it perceive, as Carlyle says, "That sorrow was not given us for sorrow's sake, but always and infallibly as a lesson to us from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow."

The story is as follows:—Of Euthynous, the Italian, there is this memorable story, that he died suddenly without anyone knowing the cause of his death. His father was Elinus, the Teresian, a man of the highest rank, both as to estate and virtue, being rich and honourable, and his son the heir to all his fortune, which was very great, and having thus died he conceived a strong suspicion that he had been poisoned. Not knowing how to arrive at the truth as to this, he went to the place set apart for the invocation of the dead (*phrygasterion*), and after having performed the rite and sacrifices enjoined by law, he went to sleep there. When all was silent he had a vision or apparition (*epiphany*); his father appeared to him, to whom he related his misfortune, and earnestly requested that he might be assisted in ascertaining the truth as to his son's death, whereupon his father replied that "he had come with that intention, but that he (Elinus) should first receive from this person here what he had brought you, and thereby you will see the true cause of your affliction." The form alluded to bore a strong resemblance to the deceased Euthynous, both in years and stature, and on being asked "who he was," replied, "I am the genius (*daimon*) of your son," and then showed him a roll, which, on being unfolded, had these lines written on it:

"Men wander through life with minds led astray by illusion, Euthynous by desire of the Fates has found repose in death. His life, if it had been prolonged, would not have been beautiful either to himself or to you."

The foregoing is the story, which is interesting in many respects. This antique view of death as the Froer from approaching calamities is more consoling than that held by Dante, reflecting the Middle Age gloom of Hell and Purgatory, which pressed like a death pall upon the living, in the "Vita Nuova," he calls death "di dolor madre satana," "the ancient mother of grief;" and yet Dante too was right, for in spite of all verbal consolations, the death of those loved has ever been the mother of sorrow, a true "Mater dolorosa." Gloom, like Plutarch, wrote eloquently upon the folly of grieving at death, but when his own beloved daughter died, he was so thoroughly overmastered by grief, that he retired and shut himself up for a considerable time, invisible to any of his friends, so as not to be disturbed by vain attempts at consolation. It may be said of consolation in such cases, as Dean Swift said of philosophy, that she was "a splendid mare in the stable, but an arrant jade on a journey."

The above story proves that the custom of invoking the dead—Necromancy—either by obtaining actual objective appearances (materialisations), or by clairvoyance, or by subjective dream visions, was a recognised and common practice in the ancient world, and that a particular place was set apart for this rite, with a particular name as above mentioned, and which was probably a chamber in a temple, and that a regular appointed ritual with offerings was used for the success of the invocation. The religious element so introduced was an essential part of these ancient sciences until in later times the whole thing got into the hands of paid impostors and jugglers. How different and how much better and more likely to have good results was this ancient practice than our modern mixed sciences, where for the most part the sitters get simply what they deserve, the reflection of their own states of mind. It appears to have been the practice, in some cases, to give the invoker, previous to his going to sleep, a magical drink probably of an anæsthetic kind, by which it is supposed the soul becomes loosened from the bands of the flesh, and enabled to enter into spiritual communion with the inhabitants of the spirit-world. The witches' sabbie undoubtedly, both in ancient times and in the Middle Ages, produced some analogous effect to these anæsthetics, as is shown by the curious experiences of Cassiodorus with a witch. As to the writing on the scroll, many cases are recorded, similar to the above, in which clairvoyants have seen writing on scrolls, or in books, or crystals, so that this ancient story is in this respect also paralleled in modern phenomena.

The Genius (*daimon*) of Euthynous, mentioned in the story as bearing a strong resemblance to Euthynous himself, was, I think, his own spirit or soul, and not a separate entity, or what is called a guardian angel, but simply his soul clothed with the spiritual or æthereal body, as its vehicle, and which would naturally resemble the earthly body, at least for the purpose of recognition.

The Theosophists (most of whose writings I agree with and admire), drawing from the rather misty and dreamy philosophical or psychical speculations of the Hindus, Upanishads and Neoplatonists, (notably from the Vedanta and Sankhya schools, and their later outcome Buddhism,) divide and separate the thought principle in man into several different entities, each to have a separate destiny, but so far as the writer has yet been able to discover, no evidence has been adduced to prove that the thought principle is not a unity, indivisible into parts, and consequently only with one destiny before it. This theory of many kinds or portions of souls in the one man, seems to rest only in the sphere of allegation and dogma, without any evidence to sustain it. It is probably the combat and struggle which is always going on in the human soul between good and evil, which has given rise to this notion of a duality or indeed of a multiplicity of distinct thought entities. This soul combat can be explained, or at least attempted to be explained, much better by the Darwinian doctrine of evolution from the lower forms of life, the instincts and habits derived from which cling to our now human souls so closely, giving rise to a perpetual struggle, at least with most men, between the higher and the lower tendencies and aspirations, as naturally to give rise to this notion of duality or of multiplicity. If man be the microcosm of all preceding substances, inorganic and organic, and if he is placed on the "upward path" of being, and slowly, painfully, and with infinite effort and dire sorrows, ascending the great ladder of life which extends from earth to Heaven, how could it be otherwise than that we must all have inherited the imperfections (relatively such) of our long line of "predecessors in title," and that a fierce and continued combat must arise in the soul in order to eliminate from it the tiger, the hyena, and

And the body is a very obscurely expressed as it involves a centre of action, the physical body, an apparent body or false body (maya), of the Neoplatonists would be better.

the ape, or other of our charming progenitors. Tennyson, adopting this theory, well says:

"Rise, human soul arise and fly  
The reeling Fawn, the sensual foal,  
Move upwards working out the beast  
And let the wolf and tiger die

And Matthew Arnold, in his beautiful poem, "Etna," expresses the same view—

Rise, my life, my life, my life  
From its part in the scene  
And blends their bloods, as those  
Of theirs are bent in the  
So each new man strikes root into a far future time."

May not this notion of duality, of opposing forces the human soul, be merely part and parcel of that universal duality and polarity which exists everywhere that minute portion of the infinite universe which is known to man, that necessary looking at all phenomena from contrasting and opposing points of view, in which they are viewed as opposite pairs good and evil, light and darkness—God and Devil, Heaven and Hell—male and female—and a never-ending series of opposite dualities?

The Pythagoreans (according to H. Kitcher) held a view analogous to this, as the unity of the world was called by them harmony but which harmony arises from opposing or contradictory notes or principles, and this unity, consisting of substance and element, or, as we would say, spirit and matter, is God, who governs all things, doing the best He can as far as is possible. They did not believe that God was at first perfect, but rather a progressive God, for, being the principle of all things, from Him must come the unperfect, the imperfect, the negative, concluding, therefore, that the ground or cause of the imperfect must be itself imperfect. Their idea of God was the same as that of the Vedanta, and of Spinoza, a World-Soul, identical with the Kosmos, the universal life being the life of the World-Soul, that universal spirit which rules and works in all things; the "divine element" of the Latin poet. "Who can explain the great mystery, that the best and the beautiful are not at the beginning of things, but unfold themselves out of the less good and the less beautiful? It is probable, and greatly to be hoped, that this, to us, strange system of dual opposites, on which our world seems to have been constructed, and to be governed, including the duality of body and soul, spirit and matter, are only part and parcel of this phenomenal planetary life, and that a time will come to all when they shall disappear, giving place to a world of true unity, harmony, and peace, a condition which has ever been the fond and longing dream of contemplative man, in every climate, and in every age."

This upward path of man, the *theoria* of the ancients, or of Parmenides, the path of empire or self-control, may be considered, as it occurs to me, to have six halting-places or stages, 1st. From beast to man, but man, preserving for long ages more or less of the nature of the beast, although the form has become human, but the soul not as yet humane but egoistic, cruel, with the "mark of the beast" still upon his forehead and in his heart. Humanity is not yet altogether out of this epoch—the stone age of man.

2nd. From savage man to man humane and civilised, more or less, in this stage religion, morality, science and art operate powerfully in modifying and changing the old original brittleness—the old Adam, but nevertheless much yet remains of the egoistic, grossly material, unspiritual man. This is the Kali yuga of the Hindus, marked most distinctly by the test of vivisection, justified almost universally by the civilised and educated men of science, for selfish human ends, contrary to all morality and sympathy with sentient life, on which all morality ultimately rests and which is stigmatised by these thought-

leaders with contempt as "sentimentality." Truly it is sentimentality in its true sense—feeling—and that is a thing they apparently wish to get rid of as effectually as possible. Herbert describes this epoch,

"Unless above himself he can erect himself,  
How poor a thing is man."

And Goethe puts into the mouth of the scientific pessimist, Mephistopheles, type of the gross materialistic Agnostic, these notable words, too applicable, alas! to man

"Der kleine Gott der Welt bleibt stets von gleichem Schlag,  
Und ist so wunderbar als am ersten Tag.  
Ein wenig besser war er eben  
Nur, da ihm nicht den Scheln des Himmelslichts gegeben.  
Er sucht's Vernunft und braucht's nicht,  
Nur, ihn selber als einen Thier zu sein."

"The little God of the world remains ever of the same stuff,  
And is as wonderful as on the first day.  
He would live a little happier  
Hadst thou not given him the reflection of the lights of Heaven."

He calls it Reason, and uses it only  
To make himself a worse brute than any other animal."

3rd. From natural and even comparatively civilised man to man as a being more and more increasingly receptive of the Divine spirit of the World-Soul, ever ready to flow into the open human soul by effluvia, influx, or inspiration, and thereby making man's will more and more united with God's will, until, in its highest state of earthly perfection it becomes one with that will: "Tat-tou-ai."

4th. Death—new birth—a spiritual being arises from the ashes of the earthly being, clothed with an imponderable but far stronger body, the "Soma angoides," and endowed with an internal sense, the mysterious workings of which man has had even here sundry glimpses, through the veil of flesh.

5th. Personality greatly modified, perhaps swallowed up in sympathetic association with choirs of spirits, united together by original soul sympathy—each male spirit united with a female spirit.

Last stage. Nirvana, or by whatever other name the mystery may be called, but which is now incomprehensible to man in his present low condition.

(To be continued.)

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, those must be supplied to the Editor as a guarantee of good faith.]

The Preparation of Inquirers and the Graduation of the Phenomena.  
To the Editor of "LIGHT."

SIR,—I cannot accept the opinion of Mr. Barkas on the above subject as at all satisfactory or even feasible. He observes that "Spiritualists generally are much too desirous to place the marvellous phenomena of which they have themselves been witnesses before their friends and the general public." But surely there is a natural and perhaps an irresistible impulse to do so, and to suppress this impulse would be unnatural, and as I think, unwise too. "I believed, and therefore have I spoken." This was the Apostle's statement of his own procedure, and surely it was as wise as it was natural. If you see "marvellous phenomena" how can you be silent? Mr. Barkas would have you practise strict reticence both before your "friends and the general public." Such reticence would be for any ingenuous mind as painful as it would be unnatural.

Besides, the evidence of the phenomena would thereby be impaired. That it should be described at once, when all the details and accompaniments are imprinted most freshly on the mind, and not blurred or confused by lapse of time, is the indispensable safeguard of the correctness of the narrative. That you should relate it at once to your friends or communicate it to the public is the principal element of security. Let the comment follow at once, and any plan of deception pointed out.

But Mr. Barkas would have one stifle the natural impulse,

and wait some considerable time—say a year or two—until it has undergone a crucial investigation by some secret tribunal which is to issue its imprimatur. Then it may be safely announced to the public, and not before.

Nor can I admire his motive. We are enjoined to practise silence and withhold narratives, because the interest felt in such things is "feeble" in most minds, and because the things themselves would be thought so "antecedently improbable." This is a complete condemnation of the Apostles in immediately announcing the Resurrection. They ought to have waited till mankind had become more spiritual. This is surely a wise counsel. If the interest felt is feeble, how is it to become stronger but by presenting to the public well sustained recitals? Is life best chequered in a vacuum?

The next requirement is that "all who enter on the inquiry should first have some practical knowledge of the occult forces in mesmerism, biology, clairvoyance," &c. But how are "the occult forces" to be arrived at but by practical instances? Not surely to be guessed at on a priori grounds. Herbert Spencer rejects all Spiritualism, because on a priori grounds he judges the thing to be impossible.

Moreover Mr. Barkas requires a "moral, mental and spiritual adaptation" for such studies, in one word, *genius*—before we presume even to inquire. But here he confuses two different things. Mankind in general may accept and be elevated by a belief, though they cannot discern it or enter into the depths of the argument—e.g., a child or a peasant may believe in a God, though neither can fathom the depths of the theistic argument. Yet religion was meant for all, and so is Spiritualism, if it be true. They may be sure of the thing, though they are not sure of the argument. Music, again, was meant for all, for all have ears, and those ears have musical susceptibility, and all may be more or less refreshed or exalted by hearing it, though a small section only of those can become skilful exponents, and not one in a million of first-rate exponents can become a great composer. But that does not militate against the universal cultivation of music.

The last remark is that "even observers ought to be gradually led into the arcane," beginning with the elementary phenomena. On this I would remark that Spiritualism cannot be taught in the same way as mathematics or any material science, where you advance by steps from the simplest to the most complex propositions. It depends on the inscrutable motions of "spirits." They will not be commanded. You must get them when you can. An inquirer must avail himself of such opportunities as present themselves. He cannot choose what sciences he will attend. He must go where he is allowed access. Thus, in the same page as the letter in question, Mr. Daniell gives an account of a most remarkable séance with Mr. Hawk, on which occasion he "introduced a lady to her first séance in England." Would Mr. Barkas have had this lady refuse Mr. Daniell's introduction on the ground that she wished to begin with the raps? Or would he reprove Mr. Daniell for running off into print with an account of this most successful séance, and not rather counsel him to withhold it for a year or two until it had first "undergone the crucial investigation"?

G. D. HAYGTON.

To the Editor of "LIGHT."

SIR,—You have chosen a title under which to place the correspondence which seems to me exactly to indicate what all old Spiritualists will desire to carry out.

Frequently when I have recorded for the public some interesting account of spiritual phenomena I have been inundated with letters from perfect strangers wishing to sit in séance with us and observe for themselves; and some of my intimate friends have thought it hard, when I have convinced them of these phenomena having actually occurred, that I cannot at once let them come in and be more convinced by sight.

As well often would it be to introduce a bull into a chariot only with less result. These higher phenomena are obtained under such delicate conditions that to bring any one, unaccustomed to sit for them, into a circle would be to prevent their occurrence. Absolute harmony is essential and a prepared mind.

My advice has always been to would-be inquirers—take in "LIGHT," join the Central Association of Spiritualists, so as to become familiar with what is going on; read up the literature connected with the subject of which even many well-read people know nothing. The ignorance of what is going on at the very

doors of inquirers is simply marvellous to a regular reader of "LIGHT." Yours truly,

MORRIS TRENDALE.

April 30th, 1883.

To the Editor of "LIGHT."

SIR,—Mr. Barkas does not say in what sense he uses the word "phenomena," whether in its general sense as applying to all spiritual phenomena, or in its restricted one as applying to the material or objective only. In either case I hold an opposite view to his, and, as I take it, you desire an expression of opinion on Spiritualism in its entirety without reference to any particular phase.

We have heard of one who "came to scoff but remained to pray," but if the graduating system had been applied in that case, the scoffer would not have been admitted, consequently there would have been no prayer.

Mr. Barkas will pardon me, but I venture to think his illustration is not a fortunate one when he says "It is absolutely useless for persons without a moderate share of musical genius to study music, or persons without natural mechanical skill to study practical mechanics, both would prove failures, and so it is in reference to the investigation of spiritual phenomena, they are far beyond the capacity of a large proportion of people to appreciate or rationally to investigate." If none but those who have musical, mechanical, or other genius were to study anything, I am afraid some of us would cut a sorry figure and be denied many an hour's pleasure. People do not all desire to be Mozarts or Stephenaus, yet it is quite allowable for them to acquire a little knowledge on these or any other subjects according to their aptitude, inclination, or leisure. Because I have not the capacity to become a great theologian that would scarcely be a reason why I should stay away from church.

Spiritualism is for the many, not the few. It came as "a little leaven to leaven the whole lump," and any attempt to restrict or stop the leavening must end in failure. Carute was the first who tried to stop the advancing tide, and Mrs. Malaprop, with her broom, was, I believe, the last, but neither succeeded.

The graduating idea does not apply to Spiritualism, but to Theosophists as represented by the Occultists and the Hounding Brothers of the Rocky Mountains, generally known as the Himalayan Brothers.

Curiously enough, on this very question of open or restricted investigation we have the experience of the Rev. C. Ware at Plymouth and latterly at Exeter, admirably stated by himself in your contemporary, the *Medium*. He says: "We do not claim that in these promiscuous gatherings we have the most favourable conditions for the development of mediumship—that is not the object we primarily have in view. Our public movement is a large open door, whereby all the people, irrespective of class or creed, shall obtain admission to the Temple of Truth. To those who cry out against promiscuous gatherings, I would say, that my idea of Spiritualism is not that half-a-dozen persons shall sit together, singing the same drowsy tenor every week, from January to December, but that it is a grand system of Spiritual education for all the people."

The development of mediumship is not by any means the chief object of Spiritualism, much less is it the evolution of phenomena to be exhibited at so much per head. Nay, indeed, its grand mission is the evolution of pure, noble, lovely souls to make all the people spiritual, to develop the angel life—the Divine image—in every human being. Hence our use of a "circle" in that it is a spiritual meeting, and, of course, the more people attending such meeting the better, the more will get some good there, and, however large such a meeting, the true medium will occupy an impregnable position like a lighthouse, to shed forth light and heavenly influences upon all.

Spiritualism being for all, and being no respecter of persons, we understand the purpose of the spirit world to be to open a door for a universal admission of the people to a knowledge of the truth. The spirit world itself will regulate such admissions if we will let it work in its own way. We see three principles put into practical operation in a very striking manner in this way we have had nothing to do from the beginning but to merely remain at our post, the authorities at headquarters have managed the work.

The writer of this was first introduced to Spiritualism on April 16th, 1879, when, by means of a little table in a company of Christian friends conversation was held with intelligent beings unseen by mortal eye. The astounding fact then dis-

covered, viz., that there was connection and communication between this earth and the world of spirits, completely revolutionised my whole intellectual and spiritual experience. It was to me nothing less than a new birth, and from that time to this, though it has cost me more suffering and conflict than I care even to recall, my one ideal of Spiritualism has been, that it is "a gospel for every creature."

As to the duty of Spiritualists in making Spiritualism known to those who know nothing of it, each can do it in his own way, according as he is a communicative person or one who picks and chooses his hearers, but one thing is clear, and that is that it is the duty of every Spiritualist to make Spiritualism known at least to somebody and give them a light from his lamp to light them on their way to Heaven.—S.

#### SPIRITUALISM IN LONDON & THE PROVINCES.

##### METROPOLITAN SPIRITUAL LYCEUM

CLEVELAND HOUSE, 235, Old Moor Street, S. E. ROBERT STREET, LONDON.

M. E. W. Wallis, of Nottingham, was received at these rooms on Saturday evening last with the cordiality and appreciation so justly due to his sincere and earnest character and powerful spiritual gifts.

He went straight to the heart of the audience by a preliminary recital of his past history in regard to "Jehovah's Rose," the issue of which appropriately introduced his lecture "After Death—What?"

Death as a stage of life, as the point of separation of the spiritual personality from its earthly associated "chemical atoms," was described with that cheerful confidence which is the essential characteristic of the true seer who knows the meaning of his work in the mystery. A succession of evidence which required no illustration, a direct appeal to the unvalued or untried opportunities of the human mind, to progress and the degree of happiness of which each is capable, the theme was presented, the sympathies enlarged, the affections enlisted, and at a word the whole audience was nobly stimulated to its best, that, briefly, is the meaning of the "what."

In the course of a vivid exhibition of these Divine truths the eloquent controls referred respectively to the efforts of those earnest souls who, as humanitarians, do so much to promote the well-being of the race, in spite of the inadequacy of the motive power, and the relative insufficiency of resources which are limited to the seen possibilities, and deny the minor potentialities of being.

Less consideration was shown for that ecclesiastical range of thought, so commonly regarded as scrupulously accurate, which in fact is not only in error, but is a direct loss in substance to the body of conduct than to belief, and the thousand-fold danger of a false view of the world, to the detriment of what is the noblest resource upon the merits of another were effectively exposed.

Next morning he told tales of their return to our world, and the more they are sought and the more we learn of them, the more they are the more we are at a loss to understand them, and their testimony and study is the only way to the straight gate of personal high conduct, which every faculty and fibre of our constitution has a natural tendency to follow, and we hope to receive promptly after death, when are the true steps and the happy possibilities of our new life.

The subject selected for Sunday, 20th inst. is "The Spirit Land." As we have seen already informed by the committee of Mr. Morse how they propose to treat the facts we can promise an absorbingly interesting evening. See a very interesting S. R.

##### NORTH SHIRE DA.

During the visit of Mrs. L. to the North she very kindly favoured the public a North Shire lecture in "The New Dispensation" and "The Spirit World," its reality and development. The old town hall was a capable of holding about 600 persons, was crowded to excess.

##### FERRY HILL.

The South Durham Spiritualists held their long-advertised gathering at the above place on Whit-Monday, and we are glad to say it was a successful one. A large number of Spiritualists and other friends gathered in a field about a mile from the village, and in the afternoon held a most successful open-air meeting, at which Mr. David Richmond, of Darlington, presided, and after relating some of his wonderful experiences in connection with the movement was followed by several short, but telling addresses by Messrs. Grey, Ouston, Delfman, Dunn, and Burton. After the meeting and sports were concluded the assembly retired to a school-house in the neighbourhood and partook of tea, after which some excellently-rendered songs and readings concluded the day's festivities.

NORTHUMBRIA.

#### NOTICES TO CORRESPONDENTS.

E. TURNER, (Bedford.)—Will receive attention.

J. EARLE.—You ask for the return of your letter but give no address.



31, GREAT RUSSELL ST BLOOMSBURY, LONDON, W.C.  
(Entrance in WOBURN STREET.)

[illegible]

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*A Journal of Psychical, Occult, and Mystical Research.*

PRICE TWO FIFTY C.

Contributed by "M.A. (Oxon)"

somewhat flippant article on the "Proceedings of the Society  
 for Psychical Research. The writer modestly describes  
 himself as "in ghosts not all unlearned" but nothing there  
 appears in his article gives any evidence of such learning  
 nor, indeed, of such consciousness of its absence as would  
 show him to be in a fair way for receiving instruction. The  
 Edmund Gurney, writing to the *Daily News* to correct  
 of the errors into which the writer has fallen, points  
 out, in a letter which was reproduced in "Light," that the  
 "collective hallucination" is not the same thing as a "col-  
 lective illusion." What asked of evidence is there that  
 a subjective hallucination can be conveyed exactly  
 conceived to the minds of a number of people? Such  
 and so explanations as Dr. Carpenter's and that of  
 the *Proceedings* are set forth as if they have a real  
 existence apart from the fancy of the disputants. And this  
 lies the root of many a fallacy which becomes current  
 "You believe," says our critic, "in transferred impressions."  
 Why then, you must accept correct a hallucination as a  
 reasonable explanation of what you might to have a real  
 objective existence. And then the writer takes  
 place as an explanation and men to let them dispose of fact  
 by this useless theory. We do believe, as the result  
 experiment in the transference of impressions by the *medium*  
*of the mind*. Even when the will is powerfully exercised  
 the transference is barren and imperfect. A definite ex-  
 ception, clearly kept in view, and urgently impressed upon  
 another mind, is more or less imperfectly transferred

The latter remonstrance that els. of using an other  
cases, endorsed by the Society, those which have been  
expressly introduced to show how evidence that is super-  
ficially good breaks down under such careful testing as  
the Society always applies, is one that it should concern  
the writer to notice. Either he read the Proceedings or  
was reviewing or he did not. In the latter case, his al-  
luded argument is easily accounted for. In the former  
case, the charge against him would be a heavier one than  
that of mere ignorance. But there is no reason to assume  
any deeper reason for his shallow lucubrations than the  
general ignorance of the subject, and apparent incapacity  
to bring it fairly which begets most publicists when they  
come to deal with the subject in any form. That he  
should be ignorant to so great an extent seems to the  
But that they should write, being uninstructed, is at once  
unnecessary and indecent; and that they should go on  
writing when they close eyes and ears to evidence  
and to step beyond what they saw and understand  
a grave abuse of responsibility a full open crime.  
And there is no evidence toophemeral articles  
in our journals, or in our public press, written in ma-  
terial so far from excuse. On serious often po-  
litical with psychological and other subjects are frequently  
better and no more worthy. Such articles as treat spiritual  
and kindred subjects in the new edition of the *Encyclo-  
pædia Britannica*, now in course of publication, are a

imitation of the truth of this statement. They are supposed to embody the latest wisdom, but, alas! let anyone even moderately familiar with the subjects on which they treat read them if he wishes to see how far that wisdom extends. And this is substantially the case with the vast mass of such criticism as issues with rapid regularity from the public Press in all its various forms. The trail of the serpent is over it all.

The *Pall Mall Gazette* is far more fair and its criticism is decidedly more intelligent. Its article on "The Ghost hunters at work," if I except the title of it, is reasonable, and good as criticism goes. But why "Ghost-hunters"? The writer says that "it is one of the merits of the Society that it has shown how unnecessary so vulgar and hackneyed a thing as a ghost is to produce that sense of curiosity which is the principal attraction of supernatural phenomena." And then he tells his readers that "the most interesting and certainly the most novel portion of the proceedings is that which deals with thought-transference." So "Ghost hunter" is clearly a misnomer. And surely it is not difficult to see that what the Society has already done, an earnest of what it will one day, and that not far distant, contribute to the store of human knowledge about what most intimately concerns man—is something far other than the successful cultivation of "darkness" or hunting of ghosts.

Any of my readers who care for truly blood-curdling ghost-stories will find them in Mrs. J. H. Riddell's "Weird Stories." Some of these are orthodox tales of a haunted house. Some are stories of dream and vision. But all are told with extremely graphic power, and suggest to the mind a foundation on fact. It is difficult to believe that the writer is not very familiar with the real stories, the authentic facts of which she has so skilfully worked up or isolated.

Mt. Margaret's, Westminster, contains a memorial window to Chilton, with an inscription by the Poet Laureate, founded on Chilton's motto, *Fiat Lux*.

The lines are appropriate and suggestive enough to Spiritualists to merit quotation.

M.A. (Oxon.)

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## "TRANSCORPOREAL ACTION OF THE SPIRIT"

By A. M. HOWITT WATTS.

No. II.

(Continued from page 231.)

"It is only when the person is asleep, or entranced (or in reverie) that the spirit is able to leave the body, and it is only with persons possessing mediæ powers that it is at all possible." Dr. Esquer's "Spirit World and its Inhabitants" Chap. I, p. 20.

Before introducing the experiences of another intimate friend whom we will call Mrs. A., the writer may perhaps be permitted to give as a prelude to the far more remarkable narrations of her friend, experiences of the phenomena in her own person, since they are in connection with Mrs. A. The following is from the diary of the writer, and shows how.

Through sympathy one friend visits another friend.

April 1882.—"Upon returning from B. I was conscious in a very marked manner of that peculiar sensation very usual with me when I have quitted a friend or place peculiarly congenial. It is as though the body alone had returned, as if my real being were still with the beloved friend or at the beloved spot. Thus, whilst writing or reading I would become aware, as it were, of a second consciousness—as to the body I was at home—as to the soul I was still with my friend Mrs. A. at B."

Within a couple of days of my return home I received a letter from Mrs. A., in which she wrote as follows:—

"Soon after you left us, L. (her maid) came to me and said that she had been quite frightened by running up stairs to you. You were in the passage leading to the room in which you slept whilst here. You wore, she said, a Quaker's cap." (I never, as to the body, wore such a cap but I come of a Quaker race, and that was, I suppose, a symbol, in some manner, of my mental sympathies.) "She said you in the same way, you will remember, years ago at W. We then thought that the apparition could not have been of yourself, but that it must have been the spirit of your Quaker grandmother, although it professed to be your self. L. has beheld this appearance two or three times since you left, and during the daylight. I have not seen this particular appearance;" (meaning, I presume, with the cap) "but I saw you on the day you went away, and every day since."

Circumstances occurred some weeks later which made me desirous to communicate by telegraph with Mrs. A. As Mrs. A. is in delicate health, I feared that the unexpected arrival of the telegram might alarm her. My thought control itself upon Mrs. A. I pictured to myself how she would receive the telegram, and my thoughts represented her to my imagination as seated in her accustomed chair in her favourite place in the drawing-room. As far as imagination could transport me to B, I felt that I was there. I had no desire or will, however, to manifest my "phantasia." On the morrow I received a letter from Mrs. A. Having referred to the telegram, she said that L. (her maid) going into the drawing-room to fetch something which was needed—for that day, being more than usually suffering, my friend was confined to her bed—once more L. saw my "double," and this with unusual clearness. This was in the evening, shortly after the arrival of the telegram, doubtless at the time when my thoughts were consciously fixed upon Mrs. A., as I imagined, seated in that chair.

Mrs. A. has frequently visited her friends in the spirit-form. This occurs, one evening at the house of the writer, and the following manner. The account is from the diary made on the day after the occurrence took place.

"When an invalid person is lying in bed, he may be said to be in a state of 'trance' when about to enter the spirit world. I have seen a person in this state, and have seen the spirit of the person appear to me."

Paying a visit to Mrs. A. in the spring of the year 1875, I was requested by her on my return to convey to our mutual friend Mr. M., a volume of the now rare early *Spiritual Magazine*. On a certain evening, by appointment, Mr. M. came to us to receive his book. The book was given him, with a message from our mutual friend, then was laid aside on a table. About nine o'clock, as we sat conversing, suddenly I became very strongly conscious of the presence of Mrs. A. in the spirit. Had she in the body of flesh and blood entered the room I could not have felt a stronger sense of her individual presence. This feeling became so singularly marked that I mentioned it to my husband and to our friend. The latter observed that he also was strongly conscious of the lady's presence. Saying this as he sat on the sofa, we observed his eyes close, and he was sunk for several minutes into a trance-like state. During this time he held a conversation with the presence invisible, if not unfelt by ourselves. He made signs that the volume of the *Spiritual Magazine* should be given to him. Taking it, he carefully turned over the book, page by page, as if searching for some particular passage. It contained an article to which Mrs. A. had desired specially to draw his attention. After this, in a tone of regret he exclaimed, 'Now our friend must leave us.' These words uttered, he returned to external consciousness. He told us that he had seen Mrs. A., and had conversed with her. He could not recall what had been said. She was attired in a flowing white dress girdled with blue. On the morrow I wrote to Mrs. A. mentioning what had occurred. In reply, she being too ill herself to write, her faithful maid L. wrote as follows:—

"Your letter much interested my mistress, and she also I had been reading to my mistress, when about nine o'clock I went down to supper. On my return she said, 'I have been to see Mrs. Watts. I have heard them talking, but cannot remember what was said.' That she could not remember the conversation she thinks owing to her weak condition."

I am permitted by this lady to give the following very remarkable narrative of her experiences in earlier years of her spiritual action of the spirit. They were written by the writer from the lips of Mrs. A. In order to make the following relation clear, I may be permitted to call my friend by the imaginary name of Rose.

How Little Rose Travelled in the Spirit to Edinburgh.

Mrs. A. first consciously left her body and travelled in the spirit when quite a child. She was living in a solitary place in the South of England, during this early period of her life she felt frequently lonely and sad. An aged lady, residing in Edinburgh, and well known in the scientific and literary circles of that city, had shown great affection for Rose and the child became tenderly attached to her. One evening, lying awake in bed, the child, feeling specially unhappy, was seized with a yearning of love towards her old friend in the North.

Little Rose had from early childhood seen and conversed with spirits and angels. Upon this occasion, her guardian angels being present, she was assured that one of them would take charge of her body whilst the others should conduct her spirit to Edinburgh, where she could then see and converse with her friend. In what manner they performed the journey, my friend was unable to recollect. Nothing, indeed, is clear in her remembrance until she actually saw herself in the presence of the old lady, who was seated at her writing-table, occupied in writing. Rose, in her spirit-form, rushed forward joyously to embrace her. The lady at once recognised the child, but, as if in sudden alarm, raised her hands, evidently believing that Rose was dead and that she now beheld her ghost! "But I am not dead!" cried the child's spirit, "I am alive, I am come to see you!" "But how have you come!" exclaimed the old lady in other astonishment.

Rushing forward, with outstretched arms to embrace her friend, Rose discovered, however, to her surprise, that her hands and arms passed through the lady. Matter to her was no longer solid. Alone to her senses as a spirit—

she could perceive her friend, and the objects immediately surrounding her, for instance, the writing-table, the chair, the writing materials, all that came in immediate contact with her friend were visible to her. Beyond this there was

a vagueness. She touched the blotting-paper which lay on the table, but her fingers passed through it.

Meanwhile she was instructed by her guardian angel to wash, as it were, her hands in the atmosphere surrounding the old lady, whereby she appeared to gain a certain power to recognise the substance of material things. To such a degree was the power attained by her that Rose tore off a corner of the blotting paper, telling her friend that she would carry that home with her.

Upon this she returned with her guardian. In what manner she returned it is not possible for her to recall. She alone remembers that the scrap of blotting-paper which she carried being a material substance, became throughout the journey an obstacle in her passage through matter. Its presence seemed to reveal the existence of trees and of houses, as if she were reaching her own home she could not pass through the glass of the window of her room whilst she retained the scrap of paper in her hand. To enable her to pass through the window she was obliged to lay the piece of blotting-paper on the window-sill outside, where, on the morrow, she found it lying. Rose sent it to her friend in Edinburgh, who, naturally, was much interested by receiving it. (I have understood that this lady, a Mrs. F., well-known in Edinburgh society, referred to this remarkable circumstance in conversation with the late Dr. Robert Chambers.)

Later in life, when residing in the neighbourhood of London, but before her marriage, a still more remarkable thing occurred to Mrs. A. She had been invited to a dinner-party, was preparing to dress for the evening, when suddenly she felt too unwell to bear the exertion either of dressing or going out. Her evening attire was laid ready for her in her room, but she could only recline on her bed, overcome with this sudden indisposition, having most probably entered a state of trance as she lay thus resting on her bed. When the hour of the dinner arrived, she seemed to herself to be already clothed in her evening dress, and descended the stairs and entered a carriage, which appeared to her to be awaiting her at the door. Thus did she—in the spirit-form—arrive at the house of her friends. To her all was perfectly distinct, it was to her as vivid as if she had been present in the body of flesh, and blood. The most remarkable portion of the story, however, is that she was visible to her host and hostess, as well as to some, if not all, of the guests assembled. She was taken in to dinner by a gentleman, with whom she conversed. She spoke with a certain things known to himself alone. This was to him a great surprise. At dinner she partook of fish. After this, upon the plea of not feeling well, she withdrew from table when entering the carriage—which appeared again to await her—returned home. During the whole of the time the body of Mrs. A. was reposing, as if in a trance, upon her bed at home.

The above experience is of so extraordinary a character, from the fact of the spirit-form of a living person being visible to various individuals at the same, and for some considerable time, that the writer would have hesitated to give it publicly, except for the constantly recurring experiences of a kindred nature now being made known, and well attested by numerous witnesses, together with the increasing number of psychical manifestations of an identical nature which are being recorded by the scientific and literary world. This is a fact which is of great importance. The phenomena of the spirit-form of a living person, as seen by the whole of his family as they sat in their parlour in England, recorded by Mr. Josiah Gilbert in the *Spectator* and quoted in "LIGHT" (No. 88), the phantasm of the lady and her infant beheld lying on a sofa in the room of her invalid mother when she and her infant were lying on a sofa in her own home at a distance (see "LIGHT," No. 15), together with the partially kindred "Narrative" of the late Mr. Heaphy, all support the experiences of my friend as here recorded.

A further instance of a living person being visible to the spirit-form of a living person, as seen by the whole of his family as they sat in their parlour in England, recorded by Mr. Josiah Gilbert in the *Spectator* and quoted in "LIGHT" (No. 88), the phantasm of the lady and her infant beheld lying on a sofa in the room of her invalid mother when she and her infant were lying on a sofa in her own home at a distance (see "LIGHT," No. 15), together with the partially kindred "Narrative" of the late Mr. Heaphy, all support the experiences of my friend as here recorded.

















or whether the appearance is that of a certain grade—or as Swedenborg would express it "Spiritual Society"—also mysteriously united with those families, manifesting always in one particular form and manner in the various localities, under kindred conditions. The function throughout of the White Lady—whether she be a unity or a multitude in unity—would appear, however, to be twofold, and fixed, namely to forewarn of departure from this mundane sphere or to dislodge intrusive power inimical to the interests of the illustrious family over whose fate the White Lady holds watch and ward. Thus she would appear to unite the office of revealer of irrevocable fate, and of preserver from avertable evil. Since the above was translated further information regarding the White Lady has come to the writer, which may be communicated to "LIGHT" on a future occasion.

### PSYCHICAL PHENOMENA IN ANCIENT GREECE.

By A. J. CANNON.

(Concluded from page 249.)

But perhaps the fullest account of ancient opinion concerning the daemon or Genius is given by Apuleius in his essay on the "God of Sokrates." In it he says "Now the human soul even when it is still in the body is called a daemon. If, then, this is the case, a longing of the soul that is of good tendency is a good daemon. You may call this daemon in our language by the name of 'Genius,' because this God, who is in the mind of every one, though immortal, is nevertheless, after a certain manner, generated with man, so that those prayers in which we implore the genius seem to us to testify this connection and union, since they comprehend the body and the mind, through the communion and conjunction of which we exist. There is also another species of daemons, according to a second signification, and this is the human soul, after it has performed its duties in the present life and quitted the body. This is called in Latin the 'Lemur.' The whole essay is very remarkable, and it appears that Olympiodorus, in a scholium on the First Alcibiades of Plato, says distinctly that the daemon allotted to man "is conscience, which is the supreme flower of the soul, is guileless in us, is an inflexible judge, and a witness to Minos and Rhadamanthus of the transactions of the present life."

Menander also, it appears, held the same view, that Conscience is the daemon, for one of his fragments says, "To every mortal, conscience is a God."

I have taken the above references from Schopenhauer. Paracelsus has a very curious passage on this subject, "Dann aber das Fatum wird erkannt werde, ist es dass jeglicher Mensch einen Geist hat, der ausserhalb ihm wohnt, und setzt seinen Stuhl in die obere Sterne. Dieser Geist gehorcht den Befehlen seines Meisters, derselbe ist der der da die prägnante demselben vorzeigt und nachzieht, denn sie bleiben nach diesem. Diese Geister heissen Fatum" (Vol. II. p. 38). That is, "In order, however, that Fate may be correctly understood, we should know that every human being has a spirit which dwells outside of him, and has his seat in the upper stars (copying Plutarch and Plotinus as above quoted). This spirit makes use of the inclinations or impressions of his master, and he it is who impresses him with presentiments and fulfils them, for they (the presentiments) come to pass by means of this spirit. These spirits are called Fate."

The Roman Church adopted this guardian angel theory, together with many other ideas, doctrines, rites, and ceremonies, from the more ancient religions, and it seems to be now-a-days very generally received as true by Spiritualists. But if man, indeed, has such guardians, appointed to take care of him and conduct him in the right path that leads to peace, it would seem from human history that these

guardians have not been very successful in their guardianship, and, on the whole, may be said to have rather failed than otherwise. It would not, indeed, be an easy task to guard man from himself and his lower nature, and his gross and cruel appetites. But what vanity it is for man to arrogate to himself alone, among all the inhabitants of this broad earth, the right to have guardian angels to protect him, surely, what are called the lower animals are in much greater need of such protectors, to shield them from the atrocious cruelty and heartlessness of the human race (let us hope not ignorance, though, fearlessness, and subjection to custom whose hands have ever been red, and whose hearts have been dyed with the agonised blood of so many of these helpless and innocent creatures, from the early times when they were sacrificed in hecatombs to appease the wrath of man's demon gods, and in modern times unnecessarily tortured, and then mercilessly and painfully slaughtered for food, supposed, in consequence of the ignorance and prejudices both of the laity and of the greater number of the medical profession of the true laws of the chemistry of dietetics and of physiology to be necessary or useful for human food. If this were true, what a satire it would be upon the Creator of the sentient world.

Not to speak of the cruelties everywhere practised, particularly in Christian countries, by men and even women, simply for their own idle amusement and sport, and last but not least, the intolerable agonies inflicted by vivisectionists in (it is to be hoped) the vain attempt, by such unjust and immoral means, to save man from the consequences of his own vices and ignorance, instead of warning him from the vices themselves. We must hope and pray that a time may soon arrive, when, upon the ruins of every torturer of the innocent lower animals, whether they be such torturers, directly or indirectly, may be inscribed the Vedantic "word," Tat-tam-asai,—That art thou.

We should recollect that in the turning round of the mighty wheel of necessity and of causation, each torturer may, in his or her turn, become the victim, and feel that "Tat-tam-asai" is true.

Truly man, who vainly imagines himself thus entitled to the special care of the great World-soul, has been himself but too often the most cruel and ferocious being on earth. It would seem that the true and only efficient guardians and preceptors of mankind are those set in motion directly by the World-soul itself, immanent in all things, namely, pleasure and pain, no doubt they, if sufficient time—"the soul of Uranus"—be allowed them, will at last succeed in adopting man to his environment, and in improving that environment and leading him up to a higher condition, socially and individually, than he has ever yet attained, and this, by gradually making him more and more conscious of the indwelling of the Spirit in his own soul and in all that lives, and more sympathetic with universal innocent life, whereby alone he can obtain true pleasure and peace.

But although not seeing any evidence for guardian angels, the writer by no means denies that evidence has been produced for the action of intelligences and forces not of the visible world, and which are, in some cases, the spirits of deceased human beings, although a great deal of what is attributed at seances and elsewhere to the latter is probably due to the abnormal action of living human spirits. Indeed the writer, of his own experience, has had some evidence satisfactory to himself of the fact of communion with the spirits of deceased persons as well as of symbolic dreams, impressions, and presentiments for his guidance on several occasions in life, but the question still remains, what is the source of such dreams, &c.

\* As, for example, when thousands of innocent creatures were slaughtered in the construction of the Jewish Temple in Jerusalem to appease the anger of the Jewish deity, Jehovah, this bloody and disgusting scene is described in Isaiah, by Josephus.

### OCCULT PHILOSOPHY

By the kindness of the author, who is now in London, I am enabled to give the readers of "LIGHT" some conception of the scope of the forthcoming work on Occult Philosophy, "Esoteric Buddhism." A perusal of the letters which appeared in "LIGHT," will have prepared my readers for its contents.

Chapter I. Who are the teachers, and what is their message? The seclusion of Eastern knowledge.—Occult training.

Chapter II. The constitution of man—the seven principles of which he is composed.

Chapter III. The planetary chain, through which man is gradually evolved and developed.

Chapter IV. The planetary periods. Rounds and races. Objective and subjective lives—Former races on earth—P. and the cataclysm—Atlantis.

Chapter V. Devachan—spiritual destinies of the Ego—Karmic Divisions of the principles at death—Progress of the higher dual—Subjective program—Earthly connection with Devachan.

Chapter VI. Karma loca. The astral shell, its habitat and nature, its surviving impulses—Elementals—Accidents and anomalies—Lost personalities.

Chapter VII. The human life wave. Progress of the main wave—Twilight and dawn of evolution.—Our neighbouring planets—Intervals of re-incarnation.

Chapter VIII. The progress of humanity. The choice of good and evil, the second half of evolution—the decisive turning point—The survival of the fittest—Spirituality and intellect—Development of principles in order—Human evolution reviewed.

Chapter IX. Buddha. The seven Buddhas of the great race—Acceptance in Buddhist time.

Chapter X. Nirvana. Its remoteness—Pressing gradations—Partial Nirvana. The threshold of Nirvana—Nirvana attained by adepts—Conditions of its attainment—Spirituality—Religion—The pursuit of truth.

Chapter XI. The Universe. The solar system—the universal play—The recommencement of evolution—Creation—The Great First Cause—The eternal cycle.

Chapter XII. The correspondences of the doctrine—Transmigration—The soul and the spirit—Personality and individuality.

I learn that the volume will be published simultaneously in this country and in America, about the beginning of next month. M. A. (Oxon.)

The *Windsor Free Press* of the 19th ult., contains a long report of a lecture by Mr. J. J. Morse on "What is Blasphemy?" The address was a singularly sound and forcible one, and contains many home thrusts against intolerance and bigotry.

THE BELL BILL. In utter ignorance of the extent to which the new philosophy of Spiritualism is accepted and believed in by the people of Ohio, a bill was passed by the late Republican Legislature of the State which was added to at least 10,000 votes to the Democratic majority. October 11 a bill was passed "The Russell law" and provides that no one of the first grade of the first class throughout the State a license of \$1000 must be paid by "astrologers, fortune tellers, and mediums, &c." (1) who propose to continue their vocations. This is to degrade Spiritualism to the level of fraud, and to insult the religious opinions through the country who would not exchange the consolations they derive from it for the hopes which it bestows them, for all the world besides. Spiritualism is not a superstition based upon a false or a myth, but a philosophy of fact born of knowledge and experience, and resting upon the evidence of the senses. Our object is to make a not to indicate Spiritualism (that is not our business) but to make a protest against an arbitrary legislative invasion of the rights of citizens as guaranteed by the Constitution of the United States. The Russell law in question is a direct blow in the face to religious liberty, and to freedom of conscience, opinion and investigation. Bigamy as it is encountered in social life, should be borne with as patiently as possible, but when it is attempted to give it the form and force of law, the alarm should be sounded, and we wrong stamped out with truth and indignation. The *Promoter*, Bedfordshire, Ohio.

### LECTURE NOTES.

On Tuesday evening, May 29th, Mr. T. P. Barnes, F.G.S., delivered the second lecture of the Langham Hall series, his subject being "Personal Experience in Psychology." Mr. J. Cowen, M.P., occupied the chair during the first part of the evening, but having to leave early, his place was afterwards very kindly filled by Mr. G. J. Holyoake. The audience was larger than on the occasion of the first meeting, and the interest evinced in the subjects dealt with was, I may say, more marked. At the close of an extremely able and interesting lecture (a full report of which we shall give in our next issue) Mr. Barnes announced his willingness to be cross-examined on the state in which he has made in the course of his address. Thereupon for a space of about an hour questions after questions were put upon him, some, of course, relevant, but the nature of a few, how closely the audience had followed him in his arguments. The questions indicated, moreover, in a very marked way, the considerable amount of interest which exists on all sides in psychological subjects. Mr. Barnes and the Executive of the C.A.S. are to be congratulated in the general success which attended Tuesday evening's lecture.

Notwithstanding, however, this unqualified success, we exceedingly regret to learn that the amount of the Special Lecture Fund at the present time will not justify the Council of the C.A.S. in continuing the lectures beyond the three evenings already arranged for, unless very substantial additional assistance is forthcoming during the next few days. As we announced last week, arrangements as to lecturers, &c., for the full course of six lectures, are practically complete. All that is now wanting is the practical sympathy of those who appreciate the efforts that have been made.

If A. (Oxon.) is sending a subscription to the Lecture Fund, which is a personal of Mr. Page Hopps' address impresses me with a conviction that an effort which produces such excellent results ought to be sustained.

### SPECIAL LECTURE FUND

The following donations have been received—

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Mrs. M. A. Stark	3	3	0
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Particulars of the next lecture will be found in our advertisement column.

### RESURRECTION.

Each night we seek a temporary death,  
And are unhappy if it fails to come  
And morning dawns with life in every breath  
And the tongue speaks that for a while was dumb  
And when the longer death which some escape  
Conquers our seventy years, or less or more,  
It is but sleep that takes another shape,  
And we shall surely waken as before.—Adapted.



"THE NOBLE A MY OF HERETICS."—Charges of heresy have been preferred against the Rev. Heber Newton, whose progressive sermons have created so much interest in New York City and elsewhere. All the members of his church—with a single exception—still firmly adhere to him. One of them says: "Only one member has withdrawn from the church because of displeasure over the sermons on the Bible. On the other hand we have had many accessions and the church was never more prosperous." Mr. Heber Newton is a good company Jesus, Paul, Luther, and all the world's teachers, sages and prophets have been heretics to the crystalized thought of their day. The heresy of to-day is the popular faith of to-morrow.

















The narrowness of astronomy are a closed book to the great majority of the race, although

And round about the ...  
With ...  
So with the phenomena ... of which I have  
endeavoured to place before you ...  
their eyes to the facts, and meet them with the bitterest scorn,  
...  
I am not devoid of my recent of facts, but I certainly ask for  
... prior to their own and supercilious rejection.

## OUR SPIRITUAL GUESTS.\*

## HOW THEY BECOME VARIABLE AND TANGIBLE

By J. W. Brattish 

Having admitted the reality of the phenomena, and also the agency of spirits in their production (which we have never doubted), we are now to institute a philosophical inquiry into the essential nature of the facts, and the particular modes of manifestations. Do spirits so clothe themselves with the elements of matter as to be perceived through the ordinary avenues of sensation? Do they really expropriate bodies possessing all the chemical constituents and organic parts belonging to the corporeal forms which they occupied during their rudimentary life on this earth? Or by what other means and methods do they show themselves to mortals?

And here I cannot omit the observation that many persons who set out in their investigations of Spiritualism by disputing all former revelations and especially the marvels recorded in Jewish and Christian Scriptures, and even in their extravagant statements of the new phenomena, finally, when they have been convinced of the truth of the new phenomena, turn round and scorn, and to ridicule the just claims of inspired Agents; at the same time they are ready to swear to the infallibility of their own chosen medium. These persons talk of love and morality while they take their place

With dignity, who but one way see  
Through the mists of mystery &

"The most injudicious views are often accepted with the utmost credence. Theories of the phenomena under discussion obtain currency which are believed to be at once inconsistent with the laws of nature, the decisions of enlightened reason, and the dictates of science. A few critical observations may suffice to give our readers the right direction. In contributing toward a philosophical exposition of the facts, I myself and so many of my readers as may find their own ideas voiced in what I have yet to communicate."

As a further preliminary to the proposed analytical and syncretical exegesis of the facts under review a brief statement of several methods, whereby spirits may and do reveal their forms to our senses, will be of consequence in a more systematic classification of the phenomena. One of the spirits of "The Golden Age" defines philosophy to be "facts seen in their right relations." This is the way we would look at the facts in this case. How then do spirits reveal their forms to us, and how do we perceive them? I apprehend by at least several methods, which I will endeavour to briefly explain.

1. The conjunctive spirit in the body has its external and its internal channels of communication. The senses open outwardly through all the physical organs to the whole realm of external nature, and inwardly to the immensurable sphere of all spiritual realities. As a rule, during the life on earth the interior avenues of perception are closed and men are blind on their spiritual side of their nature. But when—by the normal process of misperceptual growth or by other means—the dark curtains are removed from those windows of the soul which open towards the heavens, our interior being is illuminated. Then we see spirits as they really exist in their own sphere, we see them as they see one another, and as naturally as we believe the objects of the material creation. The cases which answer to this description are never numerous. Society, whether savage or civilized, is too sensuous to discern spiritual things. The common life and thought of the people are too external to admit of the freest development of such examples. When, how-

over, these interior avenues of perception are thus opened in a human being in this world, spirits require no clothing of material elements to make their presence visible. When the forms of spirits are distinctly revealed to us in this way they appear to be in all respects as real as the most tangible bodies in this world, and still there is no material substance in such a visible form that would arrest the motion of the most delicate chronometer. Spirits, whose natures are refined, readily pass through closed doors, and whenever they offer no voluntary resistance, very ponderable bodies may pass through them as through shadows, illuminated clouds, or the vapour from a steam-pipe. It will be perceived that when the senses are opened on the spiritual side of human nature, the appearance of spirits in visible forms does not, to say the least, necessarily depend on any materialising process. If such examples are scarcely more numerous than summer flowers in wintry weather, they are not so rare as

2. It is to be observed that the mind—whether in or out of its earthly tabernacle—has power to present an endless succession of psycho-electrotypes, or psycho-physiological pictures which have every appearance of outstanding realities. This is accomplished by means of the subtle agent that pervades the sensory nerve of the subject in such a way as to reflect an image upon the sensorium, the process resembling that by which light thrown upon an image or picture of the object from which the rays are reflected on the sensitive plate in the camera. Doubtless all ordinary sensation is the vital motive power of animal and human bodies. It is a great mistake to suppose that these sensorial impressions can only be produced by material means, or the presence of the objective forms of the physical world. This is ascribing to the elements of matter a pre-eminence over the faculties of the mind which I am not willing to concede. On the contrary, it has been experimentally demonstrated that the various impressions occasioned by the ordinary objects and agents of nature on and through the organs of sensorial perception, can be produced with marvellous precision and with equal force by the action of a positive mind on a sensitive subject. A strong imagination and vigorous will may thus multiply the mental images of everything in nature of which we may be able to form a definite conception. Every form that passes before the vision, every sound that breaks the silence, the aromatic flavours breathed up in the autumn fruits, and every precious perfume that is borne on the "wings of the wind," may all be made to come to us in the absence of the natural objects which contain these essential qualities—and all through the agency of the human mind, acting agreeably to psycho-physiological laws on the subtle force of the nervous system. All these effects have been produced in this way thousands of times, and they are daily repeated by minds in the body and in the spirit. Many cases of the alleged "materialization of the human form" are phenomena of this class. Under this psycho-sensorial power, whatever appears to be a material body may be merely a sensation, this impression of tangibility being made through the nerves on the sensorium.

3. This classification of the facts calls for specific mention of the examples of *transfiguration*. In these cases the spirit takes such possession of the medium as to change all the facial lines and the expression of every feature so completely that the medium seems to have disappeared and the spirit alone is recognized. In such examples the powers of the spirit are sometimes so great that with the transfiguration the subject is partially transformed. Daniel D. Home and several other mediums have, it is confidently affirmed, been made at least apparently much larger or smaller, and by actual measurement, several inches shorter or taller, by the effort of the spirit to represent its own earthly proportions. The facts of this class have often been the means of exposing honest mediums to unjust suspicions, from which they should be conscientiously defended. When the spirit withdraws and the phenomena of transfiguration disappear, leaving the form, features, and expression peculiar to the medium, the observer who is mainly watching for some deception is liable to accuse himself and wrong the innocent object of his suspicion. How much the indwelling spirit may change the form is suggested by these lines of the poet.

"For of the soul the body form doth take,  
For soul is form, and doth the body make."

4. There is still another method by which a spirit may become visible, regardless alike of all physiological powers and susceptibility, and of the opening of the interior avenues of sensation. He may attract to himself and condense about the material body certain sublimated elements from the medium, from

SPRIT TEACHINGS.

## SECOND SERIES

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal or private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The philosophy has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after a considerable interval of time. The publication is resumed in reference to many revealed requests.

M.A. (Oxon)

Xn X1X1X

In writing a review of "Chastity" you tell me to make no more serious objections as to the outcome of spiritualism and spiritism. I have more been shaking of them, and wondering how far we can throw more light on them. I wish you would do so, for there are others who need it as much as you.

May the blessing of the Supreme and All-wise be upon you. It may be well for you if we say what we only impressed you to think. The time is hardly yet come with the world at large when it is a matter for consideration whether the pursuit of truth in connection with spirit intercourse is for them fraught with danger. They are too much occupied as yet with the very externals. But, for you, and for all who act as you do with reference to us, it is well to ponder. We are used, as you know, to select seasons for so calling you to ponder. We will, on this present for presenting to you thoughts which you will do well to make your own. That which you call Spiritualism presents itself in diverse aspects, not so far as we wish now to clear it under two grand divisions, the Esoteric and the Exoteric. By the latter of these being popularly known. The one the broad view of what Spiritualism means the recognition of, and communion with the spirit world, with its laws, its duties, its consequences, to find out what the world of spirit is. Most judge it by its effects, and those are gathered from the popular knowledge on the subject. The public records tell of many communications, many of them untrue in fact and immoral in principle. The statements put forth reveal the judgment, and are plainly untrue. The acts are equally foolish and unbecoming. Men will not remember that the manifestations which are produced are the work of spirits corresponding to the mental states of the operators. They take what they see, and judge it harshly. Accordingly to the superficial eye the whole area of spirit manifestation is crowded with imbecility, immorality, and fraud. The observer sees plenty of this, and little else. And even then his eye does not see cannot take in the real condition of things. If he could he would shrink back in horror, as from an accursed thing.

By this standard Spiritualism is judged, and the verdict is a severe one, sadly deserved. What, it is said, are the agents here? Devils, surely. We have told you before, good friend Spirit is of all grades, and the fate of Von Marx is no paradox or parable. It is a literal fact that the spirits who frequent circles from which the spiritual element on your side is absent are unprogressed and undeveloped spirits attracted by the dominant temperaments of the sitters, earth-bound spirits who love to bewilder and perplex, or to lure to vice and sin; and worst of all, those malignant spirits who, having passed through incarnation without progress, have now gravitated below your sphere, and are embodiments of their own evil, base, and sensual natures. They do not merely bear with them an atmosphere of evil, of impurity, of spiritual disease. They are embodied evil incarnate, and they tempt, ensnare, lead on your ethereal souls into unburning your systems with their foul influences. But think of me these are not the speculations of a seerest; they are as much of truth as one who sees and knows the way of life and death can speak to the soul. I am protected and guarded by our power; you are beginning at this time to feel the risks that beset the common mortal's life. In our other-worldly way we have experienced it. All our thought was at once, a single unbroken chain of ideas, and now that you have so far learned, ponder on the lesson.

Think of the philosophy of spirit intercourse when it is intended to be, and what it has been degraded to. The pictures are far different. The crews which gather

other human bodies and from the earth's atmosphere so as to form a visible material covering, thus revealing the outline of the spiritual presence to the natural senses of the observer. Precisely how much matter may be required in the production of such forms is a question we will not undertake to settle. It may be more or less, according to the measure of the spirit's power, the proper materials at his command, and the results intended to be produced. But even the small substance of a summer cloud would be quite sufficient to render the spirit visible to all observers. While such forms may be more substantial than the momentary spell of the psychologist, their superficial aspects do not enable us to determine either their chemical composition or their specific gravity. We know that at the pleasure of the spirit such a form may be made as to resist the contact of ponderable bodies, and the action of physical forces, otherwise it may admit of being so penetrated that an arrow may pass through it as freely as it would make its way through the morning mist that hides the mountains.

Now would it be proper to say of an example belonging to a class that "the spirit is materialized"? If the term is not applicable in this case it would seem to be out of place in any other. It must be obvious, I think, that when the spirit becomes visible by the opening of the senses, or the interior plans of perception, or the phenomena are produced by the spirit acting on the sensory nerves of mortals, the case is never in any philosophical sense, one of materialisation. Does the term properly represent the facts which belong to the fourth division of this classification? The cases in which the spirit is involved with material treatments? Let us see. According to Webster, to materialize is "to reduce to a state of matter;" "to regard as matter;" "to consider or explain by the laws or principles of matter;" "to cause to assume a character appropriate to material things." Does the spirit, *per se*, undergo any such change as is indicated by this comprehensive definition? No! Is the spirit reduced to a material state? Is it to be regarded as matter? No! Is its voluntary powers subordinated to the laws of matter? No! Is it in a condition that its nature and functions must be explained on the principles of physics? No. Is the character of the spirit changed in any important particular, or are its attributes essentially modified? I apprehend not. If, on the contrary, the change is matter— if the spirits develop the facts by their own subtle and powerful agency in directing the faculties of mind and the forces of the physical world, why should we infer that the "spirit is materialized"? This assumption is a significant indication of the tendency of the popular mind. It does not distinctly recognise spirit as the active and controlling agent in the business. It is a trivial affirmation that the potencies of the universe belong to most essential natures to matter, and that the spirit is brought down from its own high estate to the lower level of material things. If the active forces employed in the production of the phenomena under discussion really belong to the spirit world it would better accord with the intrinsic nature of the facts to say that matter is spiritualized.

WRITTEN ARE WE TENDING: Form social, political and religious are everywhere decaying, but humanity is in its youth, it has to develop into maturity before advancing to the realization of its divine destiny. For all classes and nations we may foresee a social organization in which, cruel contentions ceasing, the reign of goodness and truth, of love and wisdom will commence, when the God of Humanity will be adored, and there a good life shall be lived in peace and harmony with the world.

A few days ago, I received a letter from Mr. J. H. Hays, who is a member of the Board of Directors of the National Board of Christian Education. He writes me that he has just received a letter from Mr. J. H. Hays, who is a member of the Board of Directors of the National Board of Christian Education. He writes me that he has just received a letter from Mr. J. H. Hays, who is a member of the Board of Directors of the National Board of Christian Education.

\* From *Justice Denied of the Supreme Court*, by S. D. Katsaris, 24 N. Boston City and Rich (see page 256 of this issue of LIT) 11

They will also be the guests of honor at the gala dinner to be held at the Ritz Hotel.















































CORRESPONDENCE.

[It is preferable that correspondents should append their names to their communications, as many can now be reached by mail, and the Editor as a guarantee of good faith.]

Buddhism and Christianity.  
To the Editor of "Light."

Mr. Editor, I have just received your issue of the 14th inst., and have read with interest the article on Buddhism.

C.C.M. has done himself an injustice in the impression that the Buddhist religion is a mere superstition. I am quite sure C.C.M. Buddhism, produces upon his readers' I am quite sure C.C.M.

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different from the teachings of the venerable Gautama, but still, have we any right to expect that these doctrines will brighten the hopes of humanity in Europe when they have failed to ennoble the lives of the Mongols as they are in Mongolia by a whole lot of things which are not in the writings attributed to the founder of their creed?—Yours truly  
W. P. R.  
Monkstown, Dublin.

SPIRITUALISM IN LONDON.  
METROPOLITAN SPIRITUAL LYCEUM.

CAVENISH ROOMS, 51 AND 53, MOXTON STREET, ROSS STREET, LONDON.

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# Light:

A Journal of Psychical, Occult, and Mystical Research.

Vol. III.

SATURDAY, JULY 7, 1893.

Price Two Pence.

CONTENTS.

Notes by the Way	1
Can offer any evidence that mind actually has been a new	2
with forms of unseen matter	3
add a single instance of mind, of intelligence, actually	4
unconnected with the brain and nervous system, then you	5
see Modern Spiritualism will supply the link between facts	6
and faith which will give us a sure standing ground in	7
the unseen world	8
creatures at chances are, if they are	9
whether they are there	10
his usual intuition, has put his finger on a most crucial	11
point. If Modern Spiritualism could not answer that most	12
pertinent question with an unhesitating affirmative, I for	13
one should cease to trouble myself about its pretensions	14
Section 7 of my "Higher Aspects of Spiritualism" I have	15
drawn out the relation between Religion and Science as	16
affected by Spiritualism, and have shown how	17
faith yields to knowledge. And a very long and	18
formulated a definition from which I have never since felt	19
any desire to recede. Believing that it is as real an error	20
to claim too much for our facts, as it is to yield too much	21
to the opponents of our faith, I have in the "Higher	22
Spiritualism demonstrates the action of a force that open	23
science does not recognise, and further that that force is	24
governed, in certain demonstrable cases, by an	25
apart from a human brain	26

The Editor of "Light" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)."

It was De Morgan who defined metaphysics as "the science to which ignorance goes to learn its knowledge, and knowledge to learn its ignorance." on which all men agree that it is the key, but no two upon the way in which it is to be put into the lock. Mr. Haweis, in the course of the striking sermon reported in the last number of "Light," came near the "things too subtle to preach in a pulpit," as he said, but he dealt with abstract matters that are too commonly neglected by our public teachers. In elaborating the conception of an inter-relation between mind and unseen matter, he drew out that which is among the most luminous truths that are now being learned by Spiritualists. Man is engaged ceaselessly by the acts and habits of his daily life in building up a soul—a spiritual nature, rudimentary now and imperfect, but indestructible and susceptible of infinite development in the future. This is the real man, the immortal being, and it is on himself that the responsibility rests—primarily and principally—of his future state. He is the architect of his own destiny, the architect of his own future, the final judge of his own life. This is a truth heard too little from the pulpit; and yet how far-reaching is its import, how necessary the knowledge of it for us all, how all-pervading, how stringent its effect, when realized, on the whole domain of morals and of religion.

"Imperator" put it long ago to me in words that have never passed from my mind. "Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation." The greatest incentive that, to a life of holiness and purity; the greatest deterrent from vice and sin and sluggish idleness, if a man once believes that he sins against himself, and paralyses his chance of future happiness. It is a sign of the times that a doctrine so wholesome and so sweetly reasonable can find a place in the teaching of the Church of England without being supplemented and negated by that other doctrine which usually attends any admission of man's part in working out his own salvation. There is no doctrine more unanimously insisted on by spirit-teachers of all grades of development than this. If Mr. Haweis will refer to my "Higher Aspects of Spiritualism," he will find the idea elaborated in its relation to various social, moral, and religious questions that press now on public attention.

Mr. Haweis inquires whether "Modern Spiritualism

can offer any evidence that mind actually has been a new with forms of unseen matter" "If Modern Spiritualism add a single instance of mind, of intelligence, actually unconnected with the brain and nervous system, then you see Modern Spiritualism will supply the link between facts and faith which will give us a sure standing ground in the unseen world. creatures at chances are, if they are . . . The point is whether they are there." In so saying, Mr. Haweis, with his usual intuition, has put his finger on a most crucial point. If Modern Spiritualism could not answer that most pertinent question with an unhesitating affirmative, I for one should cease to trouble myself about its pretensions. Section 7 of my "Higher Aspects of Spiritualism" I have drawn out the relation between Religion and Science as affected by Spiritualism, and have shown how . . . faith yields to knowledge. And a very long and . . . formulated a definition from which I have never since felt any desire to recede. Believing that it is as real an error to claim too much for our facts, as it is to yield too much to the opponents of our faith, I have in the "Higher Spiritualism demonstrates the action of a force that open science does not recognise, and further that that force is governed, in certain demonstrable cases, by an . . . apart from a human brain.

I take it that this position is what Mr. Haweis wants proved. He must have it proved for himself if he is to attain that measure of conviction which some of us have got, nothing will compensate for the absence of personal proof. But short of that the records of Spiritualism teem with evidence which should impress any mind not wilfully shut against it. I clear away a possible objection at starting, by premising that I am not now dealing with the question whether in all cases, or even in any case, the communicating spirit is the individual that he pretends to be. I could say a good deal about that, and indeed have said a good deal about it in various places and connections. But that is not the point now. For the purposes of my argument it matters not if the personating spirit who pretends to be Shakespeare is palpably illiterate, or if in carrying out his impersonation he is so inconsistent and inconsequent as not to deceive an average child.

Is there any mind at work, "of spirit, or devil, or fool, or idiot," as Mr. Haweis forcibly puts it, that is provably not that of any person present, that is, in fact, apart from a brain and nervous system? The records of my own experience during the past decade are full of cases which are thoroughly applicable to this inquiry. I make bold to say that there are few Spiritualists so unfortunate as not to have in their own proper experience one case at least which will stand cross-examination, and which will prove so much as is now asked for. I am writing without means of furnishing references to the great mass of books which form the literature of Spiritualism. The Spiritual Magazine, the Spiritualist Newspaper, and Human Nature, to say nothing of numerous volumes such as David Owen's, Epos Sargent's, A. R. Wallace's, and many others, are dotted up and down through all their pages, with cases that demonstrate intelligence apart from a human brain.

\* The Psychological Press Association, 35, Great Russell-street, W.C.









CORRESPONDENCE.—(Continued from page 309.)

evolution as to spiritual life in Christians. To a creature worthy of the name of man or of Christian, successive layers, as it were, of improving habits have been essential to after perfection, and had a philosopher examined either at any earlier stage of ascent and formed his estimate of man or Christian in rudimentary life, he would infallibly have misjudged.

If I at all understand Mr. Bennett, he has received full confirmation of the old belief in transmigration of souls from the lowest to the highest rung of creative evolution; and I think he would not deny that we all must have had our minor and vegetable stages before we began to climb up to animal existence. Why, then, judge of Christianity any more than of humanity by what we now see of it? The cute American who has "got religion" and trades on it, the demure church-goer, highly respected for orthodoxy, hard as a flint to the needy, and only combining all attainable self-indulgence with strict literalism, even the poor drunken who groans and whimpers at a prayer meeting, are no more examples of what Christ's followers will be, after full and gradual development, than a pig or tiger and pig are examples of what man will be when he has his human and spiritual soul, together with all that laid the foundation for them. Yet, I think our Divine Master was at least as wise and as merciful as the head of the Hibernian Brotherhood in not letting poor, half-formed creatures know this, in holding back so long a secret which would tempt many to give up the struggle with the lower principle, and maintain the character of animal-man till fate gave them a lift.

A. J. PENNY.

June 21st.

Mr. Bishop at St. James's Hall  
To the Editor of "LIGHT."

SIR, I am surprised to see in your issue of last week that "M. A. (Oxon.)," asserts that "all experience hitherto is dead against the possibility of performing such a feat as Mr. Bishop claims to have done under such conditions as those in which he is alleged to have performed it." One instance strongly in favour of such a possibility is given in the *Times*, in which Sir John Lubbock (no favourable witness) testifies to four figures out of five in the number of a note having been correctly read by Bishop, the erroneous figure being read as three instead of five. In the other instance Bishop gave the number of a note held by Mr. Waddy correctly. But it is no new feat. It was repeatedly done by Alexis Diker, forty years ago. It was one of the first experiments that he tried with Captain James who first received him into his house when he came to England. He desired him to write some word and inclose it in an envelope. Captain James wrote "Virginia," and handed the envelope to Alexis, who charged him to fix his thoughts upon the written word. "Parlez-moi bien," he would say, when engaged in such an experiment. In the present instance he said he saw that Captain James was a good man because he had written the name of a woman and he at once wrote "Virginia" on the back of the envelope.

"M. A.'s" suggestion of the possibility of Colonel Trench's note having been changed is certainly, as "M. A." himself seems to feel, hypothetical. There was nothing whatever in scuffling on the platform, and nothing about of bad faith on the part of Mr. Waddy or Colonel Trench could have made it possible to change the note. Moreover, there could have been no preparation for anything of the kind, as the offer of the note was an entire impromptu on the part of Colonel Trench.

No doubt Bishop's flimsy character strongly indisposes his hearers to believe in his profession of any abnormal powers. Nothing could be more ridiculous than his pretence of showing how the wonders exhibited in the presence of physical mediums are performed. But our belief in the dishonesty of the man ought not to blind us as to what is actually accomplished before our eyes. And he would not be the first example of a person possessed of abnormal powers who misinterpreted to turn them to profit by pretending to expose the tricks of physical mediums. An American of the name of Everett, who came over a few years ago, began with the profession of an exponent of Spiritualism, and he, like Bishop, freed himself from the best hand-cuffs that the police could fix upon him, but when he found that his profession of exposing did not pay, he freely admitted the possession of abnormal powers that he himself did not understand.

I maintain that what took place when Bishop was in the Dayport cabinet conclusively proved, either that he was

possessed of some abnormal power, or that he was aided by some invisible agency capable of wielding a ham or a hammer. It is certain that he was firmly tied with strips of calico round his wrists, ankles, and neck, with his hands behind him, in such a way that it was physically impossible for him to stir an inch with any member of his body. He was, moreover, during some part of the time, held in his arms by a blind-folded member of the committee. Yet the curtain was no sooner down than the banjo was awayed about and the curtain thrown into violent vibration, the hammer was heard busily at work, and two pieces of board which had been put in separate, were thrown out firmly nailed together.

H. WINDWOOD.

Some Results of Curative Mesmerism.

To the Editor of "LIGHT."

DEAR SIR, May I think that the results of mesmerism should be more generally known? I may I make, on this occasion, the following little contribution—

I was lately called into Cheshire to mesmerize a lady who had been for some time under medical treatment for neuralgia of the eyes, with much flinching from light that she had to wear a mask as a shade. She had also long suffered from such irritability of the stomach as to compel her to take only food in small quantities, with a little macearoni. After the first few mesmerizations she left off her large shade. I mesmerized her in all thirty times, with the effect of causing the neuralgia to disappear and the digestive organs to regain their tone.

A lady suffering from sciatica recovered in ten mesmerizations. In this case, as in most others of this kind, of a chronic character, I found electro-magnetism co-operate with the mesmerism.

Another lady suffering with so-called liver complaint, aggravated by the late trying weather, was also cured in ten sessions.

A gentleman under great cerebral excitement from no assignable cause except a chill was restored to equilibrium in a few sittings.

A lady suffering from great mental disturbance a shocking insanity, was brought into such composure by mesmerism that her family regard it as a gift from God, and express sorrow that it is not more recognized.

A. DIKES.

10, Berkeley-gardens, Kensington.

P.S.—While the pen is in my hand, allow me to relate the following, bearing upon a topic often introduced to your readers.

Phenomena after Dislocation.

A short time ago I was attending a patient mesmerically at a country residence of the Marchioness of ——. A mesmerist being considered singular, she imparted to me what she called a singular phenomenon. She had had a French cook who had apartments in the house. He was taken ill of bronchitis, and his illness proved rapidly fatal. After his burial his apartments were entirely removed. After a few weeks, having many visitors, these apartments were allotted to one of them. The morning after first sleeping there the guest inquired whether anyone was ill in any adjoining room. He said that he had heard coughing nearly all night and even fancied that he saw the person from whom the coughing came. Upon being asked, he described the person as having a black beard and a very pallid countenance. The Marchioness told him that his description corresponded with that of her late cook, who had died of bronchitis in the room in which he had slept. Others, she said, had since occupied the room but had not been disturbed by any sight or sound. It may be supposed that the gentleman spoken of was a medium of a certain description.

A.D.

June, 1883.

Thought Transference.

To the Editor of "LIGHT."

SIR,—Permit me to correct an expression used by the *Standard's* correspondent, "H. K.," respecting Mr. Marcillet, who was for many years the mesmerizer of my brother, Alexis. To call a gentleman who has passed away, a noted charlatan, is, at least, out of place. Mr. Marcillet was not a professional mesmerist, simply a gentleman who delighted in mesmerizing my brother. Thought-reading in connection with mesmerism has always existed. When a clairvoyant gave signs of failing before many persons, often the success of a seance was caused by an "incredible sincere," who would mentally think of what he had written.

then Alexis, or I, would at once spell the words thought. In such cases it was not vision, but thought-reading.

ADOLPH DIKES.

10, Berkeley-gardens, Kensington.

Catholicism and Spiritualism.

To the Editor of "LIGHT."

SIR,—The letter of your correspondent, Mary S. G. Nicholls, suggests to my mind some very important questions. The first is: Is the doctrine of the Roman Catholic Church true according to the declaration of the spirits as they have returned to tell us? Do we believe the spirits can return and hold communion with us? Shall we believe them or the doctrines which affect our after life, or shall we believe the traditions of a Church whose motto is *UNUS VINCIT, I.E.*, once ignorant always ignorant, the motto applying to all the causes of the deaths of the martyrs and the persecutions of those who dared to think for themselves and to express that which they thought? Personally, I have no doubt many of these questions and I decline, as a Spiritualist, any compromise whatever between the Roman Church and the spirits, through whom it has been my privilege to be saved.

If I understand Spiritualism as it contains of something more than mere clairvoyance or any other special gift of the spirits, doctrines are embodied in it which, when placed in juxtaposition with the doctrines of the Church, are very different indeed. Take, for instance, that of individual responsibility. This alone strikes at the root of Christian orthodoxy, viz., vicarious atonement, and does away entirely with confession except to the one we have wronged, whether he be in the body or out of the body. If we wrong ourselves we know there needs no forgiveness, we must pay the inevitable penalty.

Spiritualism, if understood as I understand it, sets all men free. It teaches that sin obligations are self-created and must be self-discharged, hence there is no necessity for priests who rule men's minds and trade upon ignorance.

If your correspondent should think I have been too harsh I must ask her this time to make a little allowance for me, for I believe I was born hating a priest, and since that important event, taking them as a body, they have never excited my admiration.—Yours truly,

PETER LEE.

31, Church Stile, Rochdale,  
June 22nd, 1883.

Freedom in Mediumship.

To the Editor of "LIGHT."

SIR,—The principles and facts referred to in No. XXXIX. of "Spirit Teachings" by "M. A. (Oxon.)," are, I have no doubt, correct. The evils incident to public circles have been fully and painfully illustrated both in England and in this country, and it is our duty to use every judicious safeguard to prevent their recurrence. While, however, they are the evils of excessive freedom, they are those for which there is, as Macaulay said, no better remedy than freedom, and, I think, any attempt to restrict by violent means the exercise of public mediumship would result in worse evils than those which it may be designed to cure. The lessons of experience are, it is true, costly, but usually they are well learned. And, moreover, it is not to public mediumship that Spiritualism owes its present progress, in great part, as well as some of the reproach which has been heaped upon it, but generally by those who judge superficially, and not "righteous judgment."

The very truths referred to in this excellent lesson of "Imperator" could never have been understood or appreciated, even if they could have been stated, had not experience sadly taught us their genuineness and value. No student has yet reached a plane of enlightenment so lofty that he can afford to say to the instrumentalities of God's providence in this world, "I need no more of such lessons, teach me only by what will soothe my spirit into quietude and calmness, give me only glimpses of the angel spheres, and keep from my sight these objects of spiritual degradation and shame." This would not only be short-sightedness but selfishness: for have we not learned to appreciate, and sympathize with, the unfortunate condition of the unprogressed in spirit life by the very manifestations against which we are disposed to murmur? And while we have come to realize the wickedness, ignorance, and spiritual darkness of the dwellers in the lower spheres, have we not also been brought to see their susceptibility to improvement,

and to be convinced of their ultimate salvation? Are not the blessings of spirit communion for them as well as for ourselves? For does not the Supreme Father look upon them, for as his children, loving them, perhaps, like an earthly parent, the more for their very waywardness and consequent misery, and giving to us, His other children, the sacred privilege of lifting them up?

Even the dark side of Spiritualism has had its uses—its bitterness for us and how much more for the other side of the spirit sphere. It has proved a blessing far greater and more extensive for the spirit sphere adjoining, so to say, the earthly sphere, and I think it is admitted that these two spheres can advance together.

What "Imperator" says about "earth-bound spirits" has been illustrated in my own experience, and the perils incident to mediums and circles from their wives and influence have been shown, but no more "evil" is to be seen by clearly defined fraternal feeling, not dignities them as "devils"—although they are, probably, the only devils that exist. What I mean is, that Spiritualism is not to be shunned because, through it, the presence of these lower spirits is made known to us, for, Spiritualism or no Spiritualism, we are exposed to their psychologic influence, and it is, most certainly, a blessing for us to learn, as we do by spirit intercourse, how to guard ourselves against that influence. The low-spirits will subdue it all, for it is an omnipotent as God, since "God is love." To be possessed by a "vampire-spirit" would, indeed, be a great trial, but to reform the vampire, as has been done, would be a great glory.

I do not like to have the "Judges of Modern Spiritualism" hold up as *par excellence* the land of corrupt spirit influences and I presume neither medium nor spirit meant to say what the language implies. The spirit circles in this country have been held with great freedom, and there is much that is calculated to excite a spirit of freedom, but, alas! the low-spirits prevail in American public circles, only interrupted when the demons of suspicion and wilful scepticism prevail.

"For when the heart is full of dia,  
And doubt beside the portal waits,  
They [the angels] can but listen at the gate,  
And hear the heart's full war within."

As Mr. Ware says, in the same number of "LIGHT," these lower influences are often attracted by persons who profess to be religious, educated, and refined, and do not affirm with that other class whose minds, though they may not plainly or reverentially be lifted up to the higher spheres of spirit-being, are yet permeated with the deepest love of their departed friends, and most sincerely desire to greet them. Their disposition is good, their minds are believing, not filled with bigoted arrogances and misbeliefs, and to that extent they are spiritual; and they get spiritual blessings, on the same principle as did she to whom the Man of Nazareth said, "O woman, great is thy faith, be it with thee even as thou wilt." It is when the maelstrom of fraud-explorers fills the circle, that the saddest of all catastrophes have occurred.

Such statements in regard to the evil influences that may, at times, come to all circles, are calculated to do harm to the cause, if not carefully explained as to their proper relation to it. The Churches brand it all as "devil-worship" or "dealing with the devil," and Jesuit writers are now quoting the unguarded admissions of Spiritualists as proof of their hostile and untruthful allegations. Let us not bolster up their fabric of falsehood by partial statements, which tend to give a wrong impression to the thoughtless or unenlightened. What with the vagaries of occultism, "elementalism," "chells," "devils," "elemental genies," Spiritualism has now a rough and thorny road to travel, but its principles are being more clearly established even by the incidents to the movement, and the sun of truth is shining out from behind the clouds of error and prejudice more brightly every day. The columns of "LIGHT" afford a sufficient demonstration of this fact.

HENRY KUDOL.

New York, June 18th, 1883.

THE "SPIRITUAL RECORD".—The number for July fully sustains the high tone and apt method of dealing with psychic facts which characterized the first part. The usefulness of the present issue is further increased by illustrations of direct writing drawings, &c. We trust all our readers will support the publishers in their spirited action.





thought of which we are conscious, and by the nerve-force it is possible to bring that conductor of each into contact with another brain. Especially easy is this when the hand is used for the purpose of transmission of the nerve-current, for "the brain is well accustomed to acts of discrimination founded on nerve-current coming from the hand."

The second constituent—"an abnormal exaltation of sensitiveness in the operator"—is one which is also regarded as being reached "by a perfectly natural gradation." The principle of compensation pervades all nature. The blind man is marvellously acute in power of hearing, and the deaf man often possesses very keen vision. In sleep sense impressions are suspended, but we become conscious of what Mr. Higgins regards as the conscious action of the brain—unconscious cerebration. This passes into the dream-state where volition is in abeyance. In somnambulism, on the contrary, "volition is active, the senses also are in a normal condition, but reason and judgment are suspended." All these perfectly natural states, "raptures, sleep, somnambulism, catalepsy, lead up so slowly to the hypnotized and mesmerized conditions that why the one class of affections should be less a subject for scientific investigation than the other does not appear." (It does not indeed.)

These considerations Mr. Higgins thinks are sufficient to explain the transference of thought when the subject and operator are in "quasi electric communication." "The two brains become like two electric clock dials." I do not know whether he would consider that they covered the more remarkable cases where no contact is established. The case of Alexis Didier to which Mr. Wedgwood refers is hardly similar, except in kind, to the ordinary cases of thought transference. Alexis was a trained and accomplished clairvoyant, and his power of reading concealed letters or seeing objects abnormally in more akin to that displayed by many hypnotized or mesmerized subjects. But, however this may be, Mr. Higgins's temperate and lucid article is a timely and intelligent contribution to the study of a subject which is in no little danger of being vexed by gusts of controversy wherein prejudice rather than impartial justice is dominant.

I am much in accord with Mr. Kiddie's comments on a recent Spirit-teaching. Probably the necessity for impressing me with decided views of what was not apparent on the surface led to a strong statement of one side only of a question that is many-sided. No doubt it is true that no more in America than in any other country, we have the same consideration obtain. But we must all have observed that, from "The Judaea of Spiritualism" we get what we have of this new truth, even as we seem to find it on in our turn to Australia. In that sense only was America referred to. But, in truth, whether there or here or elsewhere, the meddling with a subject little understood should be undertaken, as Mr. Kiddie properly points out, in a guarded spirit and with due care. It is equally improper to assume that spirits are "devils," and to greet them all as "angels." Most of them are neither one nor the other, and it is the part of wisdom to warn the inexperienced that there are risks just as, and because, there are blessings in spirit-communication. It is not unkind or unnecessary to warn the young student that he must be careful in dissection lest a tiny prick introduce into his system a fatal poison. Approached in a proper spirit, such as that which pervades Mr. Kiddie's letter, the investigation loses its risks.

M.A. (Oxon.)

A fresh attempt at National Organization has been made up the U.S.A. Some of the "soundest" of American Spiritualists are connected with it. We hope to notice it next week.

## A NEW FIELD FOR PSYCHOLOGICAL INVESTIGATION INVISIBLE DENIZENS OF THE SOLITUDES OF NATURE.

The manifestation of the presence and power of spiritual beings in the wild solitudes of nature, unfrequented or abandoned by man, in elevated mountainous regions, in the depths of extensive and ancient forests, upon desolate heaths, by the margin of the ocean or extensive lakes—is a phase of spirit-manifestation which merits special attention from the student of psychology. In remote districts of England, Scotland, Wales, Ireland, of France, Germany, Tyrol, Switzerland, Italy, Corsica, Sweden, Norway—not to speak of other portions of the world—a class of manifestation of spirit-presence will be found attaching to these and similar localities of a strikingly kindred character, suggesting that possibly these wildernesses may be populated by invisible throngs of very mysterious denizens. This is a branch of the great tree of psychology which, hitherto, has attracted but little attention, except from persons interested, more or less, in the Rosicrucian philosophy, or now-a-days here and there, from a "Psychic," with a faculty of spirit-vision developed in this peculiarly occult direction. To the world at large, this must be regarded simply as a very ancient and now all-but entirely dead branch of the great Tree of Superstition sprung from the roots of ignorance. To the writer, however, it appears a limb of the Psychological Tree of very ancient growth, still showing signs of vigour in curious blossoms and fruit—both for the student of psychology and for the student of the history of the world.

"The Queen of Fays,  
With harp and pipe and symphony  
Was dwelling in that place."

Mr. Walter Scott in our century, as we learn by the notes to his novels, collected many a story from the lips of the Scottish peasant regarding these weird, fantastic, and sometimes awesome dwellers in the realm of "Færie" and "eyes that yet look on the light," he assures us, were, in his day, declared to have witnessed strange sights amidst the solitudes of mountains and forests.

And, "eyes that yet look on the light," or have done so within very recent years, within the memory of the writer, have witnessed the presence of the fairy-folk amongst us, in a later portion of the century.

Fays, which the writer believes are still cognizant of the sounds of earth, have caught the melodies of music, proceeding from the water-spirits of a lake in Ireland, the overpowering fascination of which was avowed to have been so great that the hearer, lost perforce also should have been drawn beneath the waves by the force of strange spiritual magnetism attending it, henceforth avoided, on still summer evenings, sailing upon its waters.

Neither could the writer readily discredit the narrative of another correspondent, also a lady of education, who averred that three times one clear moonlight night, in Ireland she herself was Irish—she had heard repeated the old song, "most musical, most melancholy" strain of the "Danseuse," whose cry foretold on that, as on numerous occasions in previous generations, the death of an important member of this ancient Irish family. Sounds also of "the knockings" of the little men of the bunnies have been heard in the ears of persons in Wales with whom the writer has conversed, and the eyes of others have beheld in thickly-wooded tracts in our mountain solitudes, passing glimpses of mysterious creatures. Thus gradually for years the belief has forced

The reader will recall the experience in this direction of the Rev. Henry and Mrs. William James, the well-known American Spiritualists, who, in the writings of the Rev. Thomas Lake Harris, and his power of speaking to the "animal sphere."

itself upon the writer that probably there exist, whatever their origin and nature may be—whether higher or lower than the spirit of humanity—countless varieties of spiritual beings, each occupying its own peculiar realm and range, and filling its own peculiar avocation.

"Do 't to fly,  
To swim, to dive into the fire, to ride on the curl'd cloud,"  
and that glimpse of these mysterious denizens enshrouded within the solitudes of the world of nature, are occasionally referred to the spiritual perceptions of persons endowed with the temperament and eye of the seer.

Forms, who call ourselves students of Psychology, standing upon the threshold of the opening portals of the realm of the supersensuous world, and who—as King Lear said of

"take upon us the mystery of things,  
As if we were God's spies!"

have opened out to us "fresh fields and pastures new" of study and investigation. Let us begin at once to collect facts. Dr. Justinus Kerner, who resided in the hill country, amidst the forests which border the Swabian Alps, possessed himself by personal inquiry, and through a wide circle of correspondents, of many remarkable instances of this peculiar species of spirit-manifestation. From his storehouse we will now take the following strange and well attested facts concerning

Mysterious Spirit Manifestation in 1837 near the Lake of Lucerne.  
(Communicated by Colonel von Pfister to Dr. Justinus Kerner.)

"In the Canton Uri, in the commune of Silenau, near to the village of St. Gallen, there is a small, but highly fertile, and well wooded valley, the grand father, Johann-Joseph Tillo, aged sixty years of age, his son, Johann-Joseph Tillo, aged thirty years of age, and their two children, little boys, the eldest Johann-Joseph, about three years old, and the youngest about two.

"On August 26th, 1837, to these worthy people there came the following extraordinary event. The older of the two sons, Johann-Joseph, was sitting in the garden, in the restricted area, for the space of three days; and on the 27th, he was sitting in the garden, in the restricted area, for the space of three days; and on the 28th, he was sitting in the garden, in the restricted area, for the space of three days; and on the 29th, he was sitting in the garden, in the restricted area, for the space of three days; and on the 30th, he was sitting in the garden, in the restricted area, for the space of three days; and on the 31st, he was sitting in the garden, in the restricted area, for the space of three days; and on the 1st, he was sitting in the garden, in the restricted area, for the space of three days; and on the 2nd, he was sitting in the garden, in the restricted area, for the space of three days; and on the 3rd, he was sitting in the garden, in the restricted area, for the space of three days; and on the 4th, he was sitting in the garden, in the restricted area, for the space of three days; 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# TEMPORARY OFFICES OF "LIGHT"

38, GREAT RUSSELL STREET,  
SLOOMSBURY W.C.  
(Entrance in Wolvern-street.)

## TEMPORARY OFFICES.

Reports of the proceedings of Spiritualist Association in as succinct a form, as possible, and authenticated by the signature of a responsible officer, are solicited for our main column. If such a report is sent, it will also oblige by mentioning the name of the writer, and the name of the person to whom the report is sent. The writer's name will be published, and the person to whom the report is sent will be acknowledged.

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Light:

SATURDAY, JULY 14th, 1883

## REMOVAL OF OFFICES.

In consequence of the property in which 4, New Bridge-street, was included, having changed hands, and the intention of the new proprietor to make structural alterations, we have been obliged to leave, and therefore have to announce for the information of friends and subscribers that our Temporary Offices are now at 38, Great Russell-street, W.C. (entrance in Wolvern-street), to which address all communications should be sent until further notice.

## THE IDENTITY OF MAN AND NATURE.

The perusal of Mr. Sinnett's "Esoteric Buddhism" sent me back to Schelling.\* And it seems to me that so much of the doctrine now before us as concerns evolution in human consciousness,—so much of it, at least, as relates to the working of one and the same nature as physical and conscious forces—is none other than the so-called (and rightly called) Identity Philosophy of Schelling.

Now what, concisely, is this "Identity" Philosophy? I may be asked by some who are not already familiar with these speculations. Concisely and generally, I will try to answer the question in the following propositions:—

"The laws of nature are laws of the thinking process which are not reflected upon or cognized as such.

"The unreflected, unconscious action, as we may call it, of the vital or psychical power stands, so long as it is only thus, and knows nothing of itself (upon the very same stage with the action of the material and outward forces of nature, and nothing constituting the distinction between the conscious and unconscious activities out that want of reflection upon itself."

"A perfect demonstration of the intelligible world as present in the laws and forms of the sensible world, and again a perfect comprehension of these laws and forms by means of the intelligible world, a demonstration, consequently, of the identity of the worlds of nature and of thought—this is the business of the philosophy of nature to accomplish."

"All activities of nature are in themselves none other than activities regarded objectively by us as movements,

\* See notice in the next issue of the publication of Schelling's philosophy contained in "Esoteric Buddhism" of Specialized Philosophy from Kant to Hegel, translated by T. W. Higginson, from which most of the quotations following are taken. I have, of course, also consulted Schelling.

which activities we bring subjectively as mental activity within us to the state of self-consciousness."

"The highest goal and terminal point of this evolution is that where this, in the beginning blindly working life, attains in its fullest development to the consciousness of itself."

"In so far, now, as this original essence (activity) having become intelligible to itself in man, still recognises in the rest of nature also, or as it were in all its members, its own demand essence,—in a word, here contemplates as objective, what it perceives in a directly subjective manner in the human being—it follows that all knowledge has, so to speak, two poles, subject and object, knowing and known, and thus also there are, actually, but two fundamental sciences, or rather two modes of viewing one and the same life from two different points of view—first, the Philosophy of Mind, the self-consciousness of the subject—Transcendental Idealism; and secondly, the Philosophy of Nature, the being of the objectively regarded from its real side, and its development, i.e., as natural life."

The essence of "and nothing else, lies at the bottom of our system of thinking theory to bear upon the phenomena of nature. The highest perfection of the natural world is the effect of spiritualization of nature's laws into laws of intuition and of thought. The phenomena (the material) must, as regards ourselves, completely disappear, and the laws only, or the formal, be left remaining. Hence it follows that the more the regular or normal in nature comes into view, by so much the more does the veil or covering vanish, the phenomena themselves becoming more spiritual, and at length coming altogether. . . . The perfected theory of nature would be that by virtue of which the whole of nature might resolve itself in a word:—The highest goal, that of becoming wholly an object to herself, is first attained by nature through the highest and final stage, that of reflection, which is none other than man, or to speak more generally, is that which we call reason, through which nature first completely returns into herself, and whereby the fact becomes obvious, that nature is originally identical with that which in us is cognized as intelligent and conscious."

I hope next to show how the great primordial and permanent force, in its two aspects as expansive and contractive, male and female, spirit and matter, is conceived by Schelling.

O. C. M.

MR. HENRY'S SEARCH.—We are requested to remind the members of the G. A. S. that subscription notices are held in this medium every Thursday evening at 8 p.m. at the rooms of the Association, 38, Great Russell-street. Tickets for admission, 2s. 6d. each, application for which should be made to Mr. T. Blyton, G. Truro-villas, Station-road, Church End, Finchley, N., or at 38, Great Russell-street, W.C.

SPIRITUALISM IN ITALY. Signor Sebastiano Fenu of Florence, in writing to the secretary of the G.A.S. says:—"In Italy our ideas are gradually spreading, but we, as yet, have few mediums. We have now founded a new Spiritual Association in Florence, of which I have been elected vice-president. I have hope that we may possibly do good. In some of our previous sittings we have been visited with spirits, but we have not yet been able to feel sure that a true will come when a chance is taken place in our favour."

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of the members of this Society will be held on Wednesday next, July 12th, at 8 p.m. at the rooms, 38, Great Russell-street, W.C. The president of the Society, Henry Sidgwick Esq., will take the chair at 8 p.m. The meeting is open to all who are interested in the subject, and is free of charge. The meeting is open to all who are interested in the subject, and is free of charge. The meeting is open to all who are interested in the subject, and is free of charge.

An open meeting of the London Lodge of the Grand Lodge of Freemasons will be held on Thursday evening, July 13th, at 8 p.m. at the Freemasons' Hall, Piccadilly, for the purpose of meeting Mr. Sinnett.

July 14, 1883.]

## SPIRITUAL TEACHING IN THE PULPIT.

As an illustration of the very marked degree in which the teachings of Spiritualism are leavening the theology of the present day we cannot do better than quote a portion of a sermon recently preached by the Rev. H. F. Lampus, M.A., Vicar of St. Mary's, Twickenham. As Mr. Farmer points out in his "New Basis of Belief," "The heart and intellect of the Christian Church has unconsciously been educated and influenced by Spiritualism to an extent little dreamt of by those who have not read between the lines of the religious history of the past quarter of a century. Taking the pulpit utterances of thirty years since, and comparing them with those of the present, it will at once be seen how much the theology of to-day has been modified and softened down. . . . All these changes and modifications are in the very direction which Spiritualism has indicated from the first, and are fairly traceable to its influence." It will be noticed that Mr. Lampus in the course of his sermon brings out into striking relief many points peculiarly acceptable to Spiritualists.

"Young man, I say unto you arise."

Towards the end of his sermon the preacher said: "If we could examine into the minds of men and find out their opinions as to the state of the soul after death I think that we should find that the vast majority have a notion that when the body dies the soul departs, and exists in a kind of somnolent state, in some region separate from this earth, and that there it remains until the great Day of Judgment when it is to be reunited to the body which was buried. It appears to be taken for granted that apart from the body the soul can do nothing, that it must remain powerless, unconscious, incapable of thought, feeling, action, that before those powers can be restored to it the reunion with the body must take place, and then, after that, all will go on much the same as before. And the majority think thus because they are accustomed to argue from what they can see. And what is it that they see? They move about the world and they form intimacies and friendships and even closer ties with those whom they meet. They are accustomed to look upon that part of the man which is visible and tangible and to consider what they can see as their friend. But that which can be seen is merely the body, the tenement, the house in which the friend lives. They see this same body attacked with disease, they see its power begin to fail, they see it grow weaker day by day, until at last it lies motionless, still and cold, in death. The hand no longer returns their pressure. The eye no longer returns the glance, nor the voice the greeting, and they say: 'He is dead.' Yes, his body is dead, because he is gone out of it. The tenement is vacant. He has left his house in which he lived here on earth. He has gone into the world of spirits. But we know that there is a natural body and there is a spiritual body", and from Holy Scripture we learn that the latter resembles the former, and that it has, indeed, far greater powers. For, with regard to recognition, we read that the rich man of whom our Lord spoke, recognised Lazarus; and further, that he also recognised Abraham, although he had not seen him in the flesh. We know also that in the Mount of Transfiguration the spiritual bodies of Moses and Elias were recognised by St. Peter. Now the natural bodies of all these, with the exception of Elijah, had been left in the grave, and we cannot doubt that the body of Elijah had undergone some marvellous transformation before he was admitted into the spirit-world—that it was, as St. Paul says, 'changed in a moment, in the twinkling of an eye; as will be all those who shall be alive upon the earth at the last day.' For the trumpet shall sound and we shall be changed, incorruptible. For this corruption must put on incorruption and this mortal must put on immortality. Then shall be brought to pass the saying that is written 'Death is swallowed up in victory.' What, then, we may ask, can we gather as to the state of this young man while sojourning in the world of spirits? We may conclude that it was not a state of repose, or lethargy, or sleep, or forgetfulness. For we are reminded that when the body of our Lord was buried His spirit went and preached to the spirits in Paradise.

\* The Psychological Free Association, 38, Great Russell-street.

"There was activity, work done. We know that Divine wisdom wished Lazarus to return to the earth and preach to his brethren in order to proclaim to them the existence of the spirit-world, and to warn them that their position in that world would be governed by the life of probation lived in the body during the earthly life.

"We have Moses and Elijah represented not in a state of repose, or forgetfulness, or sleep, but as coming to our earthly Lord, and actually talking with Him on the Mount of Transfiguration.

"From what has been revealed to us we may be sure that immediately on entering the spirit-world, the spirit gravitates into the position which it has made for itself during its earthly life in the body, and that whatever the flame may mean, and whatever the cup of cold water may mean of which Dives made mention, and whatever the 'good things' may mean of which Abraham spoke, they mean something which is very real, namely, a state of happiness and a state of misery."

"So much is actually revealed to us by our blessed Lord Himself in the parable of Dives and Lazarus, and if it is argued that it is only a parable, and that, therefore, we can draw no conclusions from it, I think we may reply 'True, it is a parable, but we cannot admit that our Lord would ever have made use of that which is impossible or untrue in order to teach us the truth concerning the most vital and important subject which it behoves us as human beings to know.

"Again we may ask further, since the state of the soul in the spirit-world, or Paradise, is not one of repose, or forgetfulness, or sleep, how does it seem to us, from analogy, and from the nature of things, that it is employed? In order to get an answer to this question we will ask another, namely, Why did God create the human soul at all? And the only answer is, 'For the same reason that He created all things. For His glory all things are, and were created.'

"Now, if you take the life of the best and most spiritually minded man or woman on earth, what do you find is the great object of that life, the mastering of all their actions, the constraining motive by which they are governed? The great object is the glory of God. Did not our Lord teach us that this must be so. 'Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.' Thus we see that it is to be glorified by the good works of His servants.

"So then work for God is the very reason of the creation and existence of the human soul. And shall we say that this work is to be carried on for 20, 40, or 70 years, while the soul is clogged and bound to earth and weighed down by the body, and that such work is to cease and to be laid aside at the very moment when it is released from this weight and the hindrance which kept it from doing as much as otherwise it might have done?"

"Shall we think that it is to work for God's glory for the short span of time during which it is allowed to dwell in the earthly body, and that it is to cease working for God's glory during the ages that may elapse between its severance from the body and the last great Day of Judgment?"

No. A logic and the nature of things, yes, and revelation itself teach us that all God's servants will work in the spirit-world as they have worked here, only with probably greater power, greater freedom, and greater light to guide them.

What a vision, then, was vouchsafed to the soul of the son of the widow of Nain in the spirit-world!

"There would be meet with and recognise all those whom he had known upon earth, but who had preceded him to the spirit-world. There would be no such separate soul occupying that position for which it had prepared itself during its earthly life. There would be seen the truth that the human soul itself is God's Book upon which the man himself writes his own doom, that the man makes himself of a certain character, and that very character determines the position which the soul occupies on its entrance into the spirit-world; that the soul gravitates as it were by a natural law to its own place. There would be seen the truth about the 'great gulf' of which Abraham spoke, and he would see that it was fixed by Dives himself—fixed by his own utter selfishness and the misery he made of the 'good things' which had been his portion during his earthly life. And might he probably learn that the flame which was tormenting Dives was the consciousness that he had dug that very gulf himself, and that even if he should be allowed to go onward and upward towards perfection, there would be ever present to his mind the reflection that if he should go on for ever he could









The touch we have often felt, the voices of some we have often heard. And yet the question is still asked, "If a man die, shall he live again?" *Somewhere*. Is it scientific to conclude from that that *all* do?

It is the mission of Spiritualism to establish this fact, and it is gradually being accomplished.

But I know there are many hungering and thirsting after such phenomena as I have described, and which now mingle with the daily life of many. It is only in *familiar* life such pure phenomena can be secured, but with a medium like Mr. Husk, who is now sitting weekly with members of the Central Association of Spiritualists, even visitors, if true and honest, can see enough to confirm what is now so often recorded, as will also be the case with our friends at the Antipodes who are looking forward to the arrival of Miss Wood. The conditions for such manifestations are so simple that I don't think scientists will discover their existence satisfactorily for many a long day, while those on whom the light has shone can rest and be thankful. No so-called exposures touch their serenity. They could explain even *them*, but not to the fools who expose.

July 12th, 1883

#### MR. IRVING BISHOP AND SPIRITUALISM

To the Editor of "Light."

Sir,—In your issue for February 17th, I took the liberty of criticising a certain performance given by Mr. Bishop at Liverpool, in which he was supported by the Rev. J. H. Browne (a violent opponent of Spiritualism), and many other local gentlemen of repute. Mr. Bishop pretended to have accepted a challenge that had been made him by a certain Mr. Ladyman for the sum of £10, the terms being that he (Bishop) should find a pin that had been hidden by the challenged in a certain part of the city. And he was reported to have successfully won the wager. The local Press was unanimous in declaring it to be a death-blow to Spiritualism, and seemed to enjoy the reputation Mr. Bishop was earning for himself as a "thought-reader." The evidence was so weak that I wrote in your columns as follows:—

"I could not help, feeling that, considering the advantages Bishop was to derive from the experiment, there is another and very simple explanation than that of the pin having been found by 'thought-reading.' Indeed, the explanation is so obvious that no one will be mystified as to what it is. But assuming it to have been a genuine exhibition of Bishop's mental power, I shall be pleased to make the following offer:—I will place in the hands of the Psychical Society the sum of £10, and that Society shall choose a committee of six of its members, to mark and find a pin in a similar manner to that adopted by Mr. Ladyman. Bishop shall be bound to the conditions of using blindfolded and a copper wire, and if he under these circumstances, will guide any one of the committee to the spot where the pin is hidden, I will forfeit the sum above named, and will publish the result in the newspapers. Should the Psychical Society and Mr. Bishop consent to this, and the latter succeed, he will at once see the importance it will give him in having been successful with a committee of scientific gentlemen, whose testimony no one will doubt, besides having clearly demonstrated that his power of thought-reading has stood the calm and deliberate test of a body of men who have already satisfied themselves of the existence of such a power."

To this challenge Mr. Bishop made no reply. Nor indeed did I expect any, as I felt certain that his powers could not stand the test of a crucial investigation.

I am glad, therefore, to be able to call the attention of your readers to an article which appeared in *Truth* of June 21st, by which Mr. Bishop's system of "thought-reading" is completely exposed, and I quote the following from *Truth* on proving that my criticism was not unwarranted:

"At Liverpool there is a certain Whiteley, an owner of a waxwork exhibition. Bishop having quarrelled with Officer (his

partner at Manchester and elsewhere), entered into a partnership with Whiteley, a supposed medium, as he had done with the former. The first object, of course, was to attract attention to his entertainment. It was therefore announced that a gentleman had bet Bishop £10 that he would not find a pin concealed within a certain distance of the Adelphi Hotel. The experiment was to take place at mid-day. Bishop was to have a handkerchief round his eyes, and then, as a further precaution, a black bag was to be passed over his head (the bag is an old trick, no wonder is the bag put on, than the performer is able to push up the handkerchief without detection), and he was to be attached by a wire to the wrist of a local dentist of the name of Ladyman. The experiment was 'successful.' Bishop ran through the street, walked into an hotel, went out on the balcony, and found the pin there. A few days later on, two men called on me. One gave the name of Whiteley, the waxwork man, and the other that of Hunt, a conjurer at Liverpool. They said that they had seen in *Truth* that Mr. Bishop's pretensions had been ridiculed, and that they were prepared to produce evidence to show how he had tricked the public at Liverpool. I did not pay any great attention to them, as that when they gave me the evidence I would

be able to see that they were going, or had gone (I forget which), to see Mr. Maskelyne about the matter. I thought that I would call upon that gentleman, and see whether they had ever seen him. Mr. Maskelyne said that they had, and that they had related the whole circumstances in regard to the Liverpool transactions to him. Whiteley had told him that the trick of the waxwork man had been arranged beforehand, that although Whiteley ought to have paid the £10 to the charity, in reality Bishop and his friends had paid it. Mr. Maskelyne showed me a letter to him from this Whiteley, in which he says, 'So far as I am concerned, I am willing and prepared to make a wager of £10 with Mr. Bishop, but I do not intend to be bound by the terms of the challenge, as I am not a conjurer, and I do not intend to be bound by the terms of the challenge.' I asked where Whiteley was now. Mr. Maskelyne replied that he had lately met him, and that he had learnt that he had made up his differences with Bishop, and was again either his partner or his representative. Another fact in regard to Mr. Bishop's Liverpool experiences is, that the 'subject' there was not a person either of repute or independence. At the same time, a man stepped forward and, producing a note, which he said Bishop could never have seen, asked him to read it. This Bishop did. The man was one Cornor, a clerk in a Liverpool bank. It can be proved that just before the meeting he had been with Bishop, in his private room."

If the writer's allegations are true, a clear case is made out against Bishop's pretence to possess the faculty of reading thoughts, and his reluctance to place himself under conditions that preclude fraud and collusion is, without doubt, most prejudicial to his claim.

In view of the large sums that have been offered him should he succeed in reading the number of a bank-note, it would almost be ridiculous to further call his attention to my challenge, but it will hold good until such time as Bishop may care to accept it.

I am surprised that Mr. Moncleigh Wedgwood, who is usually so clear in his observance of facts, should state in your columns that he could account for Bishop's cabinet performance at St. James's Hall in no other manner than by spiritual aid. Such admissions are not only damaging to the cause, but lead the public to believe that there can be no difference between the trickery of the professional conjurer and the phenomena observed in the presence of a medium. For Mr. Wedgwood's information I beg to say that the trick—for it is nothing else—is an old one, and was resorted to by Annie Eva Fay when in England, and more recently in America, when I had an opportunity of discovering how it was done; and I shall be happy to inform Mr. Wedgwood how he can perform the same feat himself after a little practice, although for want of practice I could not hope to do so with the same agility as the exposed exposé, Mr. Washington Irving Bishop. Yours faithfully, Ouse-gardens, S.W. W. E.

To Correspondents.—Much is unavoidably crowded out this week.

#### CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Esoteric Buddhism.

To the Editor of "Light."

Sir,—In three recent numbers of "Light" we have had three esoteric reviews from the thoughtful and metaphysical pen of "C. C. M.," and perhaps some of your readers may not object to a criticism of Mr. Sinnett's book from a European and philosophical standpoint.

In the first place it has seemed to me that the title of the book is a misnomer.

By the term Esoteric is generally meant the sacred innermost, and thus Esoteric Christianity means the innermost secret of that religion which is One in spirit with the Christ as the Logos, or operative wisdom of God. And as God there is the cause and centre of all things, a system like Buddhism, which denies the existence of a Creator or spiritual First Cause, cannot, in the true, that is the Theistic sense, be esoteric.

A more secret is not esoteric, and one might as truly speak of an esoteric police, or esoteric drugs, as of an esoteric cosmogony, and as Mr. Sinnett's book is almost entirely a theory of the evolution of man out of matter, and a supposed history of man's growth in various planets, it is no more entitled to the term esoteric than are the theories of Andrew Jackson Davis or those of "The Vestiges of Creation."

Mr. Sinnett's book is given as the secret teachings of the Occult Brothers through their representative, Koot Hoomi, and it is stated that their secrets are stupendous, and are now for the first time in the history of the human race, given to the world by the author.

Moreover, it is intimated that the revelation is infallible, and that as it is only by receiving infallible truth that the soul can be saved, we run a great risk if we reject the teaching now so generously given to us; and, indeed, one is reminded of the words of the Athanasian Creed when it informs us that, "Except ye thus believe without doubt ye shall perish eternally," with this extra terror, that whereas the Pope of Rome who thus threatens us is a man visible in the flesh, the secret Pope who now threatens us are invisible Esoteric Brothers.

Regarding this Koot Hoomi, it is a very remarkable and unsatisfactory fact that Mr. Sinnett, although in correspondence with him for years, has yet never been permitted to see him.

The excuse is that his magnetism is so refined that he could not safely descend into the plane of India, and run the risk of infection from the low magnetism of ordinary mortals.

If this be a fact then he cannot truly be an adept—that is, as is claimed, one who can control the forces of Nature—for if he could, then he could easily surround himself by a curtain of invisible but impenetrable magnetic aura.

Even a common mesmerist can make himself so positive that he not only associates with the lowest human beings, but while he expels the evil magnetism of their disease he himself lives safely in the midst of it.

How comes it, then, that Koot Hoomi is so feeble, and why does he not resemble Jesus, who associated with lepers and sinners, and expelled their demons by the word of His power?

But if Koot Hoomi cannot safely descend to the plains, why does he not write Mr. Sinnett to visit him in the hills, and after purging him with fruit and baths and fumigations, and being ever careful that he did not come between the wind and his mobility," hold from his tripod sweet and psychic converse with him, and indeed why not, if need be, isolate himself from the corner of the Wood by means of a glass case?

But although Koot Hoomi has not shown himself to Mr. Sinnett in the flesh, he has sent him three portraits, one by Madame Blavatsky, and two taken by a kind of spiritual or occult photography.

These portraits the devotees have been permitted to look at, but not to touch, but if as one altogether born of the devil have not been permitted to behold them.

This, I think, is a mistake, for just as some second-class saints have been made by gazing on halfpenny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?

I dwell at the outset on this Oriental practice of secrecy, because although I believe many of those who are in communication with the East are noble beings, yet I know that Secrecy and Cunning are ever twin sisters, and hence it has always appeared to me childish and offensive in any Western or Eastern society pretending by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness, and as secrecy is so often a sign of weakness, I will venture to assert that if those Occult Brothers came out of their caves and mixed with mankind we should find them more attenuated ascetics, inferior in matters of science, wisdom, and knowledge to the higher minds of our Western civilisation.

But as to this grand secret regarding man and the universe now for the first time in the history of the human race revealed by the Occult Brothers through Koot Hoomi, it is briefly as follows:—

1. "There is no God personal or impersonal," and "no Creator, because no physical effect can arise but from a physical cause," and thus man, body, soul, and spirit, is an evolution from matter.

2. There are seven planets through which man passes by successive re-incarnations in the progress of his evolution.

These seven planets have each evolved seven races, and these seven races each seven sub-races.

Thus we have 7 planets × 7 races × 7 sub-races, that is 7 × 7 × 7 = 343 stages of existence, and as each man and woman has been twice incarnated in each stage we have 343 × 2 = 686 as the number of re-incarnations man has had in the seven planets, and as I understand, each of these has been performed seven times in the "spiral evolution" of the planets. We thus have 686 × 7 = 4,802 as the number of incarnations a human soul has in its progress towards a final Nirvana.

3. Three of these seven planets are the Earth, Mars and Mercury, the four others are of so refined a material as to be invisible.

4. At all his 4,802 deaths man passes into a paradise of happiness and rest, "a world of effects," this average life there being probably 8,000 years before each re-incarnation.

Thus the life of man in this world of effects which is called Devachan, is 4,802 × 8,000 = 38,416,000 years.

This seems a very long time, but in a conversation I had on the subject, I was informed that although the Brothers were shy as to giving exact quotations in figures, it was yet understood that the probable duration of a finished soul on the planets was more like 70,000,000 of years.

5. The life in Devachan is one of happiness, but of a dream-like nature, during which the inhabitants do little or no work either for themselves or others.

6. The ultimate destination of the soul is Nirvana, where all the past lives of 70,000,000 years become as one remembrance—the soul being in unity with the infinite but yet a distinct individuality.

7. All do not reach Nirvana, for while some can find into it a short cut by occult laws, others, even after 70,000,000 years, are too wicked to go there, and these are cast into the "dust bin" of our system, the moon, where they drag out a miserable existence and rapidly disintegrate and perish for ever.

This is a brief epitome of Esoteric Buddhism as I have learned it from this book and from private instructions, and I find the revelation is received by three orders of mind in three very different ways.

First. I find some who "read the revelation with breathless attention and were veiled in wonder and awe."

Second. I find those who say, "The author of this cosmogony, whoever he may be, is evidently as mad as a hatter."

While a third order of mind says "We have great suspicion of all schemes made, out and dry, by the multiplication of sermons, and it seems to us that Koot Hoomi is trying to impose on Sinnett 'exquisite crimes.'"

For myself I restrain my sentiments, and only beg to be permitted to question the statements, philosophically and metaphysically.

First, then, we are told there is no God and no Creator, for all things were evolved out of matter, the body, soul, and spirit of man being but three stages of matter in evolution. And we are further told that there is no Creator "because no physical effect can arise but from a physical cause."

(Continued on page 333.)

\* *Esotericist*, May, 1883, p. 6 (supplement).





when the hour of dissolution comes, the principle of brightness is injured, the spirit will ascend to spheres where dwell the pure and perfect ones. And should it leave the outer frame when impulse is predominant, it joins the company of those who delight in active work. But if the frame should be dissolved when darkness is predominant, the spirit goes to spheres where dwell the earth-bound.

My nature, pursuing Krishna, is approached and found when these three principles are made subservient. Then the spirit is released from future birth and death, old age and pain, and

Arjuna asks: "What are the signs, Krishna, by which this conquest can be known? What course of life doth such a one pursue who would overcome those?" Krishna replies: "When brightness, impulse, darkness act in such a way, O Pandu's son, he hates them not, nor longs again for them when they have disappeared. He is neither agitated nor wearies, because he knows these principles can only act upon his most external form. He is contented in himself, and in the mind in one and the same. He values neither jewels, which are sought to him. His bearing is the same to all, be they his friends or enemies. In all he undertakes he is free from thoughts of self-aggrandizement. These are the signs which mark the one who has overcome those qualities. And he is made conformable to me and shares in my prerogative. I am the heaven of heavens, ambrosia, incorruptible, eternal, and order—bliss that is intense and eye endures."

Mr. Oslay remarks—I think very justly—that the sentences give the key to this profound drama. Even Krishna, or the Holy One, is but a personification of the powers of the human soul. He is a representation of the states which a full religious man attains, or, in plain words, the consciousness of God through all the three degrees, colonial, spiritual, and natural. Anyone who can apply this description to himself or himself will know who and what Krishna, and Christ, and Jesus really are—not historical persons of a bygone age, but life principles within

#### Indian Philosophy and Judaism

As that I have laid before my audience the leading features of this venerable psychological treatise, I must venture to say how I think it may be utilized at present. Of course it cannot be adopted in its entirety as a guide to us. We live in a different age, our atmosphere of thought, our social, scientific, and ethical conditions are very unlike those of the author of the Bhagvat Gita and his contemporaries. Yet what may be called the Christlike tone of this drama is very remarkable. It is true that we have there no gleamy dogmas about men being under the curse of an angry Creator, and so on. But we have in Krishna a personification, our Divine humanity, of the central universal law. Something like that we meet with, too, in St. John's Gospel and St. Paul's Epistles, but in the Bhagvat Gita we have more psychology proper, and less of the mystical. The Jew, in the Jewish mode of thought, is a creature of the universe, did I say? When did the Jew or the Jewess ever do this? His universe was a creature of the Jew, and him every twenty-four hours, with the sun fixed there to give him light by day, and the stars and the moon by night.

The Jewish sacred books, no doubt, in their fundamental elements rival in antiquity the Vedas themselves. They, too, contain the oldest symbolism in existence, and, here and there, a spiritual sublimity that has rarely been surpassed. But if we do not recognize that these books are allegorical, mystical books the literal sense of which is often contradictory, grossly sensual, and misleading, we sink below the level of hair-splitting Jewish Rabbis. An unreasoning acceptance of a favored Divine verbal injunction is not a religion. The Jew, in the Jewish mode of thought, is a creature of the universe, did I say? When did the Jew or the Jewess ever do this? His universe was a creature of the Jew, and him every twenty-four hours, with the sun fixed there to give him light by day, and the stars and the moon by night.

**The Jewish Yoke**  
We are Jew-taken on our Stock Exchange, and that is the Jewish yoke. We are Jew-taken in our daily life, and that is the Jewish yoke. We are Jew-taken in our daily life, and that is the Jewish yoke. We are Jew-taken in our daily life, and that is the Jewish yoke.

that great apostle of the East, St. Paul, who is the Jewish yoke. We are Jew-taken in our daily life, and that is the Jewish yoke. We are Jew-taken in our daily life, and that is the Jewish yoke. We are Jew-taken in our daily life, and that is the Jewish yoke.

We English are each a little Jew in our little selves. Our religion is for the most part English morality intensified, not spiritualized. The God of England, when it is not gold, is national duty. "O Lord our God arise! Scatter our enemies. Confound their politics!" (In the Transvaal and elsewhere.) What a deity that would be that backed up English politics! But the worst of it is, we carry all this into our theories of the other world. We would perpetuate there our earthly moralities—skin-deep domestic relationships. Our sweet personality is so dear to us that we never let go any fragment of it, we are content to import half the warmth and twaddle of this world into the next. It may be that for some indefinite period the transient relationships of blood or social affinity continue to affect us after that mysterious change called death. But surely there has been in the theories of many religious thinkers, Spiritualists especially, a disposition to attach too much importance to that merely moral, societary, inherited personality which pertains to us as pilgrims through this troublesome world. What I would urge is that the spiritual individuality of a man is something which lies below the surface, something to which his outward moral character, which is visible to the world, and may be ascribed upon his tombstone, is but the matrix, and a most imperfect index.

"We are spiritualized in words  
Man by man we never seen,  
All our deep communion fails  
To withdraw the shadowy screen."

#### A Spiritualist's Difficulties

It seems to me that our knowledge of others and their knowledge of us, here in this gross artificial surface state of existence, is so imperfect that we are almost blind to the state of being. There may indeed be, in exceptional instances, with depth of affection and sympathy between different individuals as shall survive the disintegration of death itself, but I do think that Spiritualists are disposed to generalize about such things too hastily and too confidently.

I have been a Spiritualist twenty years, and remain one to-day. I have read a small library of books on the subject, and have indirectly learned very much by the study of it. I confess, however, that I do not seem to know much more of the future life now than I did at the beginning, or much more than may be gathered from that Bhagvat Gita of 3,000 years ago. I said that I do not know, but I am very thankful for the suggestions of possibilities which have come to me from behind the veil, the food for imaginative feeling and speculative thought.

Addressing myself especially to Spiritualists I would ask if their experience too, fairly faced and considered, has not been discouraging in this respect. Of course, if we choose to pin our faith or confine our attention to one particular class of seers, or mediums, or forms of manifestations, we may succeed in draw-

ing up a tolerably consistent theory as to the spiritual conditions of the other life. But if we compare the varying statements of twenty seers, of as many mediums and religious creeds, the impression left upon our mind is likely to be very confusing. Even in the most reliable cases the subjectivity of the medium and the character of the spirit and its position at the time of appearance are so variable that the most important facts are often lost.

Nevertheless, when we consider the vastness of spiritual knowledge, and the vastness of the human mind, we are forced to deny that the famous Swedish mystic unconsciously discovered a large portion of the spiritual world. What is true of Swedenborg is true of a certain number of other seers. Swedenborg, however, was a seer of the highest order, and his revelations are of a nature which have been confirmed by the seers of France, Italy, and Spain, have endorsed the re-incarnation doctrine of Allan Kardec. And how many Catholic, Protestant, and Indian mystics have made revelations confirming their respective creeds? What conclusions shall we draw from this vast mass of evidence? Not only so, but as a matter of fact, the circumstances which attended the production of a year ago of a religious man of absurdity called "Othello," or "The New Othello," is a book which, beyond all question, came directly from spiritual sources wholly independent of the religion or normal intelligence of the medium. This man was subjected during its production to a moral and spiritual ordeal. The unperverted and cultivated mind could read that book without ineffable disgust and tedium!

#### Practical Conclusion

Perhaps I may differ in opinion on many points from most of those whom I have the honour of addressing. And pray, friends, do not think me infallible. I have said already that I feel we are dealing with a very difficult subject, on which it is far more easy to point to rocks ahead than to indicate the right course to follow. But my years have been my school, and I am crying out for help.

Not only in dealing with Spiritualism but with every other subject, we are dealing with a science of human nature. The study of human nature is a science, and a science may perhaps be defined as anything else to throw light upon such a science. But then our investigations should always aspire to something of scientific method and spirit. We should be satisfied with no doctrine which does not possess the stamp of universal order. This is the only way to a true knowledge of the facts which we are dealing with, and to a true knowledge of the facts which we are dealing with, and to a true knowledge of the facts which we are dealing with. "If the facts of the Spiritualist are facts I have no interest in them." No doubt he meant that the facts were so abnormal that they could not be related with others, and take their place in the scientific commonwealth; and therefore had no worth to his scientific mind. I think Professor Huxley was very ill-advised in saying that, but I can understand and can respect his feeling.

In conclusion, allow me to sum up in a few words the gist of this address. It is this—that the most important truth which spiritualistic phenomena appear to me to teach us, not something concerning our condition hereafter, but that now, in our garb of flesh, we are essentially spirits with transcendent spiritual powers, of which mere scientists know nothing, and—good scientists—can know nothing, for they belong to quite a different plane of existence from that on which scientists work. I believe that these spiritual powers, normal as well as abnormal, are our greatest privilege and distinction as human beings. Conclusive evidence has been placed within our reach that we are related to a spiritual world in the same way as being related to a material world. Our reason and imagination can give us intuitive consciousness of this tremendous verity. Spiritualistic phenomena thrust it home to our very senses.

Revelations of our spiritual surroundings show us that we can, if we choose, live now in Heaven or in Hell, that is to say, related to, in sympathy with, and inspired by, a substantial, though ideal, world of harmony, truth, and happiness, or discord, falsehood, and misery. If we are wise, we shall act accordingly.

The sun of popularity sometimes shines upon a flower which prematurely opens its buds and discards all its glowing beauties, but expires amidst the chilling frost of night.

#### Correspondence.—(Continued from page 329.)

On the statement being made, I asked if the motive power provided by the human will was material, and I was answered, "Yes, the will is only transcendental matter in motion."

But I would ask, "Is self-evolution possible or conceivable? For how is it possible that a lower can rise to a higher—except there be a pre-existing higher to rise to? For instance, how can the man ascend to the top of the house without a pre-existing ladder? or the balloon ascend to the clouds except there be pre-existing strata of air on which, step by step, to ascend? And by what conceivable power could matter ascend in the scale except it ascended by, or to, something other than itself? or how could the soul come from that matter which has no soul? or be born in matter except God breathed into matter? or how could it ascend except there was a higher than itself—a God who drew it upwards?" To all this it was replied, "These are difficulties, but not beyond occult wisdom and knowledge."

Then, again, that man has existed for, say, thirty or seventy millions of years, and yet has not an atom of remembrance of all this, is, to me, a statement the refutation of which does not require a moment's reflection, and no conceivable quantity of esoteric talk or number of Esoteric Brothers could possibly convince me that it was true.

Then, as to the moon being the "dead bin," as I was told, into which are cast all the souls of the incorrigibly wicked, the statement would be received as a joke were it not that I was told that it was a fact, and perhaps it may be. The moon is as good a place as any other for incorrigible Buddhists and other lunatics, provided it is found large enough although it is certainly uncomfortable to find the place so near our earth.

But to return to our arithmetic. If, as we are told, all souls are re-incarnations, and no new souls are created, there being a fixed number of souls, as there is a fixed amount of force in the universe, then I wish to know where the original souls came from before re-incarnations began, and if it is replied they were evolved out of matter, then I would ask why it is impossible for this process to operate now? But as we find, the population of this globe is continually increasing, there having been a time when probably there were only 100 human beings on the earth, if so, whence have come the 1,600 millions now here? If to this question it is replied they have come from other planets, then I would suggest that those other planets must be rapidly getting empty.

But the greatest arithmetical difficulty remains; for if souls on an average dwell in Devachan 8,000 years after each death, and before each re-incarnation, then as the average duration of men on earth is only about fifty years, 1,600 souls must enter Devachan for every one soul returning thence to a planet, and, if so, in a very few years, all the inhabitants of all the planets must have disappeared.

Although if we admit an unlimited period, during which Devachan is not exhausted, as it is not exhausted, then the number of souls would thus be a sufficient nursery for all the re-incarnations of the universe, and the number of souls in Devachan, and the number of souls on the planets, and this difficulty is no longer a difficulty, but is met by the statement that some of the planets are empty.

Concerning these planets, we are told that the Earth, Mars, and Saturn are three of them, the other four being invisible owing to their rarity of texture.

On this statement two things strike us—first that the two grandest planets should have no connection with man, and Saturn and Jupiter; second, that there are four invisible planets.

Concerning these four invisible planets we must be permitted to express our doubts. Their existence is not proven, and is never refined their texture may be it can scarcely exceed that of the tails of comets, of which some one has said that, if condensed, their matter might be put into a moderate-sized box.

Lastly, we are told that there are millions of planetary spirits who are so powerful that they could dissolve and reconstruct a planet.

If so, is it inconceivable that there may be one supreme spirit over all these millions, and that he may be in the place of the personal God of this planet—not as the creator of the planets, but as created by the planets—and thus an exemplification of how the Divine law has been in these days turned upside down, and now reads "Parents, obey your children?"

And so it appears that Christianity has been tried and is found wanting, that it has become effete, and must pass away and give place to a new religion—Eastern Buddhism.

True, it is admitted there are a few who teach an Esoteric Christianity almost as good as the Esoteric Buddhism, but "O. C. M." says that "the interior of Christianity is to be reached, if at all, not by, but in spite of, the authorized teaching."

If by authorized teaching he means that of Church dogmas, his assertion is not entirely without foundation. But the Christian recognizes no infallible authority save that of the teaching of Jesus, as recorded in the Gospels, and in these records, I maintain, and in these only, are to be found all which is perfect in morals and in religion.

"O. C. M." seems to believe that the doctrine of good works is a characteristic exclusively of Buddhism as distinct from Chris-

The lecture was preceded by readings from the Bhagavad Gita, and from the Epistle to St. James, of the Christian Scriptures, and followed by the anthem, "Like as the hart."

and other spiritual gifts.

## Peter Tworzen &amp;

## Coordinated by "M.A. (Dop.)"

\* A full report of the Address of Mrs. Sturtevant appears on page 117.

Nature would not grant perpetuity of existence which itself was only compatible with very advanced and emergent knowledge, to any Ego, however good and virtuous, as a reward for more goodness. The natural reward of goodness was happiness in the spiritual state, a happiness, the duration of which might enormously transcend the brief periods of objective existence in which it might have been earned, but which in the progress of ages would come to an end by the exhaustion of the causes which had produced it. The only way to get on in the evolutionary process beyond the stage to which goodness could carry the Ego was to develop supreme spiritual wisdom or knowledge, and that was the object at which the efforts of Adepts were directed. Now,





























quent, stated. "When men, whose minds are possessed with a thought like this (as now stated), and whose lives are devoted to such a contemplation, say: 'As for God, we know nothing of Him; science knows nothing of Him; it is a name belonging to an extinct system of philosophy, I think they are playing with words. By what name they call the object of their contemplation is in itself a matter of little importance. Whether they say God, or prefer to say Nature, the important thing is that their minds are filled with the sense of a power, to all appearance infinite and eternal, a power with which their own being is inseparably connected, in the knowledge of whose workings is safety and as it were, in the contemplation of which they find a beatific vision. Well! this God is also the God of Christians.' I confess that this idea of the union of man with Nature and of his safety in so far as he is in harmony with her laws, comes on me with a sense of awing satisfaction such as is not derived from anything not inherently true. The man who spends himself in the patient interrogation of Nature—by observation and experiment, who ponders on the mysteries of life and being that surround him, who meditates and communes with Nature in the silence of the Alpine solitude, or is elevated and purified by entering into harmony with her in her softer and more lovely moods, is, in every true sense of the word, a worshipper. So, too, is the artist, be he a Wordsworth, who has learned, as few else have done, to interpret the mind of his God, a painter, who tries for us some of Nature's subtlest beauties, or a musician, who outthrusts us with each of her grandest harmonies as he has learned by patient listening to some of her many voices. These all worship, and they do not worship the abstract fancies of man's desire."

Such an attitude is, I think, the one which possesses a theology as true as any other. It matters little by what term they be described. The attitude is essentially the same, and the less theology the better it is. The more free with they be, the more they say, and it is good or satisfactory to worship such a God, but I say that no class of men, since the world began, have ever worshipped in a God, or more ardently, or with more conviction, words piled upon words. Comparing, then, religion in its fresh youth with the present confused forms of Christianity, I think a bystander would say that, though Christianity had in it something far higher, and deeper, and more ennobling, yet the average scientific man worships just at present a more awful, and, as it were, a greater Deity than the average Christian. What then is the object? Is there any one left to hear the name? And what is the criticism that must be passed on this bold utterance? These are questions that must be deferred till next week.

M. A. (Oxon.)

The *Shields Daily News* of August 2nd contained a little poem on "Inspiration" by the well-known Spiritualist Mr. John A. Rowe of North Shields.

A veteran seaman, a short time before his death, "I am so certain of the soul's being immortal, that I seem to feel it moving within me." *Spencer's Anecdotes.*

Last Saturday's issues of the *Spectator* and the *Saturday Evening* contained notices of the recent experiments of the "Psychical Research Society." The former was written in a fair and calmly scientific spirit, very different from the announcements of the latter.

**Earthquake at Ischia.**—One of the incidents narrated by the survivors is that the performance which was going on at the theatre at the moment of the calamity began with a music representation of an earthquake. It is also stated that Signor Cappelli, a member of the Italian Government who was staying at the Sanmela, happened a few minutes before the catastrophe occurred to have expressed annoyance because an English gentleman staying in the hotel was playing a funeral march on the piano. Amongst the corpses found at Casamareola was that of an English gentleman, who at the time of the disaster was playing the piano. He was found seated in a chair,

## SOME RECENT EXPERIMENTS IN "THOUGHT-TRANSPERENCE."

Directed by Malcolm Guthrie, J.P. and reported by James Birchall, to the Literary and Philosophical Society of Liverpool, during its seventy-second session.

Conspicuous at the time has been given to the kind of experiments known as "Thought-Transference." In which a person, blindfolded, performs a definite series of actions or finds some object under the supposed mental direction of another with whom he is placed in personal contact. These operations are apparently affected by the skillful intervention of the voluntary or involuntary muscular indications given by him who appears to direct the other's movements, and do not require any further explanation.

Suppose, however, that the operator, fixing his eyes intently upon some object, is able by simple contact to transfer the image of that object—its colour and form—to the mind of the other, it is plain that there is room for further inquiry; and still more so if the person who is blindfolded can, without contact, perceive the form and colour of the object as clearly as before—the picture being to him, "a vision as sensible to feeling as to sight."

The following series of experiments, arranged after the plan of a table with seven, some of whom are members of this Society, point to the conclusion that there is a field open for such further inquiry.

The experiments originated with a party of lady friends coming to the table to see out numbers and words. They were then taken up by Mr. Malcolm Guthrie, who had, before this, found himself possessed, at times, of the faculty of seeing objects unfolded in form as palpable as if they were of his own vision. Since then they have been conducted by him with my assistance, and the occasional presence of Professor Rendall, F.R.S., of University College, Dr. Carter, and Messrs. Davis and Steele. One has to take that sufficient safety is observed in the experiment that the blindfolding of the subject should be secure, and that where contact was permitted it should be confined to the clasping of the hands, or the simple touch of the fingers. In the large majority of the cases, the objects were placed behind the latter, but in full view of all in the room. They have been kept in Mr. Guthrie's special custody, and he has never shown them except at the moment when each one was required. On one occasion I produced some objects prepared by myself, which could hardly have been anticipated by any of those present.

I have attended five sittings in town, and two at the residence of Mr. Guthrie, and the ladies before alluded to have been present at all but one. Fifty-two experiments have been made, of which fifteen were failures, and the remainder either wholly or partly successful. One of the subjects displayed the possession of a marvellous power of intuition, as she failed only six times out of thirty-five, while she was correct in all the fifteen experiments made without contact.

The following is an enumeration of the experiments as they were made with each subject.

I. Miss R.—In contact with Miss J., or Miss R.

The successful experiments were:

1. A number—"1" was said to be 6.
2. Only the first figure on a bank note was deciphered, and at the second attempt.
- 3 & 4. A horse-shoe shape of blue silk on white satin, and a ring of white silk on black satin, could not be seen.
5. A bright steel door key, while pronounced to be bright, was thought to be a silver brooch, and
6. A red ivory ball was declared to be yellow.

The successful experiments were:

1. A red circle of silk on black satin, seen as "a round red spot."
2. A triangle of blue silk on black satin described as

"blue—like a diamond—yet not a diamond, but like as if it were cut off, and pointed at one end."

3. A key—correctly named almost on the instant.  
+ A watch—said to be "bright and round," but thought to be "a button."

5. A square of pink silk on black satin, said, almost instantly, to be "pink and square."

6. A gilt cross—described as "yellow" thought to be "a cross," and when asked which way it was held, replied correctly "the right way."

7. A piece of white earthenware, cut out in the shape of a jug, elicited the answer, "I can not see any colour—looks all light—is it a cup? There is a handle—Oh—is it a jug."

8. A similar cardboard shape of a five-barred gate was declared to be of "the same colour as the last—seems to be all lines—with another line across them—so—(drawing a line diagonally)—do not know what it is—seems to be nothing but lines."

9. An electro-plate egg-cup was described as, "Is it a narrow stem? Goes on till it gets wide. Is it a wine glass? Seems bright—seems to be silver."

10. A toy in the shape of a white cat, with black streaks radiating from a dark-coloured back. Not seen distinctly, nor the form deciphered, but said to be, "White—all round—like with a black centre, and crimped in and out."

11. Six of diamonds. Answer, "It is yellow—square—red—cannot tell how many spots—seems to be two or three, one over the other—cannot see the number—card seems to be moving about. It is the even of diamonds."

12. The experiments with the same Miss R.—h, sitting apart from the rest, and without contact, were remarkable.

1. A gold cross was almost instantly said to be "yellow," and pronounced to be "a cross."

2. A red ivory chess knight was thus described. "It is broad at the bottom—then very narrow—then broad again at the top. It is a chessman." When asked to name the piece, said she did not know the names of the pieces.

3. A half-crown, shown by Mr. Birchall, on the spur of the moment, was described as, "round—bright—of no particular colour—silver—a piece of money—larger than a shilling, but not as large as—." Here the subject was unable to say more.

4. A diamond of pink silk, on an oblong of black satin. Only the colour of this was seen, the subject stating that she could not make out the shape, as it seemed to be moving about. The object was held in the hand of Mr. Guthrie—what untidily.

5. A red cloth-bound book, large quarto. Colour again seen, but not the shape.

N.B.—This was not at the same sitting as the preceding case, nor at the same time.

6. A yellow paper knife. Described as yellow—asked it was a feather, but presently said, "It looks more like a knife with a thin handle."

7. Mr. Steel's Exchange pass ticket was correctly described as, "Square—longer one way than the other, and of dark reddish colour."

8. A pair of scissors. Answer "It is silver—No—it is steel—It is a pair of scissors, standing upright."

9. A diamond of blue silk on black satin. Answer "Is it blue? Is it a diamond?"

10. A dark green circle of silk, on black satin. The colour seen, but not the shape.

11. A terra-cotta pipe, glazed at the mouth. Answer "Is it yellow? Does not seem to be all yellow—only one part of it. Can't see the shape well—all confused—do not

know what it is. Seems to be a lot of stems. It looks like this (tracing an oblique line in the air) with claws." (The subject here shaped her fingers like claws.)

12. The stem was joined to the bowl of the clay pipe by a carved bird's claw.

13. A small toy dog, coloured light-brown, with tail extended, and in the act of leaping, elicited a more remarkable answer but not at the same sitting. The subject was "Is it green?—I can see something like as if it had a lot of branches. Can't count them. Look too many. Like a long stem—so—(tracing a horizontal line in the air)—with things down (tracing lines downward). Looks to be of a lighter colour now—not green, as at first. It looked like a tree at first—now it looks like some kind of an animal. Can't see any more."

14. A dark-crimson apple was described as, "Round—of a dark-red shade—like the knob off a cucumber. Is it an apple?"

15. An orange, next shown, was immediately detected. "It is not another apple. It is an orange."

16. An electro-plate spoon was said to be "very bright—either steel or silver. Is it a spoon?"

III. Miss E.—in contact with Miss R.—h (the previous subject).

1. The word, "Fia," letter by letter. F was given at the first answer, i at the second, a being first named, and n at the second, after a was suggested.

2. The word "Rea." Each letter was correctly given at the first answer. "Q" and "P" were afterwards shown, and answered correctly at once.

3. The word "Puffin," given by Professor Rendall. P was answered at the second trial, Q being first named. The remaining letters were each named at the first trial.

4. A yellow silk cross, on black satin. Failed when in contact with Mr. Birchall, but when placed in contact with Miss R.—h, answered, "It looks light—yellow like—seems like a lot of rings—Is it round? Cannot see any shape."

5. The word, "Tom," was next attempted by Miss E.—h, in contact with Miss R.—h, on the understanding that she was to read the word at once, without spelling it. Answered "Are there three letters? One is a 't'—one is a 's'—one is a 'k'—Is it 'T'?" Oh! I am fair.

IV. Miss J.—in contact with Miss R.—h.

1. Ten of spades, named correctly almost on the instant.

2. Three of hearts. Fairly well named.

3. Five of spades. Fairly well named.

4. A red given silk oblong on black satin. Answer "Is it square? Is it green?"

5. The same green oblong, with two spots of black silk placed on it. Answer "There are four corners—It is long black—I can see a lot of black, but it is rather mixed—Is it a card?" When asked how many spots there were, supposing it were a card, replied "Three."

6. Six of clubs and a square of scarlet silk on black satin. Both failures.

7. Seven of diamonds, and an amber-coloured cross of silk on black satin. Both failures.

V. Master Guthrie, in contact with his father.

1. Six of diamonds. Answered, "Six," and then releasing his hands, traced the shape of a diamond in the air, and said "That is it."

2. A white ivory chess castle. Answer, "Castle in chess."

Both the above objects were held at some distance behind the percipient.

3. The word "tram" was then written in plain print capitals, on a blackboard, in front of Master Guthrie, but none of the others were deciphered.

4. A red circle of silk was then shown on black satin. This also was a failure.

5. The queen of diamonds, next shown, was at first said to be the queen of hearts, but immediately corrected. No not hearts—diamonds.



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The Annual Subscription for 1883 is now open. The rate for the ordinary member is 10s. 6d. per annum in advance. The rate for the life member is £100. The rate for the honorary member is £500. The rate for the patron is £1000.

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## THE REPORT ON MESMERISM BY THE SOCIETY FOR PSYCHICAL RESEARCH.

The third part of the *Proceedings of the Society for Psychical Research* contains the first report of the Mesmerism Committee, which consisted of the following gentlemen: the asterisks indicating that those so distinguished were specially responsible for the report:—W. F. Barrett, F.R.S.E.;\* Edmund Gurney, M.A.;\* Frederic W. H. Myers, M.A.;\* Henry N. Ridgway, M.A., F.L.S.; W. H. Stone, M.A., M.R.; George Wyld, M.D.; and Frank Podmore, B.A.,\* Hon. Secretary.

The report commences by pointing out that the work of the Mesmerism Committee differs to some extent from that appropriated to other Committees of the Society, inasmuch as in Mesmerism, unlike most of the subjects which have been included under the designation of Psychical Research, investigators have been both numerous and intelligent, the ground has been traversed and retraversed; the literature of the subject already forms a small library, and the evidence, if imperfectly studied, appears to be harmonious, and on many points complete. Notwithstanding this, scientific writers have united in ridiculing the pretensions of the mesmerists—at first attributing all the phenomena to trickery and delusion, and subsequently admitting many of the facts, but explaining them as within the domain of well-recognized psychological or physiological laws. And if we compare the scientific utterances of to-day with those of half a century back, we shall see that the discredit of mesmerism, as such, has been distinctly on the increase. The reason for this they explain as follows:—

"The main cause of the increasing incredulity and contempt shown towards mesmerism, as such, has been, not an error, but a truth, or at least a partial truth, the discovery, namely, of a real means of explaining many of the facts, without resorting to any 'mesmeric' hypothesis. The credit of this discovery is due to a countryman of our own, the late Mr. Brand, whose name deserves a wider reputation than it has received. He showed, by a long and admirable series of experiments, that mere fixation of the eyes in a stimulated position was often enough to throw the subject into a condition in which many of the

phenomena attributed to mesmeric influence could be easily produced. Similar experiments have been lately conducted by Professor Hedenhain, of Berlin, whose conclusions are decidedly in advance of anything contained in the standard treatises on physiology.\* His explanation wholly rejects 'expectant attention,' 'dominant ideas,' and all mental factors whatsoever, and refers the phenomena to what is practically a wide extension of the range of 'reflex action.' He conceives that, in the hypnotic condition, stimulation by word or gesture of the lower sensory centres in the 'subject's' brain, instead of passing on in the usual way to the higher portion of that organ and there giving rise to consciousness and volition, passes by a direct path to the immediate centres of motion, and there gives rise to automatic responses, which may take the form of mimicry or of unconscious carrying out of simple orders. In his view, the opening of this direct path, with its result of a certain and involuntary response, is due to inhibition, brought about by monotonous sensory impressions of the functions of those higher cortical centres which are associated with choice and reasoning, and which normally control the lower motor centres. It will thus be evident that anything of the nature of a specific influence or influence in mesmerism is rejected in our day by Hedenhain, as it was by Brand forty years ago. Hypnotism, or induced somnambulism, whether accompanied by consciousness or not, has been regarded as covering the whole ground, and thus its explanation as it has become more and more orthodox to admit many of the facts commonly known as 'mesmeric,' has it become more and more hypothetical to attribute them to

The Committee do not, however, think that the great divergences arrived at by different observers are necessarily to be attributed either to prejudice or credulity, but rather to a failure to realise the immense variety of the phenomena which these abnormal states present to the student. But this conflict of opinion does, they think, necessitate renewed and careful experiment. In this fact the present Committee finds its *raison d'être*.

By using the term Mesmerism they do not mean to involve any theory or particular explanation of the facts. They say.

"While for convenience sake we have adopted the most general name, we must state at once that we anticipate, as we advance, the necessity of limiting and specializing the meaning of the word 'mesmerism.' For since the term 'hypnotism,' as just explained, is confined to phenomena which may be produced without any special influence or influence passing from the operator to the subject, and has been adopted as a complete designation of these phenomena by those who emphatically deny that any such influence or influence can exist, it will be natural for us, if we come across further facts to which the 'hypnotic' hypothesis proves inapplicable, to describe them facts as per excellence 'mesmeric.' And, as we have seen, it would be no unfair description of these two classes of alleged phenomena, to say that the line between them is the line which, so far, recognized science has not overstepped by the science of this country. Any rule, at the present day, 'hypnotism' is pretty widely acknowledged, and 'mesmerism' almost universally rejected."

Some preliminary experiments are thus described:—

"Before recounting our more consecutive experiments, we ought to mention that we have tried on several occasions to influence various persons—boys of from twelve to twenty years old, in the manner described by Brand, but, hitherto, with little success. The method is as follows. The person to be operated on is placed in a comfortable position in a chair. Perfect silence is observed, and every precaution is taken not to distract the attention of the patient. He is then bidden to look at a coin, or at any object, held about five inches from his forehead, and in a position as to produce in his eyes a slight inward and upward squint. Brand states that he found the great majority of the persons on whom he operated susceptible to a small degree. We, on the other hand, have only had even partial success in one case, that of Mr. W. North, late Lecturer at the Manchester Hospital. As a full account of this experiment will be published elsewhere, it will be sufficient here to state that Mr. North, after gazing intently for upwards of half an

A statement of the circumstances of Hedenhain's case is given in the *Proceedings of the Society for Psychical Research*, vol. 1, p. 100. The case is of great interest, and shows that the phenomena of mesmerism are not confined to the domain of the imagination, but are real and objective.

hour at a bright copper disc, succeeded in bringing himself into a condition in which some of the phenomena observed by Brand and Hedenhain were successfully demonstrated, namely (partial) insensibility to pain, extreme muscular irritability, and a deadening of the mental faculties. Equally characteristic was Mr. North's very imperfect subsequent recollection of what had taken place."

The rest of the phenomena described in the report were preceded by the conditions ordinarily associated with mesmeric influence. We again quote from the report:—

"But the rest of the phenomena here described were preceded by the conditions ordinarily associated with mesmeric influence. They were observed, for the most part, in a willing young man of twenty, Fred Wells by name—the son of a baker in Brighton. Other youths have also been tried, and some are now under experiment. The operator in this case has been Mr. G. A. Smith, of Dulwich, S.E., and lately of Brighton. Mr. Smith's method with his 'subjects' is as follows. The subject is placed in the chair, with his hands in his lap, and he is told to direct his attention exclusively to a coin or other bright disc of metal, which is placed in his hands. Mr. Smith, meanwhile, draws his hands, at intervals, slowly downwards across the subject's head and face, always in the same direction. His hands, generally, do not touch the surface of the subject's head, but they are very near to it. After a time varying from two to twenty minutes has been thus occupied, Mr. Smith raises the subject's head, closes the eyes, and passes his hands on the forehead between the eyes. He then bids him open his eyes. If the boy succeeds in doing so without difficulty, the whole operation is repeated, and if on a second trial it is produced, the subject is dismissed. But if not induced, it happens that the boy, when told to open his eyes, finds himself unable to do so, or only succeeds after many efforts. Mr. Smith then strikes the muscles at the corner of the mouth, and, after a short interval, both eyes and mouth being closed, he is told to open them. If the subject is a good one, he fails to do this, and it is very strange to watch the contortion of his features, and his evident vexation, whilst he endeavours to thwart the mysterious influence which has sealed his lips and eyes."

The "influence of suggestion" while the subject was in the abnormal state just described was well marked, and the Committee appear to have pretty well satisfied themselves on this point in various ways. "To suppose that the multifarious postures and movements, performed in support of the characters which they are bidden to assume, are parts of a conscious and deliberate scheme of deception, would be to attribute to the half-educated boys who formed the subjects of these experiments, a sustained capacity for acting a part, as well as rare gum for mimicry and power of self-control. Moreover, that the hallucination is, in most cases, a real one, is shown by the fact that the subjects are sometimes on certain occasions. Sometimes the reasoning faculties are but partially subdued, and the boy offers a half-credulous resistance to the suggested impressions. A very curious instance of this kind was the following. Mr. Smith, before a boy, telling him that it was a lady. The boy listened, but half convinced, and smiled in credulity. But he was gradually overcome by the idea suggested, and taking the handkerchief, laid it carefully across his arm, in orthodox nursery fashion. No sooner, however, did Mr. Smith divert his attention, than reason began to assert itself again. The boy discovered an unusual deficiency in his arm, he kept furtively looking round, with most genuine anxiety and hopeless bewilderment, to discover the head of his lady. In the midst of his perplexity he was recalled to his proper senses, and joined with us in laughing at his own credulity. The illusion, however, is generally untroubled by any doubts. On one occasion, Mr. Wells was given a candle, which he was assured was a sponge-cake. He broke it in pieces, remarking that it was very stale, and actually ate about an inch and a half of it. Shortly afterwards, he began to feel the effects of his unusual meal, and, when pressed, finally declined to have any more of 'Mr. Gurney's sponge-cake.' On another occasion, he ate salt greedily, when told that it was sugar, and rejected sugar in great haste under the impression that it was cayenne pepper. When white pepper was blown up his nostrils, he being under the impression that it was mugwort, not only

did he not sneeze, but his eyes did not water to any appreciable extent, a fact which was ascertained by opening the lids. Other experiments intervened, and no sneezing occurred until some ten minutes afterwards, when he was given common salt, and told it was snuff. He snuffed at it and then sneezed violently, with the characteristic spasms, for some little time. He drank a spoonful of vinegar with much relish, believing it to be cream, and subsequently ate a slice of bread and mustard as plum-cake eagerly asking for more."

Various other experiments of a similar character were tried, but for these we must refer our readers to the *Proceedings*. Equally satisfactory were the results in the more controverted and controversial theas of the "Community of Sensation," i.e., a transference of sensation from the operator to the subject. This phenomenon, they point out, is closely allied to those which have occupied the attention of the Committee on Thought-reading, the difference being that in the former the percipient is in the mesmeric sleep whereas in the latter he is in his normal state. The experiments were conducted as follows:—

"Fred Wells was placed in a chair blindfolded, and Mr. Smith stood behind him. Wells was then sent into the mesmeric sleep through passes made by Mr. Smith. Some part of the latter's body would then be pricked or pinched (usually severely)—the operation lasting, generally, one or two minutes. Perfect silence was observed throughout, except for the simple and uniform question 'Do you feel anything?' This question was asked by Mr. Smith, as the subject appeared not to hear any other speaker. In the first set of experiments Mr. Smith held one of Wells' hands, but this was found subsequently to be unnecessary, and the later experiments were performed without contact of any kind between Mr. Smith and the subject."

"The upper part of Mr. Smith's right arm was touched by Wells, who then uttered a cry, and said 'It is like a hot iron.' Back of the neck pinched. Same result. Calf of left leg slapped. Same result. Lobe of left ear pinched. Same result. Outside of left ear pinched. Same result. Upper part of back slapped. Same result. Hair pulled. Wells localised the pain on his left arm. Right shoulder slapped. The corresponding part was correctly indicated. Outside of left wrist pinched. Same result. Back of neck pinched. Same result. Left toe trodden on. No indication given. Left ear pinched. The corresponding part was correctly indicated. Back of left shoulder slapped. Same result. Calf of right leg pinched. Wells touched his arm. Inside of left wrist pinched. The corresponding part was correctly indicated. Neck below right ear pinched. Same result."

"In the next series of these experiments Wells was blindfolded, as before; but in this case a screen was interposed between Mr. Smith and Wells, and there was no contact whatever between them. During two or three of the trials Mr. Smith was in an adjoining room, separated from Wells by thick curtains."

"Second Series. April 10th, 1883. 17. Upper part of Mr. Smith's left ear pinched. After the lapse of about two minutes, Wells cried out 'What is pinching me?' and began to rub the corresponding part. 18. Upper part of Mr. Smith's left arm pinched. Wells indicated the corresponding part almost at once. 19. Mr. Smith's right ear pinched. Wells struck his own right ear, after the lapse of about a minute, as if catching a troublesome fly, crying out 'Settled him that time.' 20. Mr. Smith's chin was pinched. Wells indicated the right part almost immediately. 21. The hair at the back of Mr. Smith's head was pulled. No indication. 22. Back of Mr. Smith's neck pinched. Wells indicated, after a short interval, the corresponding part. 23. Mr. Smith's left ear pinched. Same result."

After this, Mr. Smith being now in an adjoining room, Wells began, as he said, 'to go to sleep,' and said that he

was not asleep, but his eyes did not water to any appreciable extent, a fact which was ascertained by opening the lids. Other experiments intervened, and no sneezing occurred until some ten minutes afterwards, when he was given common salt, and told it was snuff. He snuffed at it and then sneezed violently, with the characteristic spasms, for some little time. He drank a spoonful of vinegar with much relish, believing it to be cream, and subsequently ate a slice of bread and mustard as plum-cake eagerly asking for more."

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"The upper part of Mr. Smith's right arm was touched by Wells, who then uttered a cry, and said 'It is like a hot iron.' Back of the neck pinched. Same result. Calf of left leg slapped. Same result. Lobe of left ear pinched. Same result. Outside of left ear pinched. Same result. Upper part of back slapped. Same result. Hair pulled. Wells localised the pain on his left arm. Right shoulder slapped. The corresponding part was correctly indicated. Outside of left wrist pinched. Same result. Back of neck pinched. Same result. Left toe trodden on. No indication given. Left ear pinched. The corresponding part was correctly indicated. Back of left shoulder slapped. Same result. Calf of right leg pinched. Wells touched his arm. Inside of left wrist pinched. The corresponding part was correctly indicated. Neck below right ear pinched. Same result."

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"The upper part of Mr. Smith's right arm was touched by Wells, who then uttered a cry, and said 'It is like a hot iron.' Back of the neck pinched. Same result. Calf of left leg slapped. Same result. Lobe of left ear pinched. Same result. Outside of left ear pinched. Same result. Upper part of back slapped. Same result. Hair pulled. Wells localised the pain on his left arm. Right shoulder slapped. The corresponding part was correctly indicated. Outside of left wrist pinched. Same result. Back of neck pinched. Same result. Left toe trodden on. No indication given. Left ear pinched. The corresponding part was correctly indicated. Back of left shoulder slapped. Same result. Calf of right leg pinched. Wells touched his arm. Inside of left wrist pinched. The corresponding part was correctly indicated. Neck below right ear pinched. Same result."



















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*A Journal of Psychical, Occult, and Mystical Research.*

PAGE TWOPESC

1 by the Way. Dr = M.A.	Agreement of Spirit Instructions	351
2nd	Wonders from the Wizard of the	352
3rd		353
4th		354
5th		355
6th		356
7th		357
8th		358
9th		359
10th		360
11th		361
12th		362
13th		363
14th		364
15th		365
16th		366
17th		367
18th		368
19th		369
20th		370
21st		371
22nd		372
23rd		373
24th		374
25th		375
26th		376
27th		377
28th		378
29th		379
30th		380
31st		381
32nd		382
33rd		383
34th		384
35th		385
36th		386
37th		387
38th		388
39th		389
40th		390
41st		391
42nd		392
43rd		393
44th		394
45th		395
46th		396
47th		397
48th		398
49th		399
50th		400

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the views expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are responsible for the articles to which their names are attached.]

Contributed by "M.A. #2008J"

The authorities of the University of Pennsylvania have appointed a commission to investigate modern Spiritualism, in accordance with the terms of a bequest by the late Henry Seybert. Mr. Seybert was an earnest Spiritualist, and apparently desirous to secure an impartial examination for the phenomena in which he believed. It is greatly to be regretted that he did not take steps in that direction during his life, for the commission now appointed would content him little. It includes the Provost of the University, the Assistant Professor of Chemistry, the Professor of Social Science, the Professor of Anatomy, and the Professor of Moral and Intellectual Philosophy. Of these, two at least are known, from their own statements, as avowed Spiritualists, one having declared that the consideration and

ascending to discussions with which no Christian  
"never has any business." The Professor of Chemistry  
"frankly admits" that, "I am prepared to deny the truth  
of Spiritualism as it is now popularly understood. It is my  
belief that all of the so-called mediums are humbugs without  
exception. I have never seen Slade perform any of his  
tricks, but, from the published descriptions, I have set him  
down as an impostor, the cleverest one of the lot." Against

As two model investigators there is no set-off. Not a single expert sits on the commission, and pains are taken to state publicly that "no member thereof is openly committed to a belief in the so-called modern Spiritualism." A body so constituted cannot be regarded as fairly formed for the purpose intended by Mr. Sargent and Spiritualists alike. regard it as a mere avowed advertisement, and therefore recognize. So much may be said at once. If prejudice conquered by an acquaintance with facts of which the members of the commission are now ignorant, so much the better; if not, we shall not wonder

I receive so many inquiries as to psychopathic cures from  
 persons who are desirous of having some one who  
 can thus treat their various maladies that I am glad to mention  
 on the side of Mr. CHURCHMAN, 2, Regent Street, West-  
 street, Cavendish-square, W. I gather from a number of  
 testimonials that he has been successful in treating a variety  
 of ailments, such as neuralgia, nervous headaches, and  
 affections of that nature which most readily yield to

magnetic treatment, as well as cases of gout, rheumatism, and slight paralytic and opacitic seizures. Miss Hall testifies to the success attending his efforts at her Children's Home, 48, Gloucester-square, W. Miss F. J. Theobald writes in his terms of his "great healing power and other professional qualities, which are quite beyond praise." I have no acquaintance whatever with Mr. Omerin, nor have I among my own friends any who have personal experience of his treatment. I gather from one of the printed letters, dated from the British Museum, and signed "H. Counter," that Mr. Omerin does not use his gift professionally, or for purposes of gain.

Many of the cases of cure printed by Mr. Omerin are not sufficiently precise to be of much scientific value. It is far, however, to remember that they were not written for scientific purposes. They record the grateful sense of relief experienced by sufferers who have been healed of their several ailments, and, as such, have a value of their own. Though I am personally interested chiefly in establishing by scientific evidence the reality of Psychopathy, I am by no means indifferent to the beneficent work done by the cure of even the slightest nervous ailment. From the testimonials of success which Mr. Omerin has printed I select one.

'DEAR MR. DOUGLAS. You ask me to describe the accident I met with about two months ago, and the result of it. Good-bye.

"In getting into a train hurriedly, I struck my right leg violently against the lower stanchion outside the carriage and the knee-cap was, I think, dislocated immediately, and five minutes I suffered extreme pain, followed by a swelling of the knee generally, a lump on the spot struck about the size of half an egg, and a dull, steady, deep-seated pain, with great stiffness of the joint."

"I had several years ago met with a very similar case of the same knee, with the result that I was confined to bed (with lockjaw, blisters, &c., &c.) for two or three weeks, and to the hospital for some weeks more."

"Fortunately, I was on my way to see you at the time, and you operated on me at once. By that time (about half-an-hour after the occurrence) I was quite unable to walk, and could only limp with great pain and difficulty, the joint being then greatly swollen and inflamed, and so painful that I could not even bear a touch.

"The result of about half-an-hour's treatment by me (merely holding your fingers pointed close to the knee, with my thumb ON EVEN TOURNISSE ME) was that the pain had greatly abated, the stiffness had quite gone so that I could walk and use the joint without the least trouble and the swelling had slightly subsided. Next day it was almost entirely gone and the next day fully abating during the next day till it quite disappeared, and I have not felt the slightest after-effects of any kind since."

"I am very glad to be able to testify to your undoubted skill in the more fully because when this accident occurred I was really very uneasy about it, remembering what I had read in the papers. I felt nervous knowing you as I do, and I was very much affected from your treatment, but I did not expect it would be anything like so speedy or so thorough after only one operation.

Thank you, your very grateful friend,  
Mrs. J. M. Smith

"E. T. APOLOPHONI  
(Captain Paymaster).

"Grafton-street, W, April 15th, 1882."

The Society for Psychical Research has issued Part III. of its Proceedings.\* This new part contains a third report of the Committee on Thought-transference, the first report of the Committee on Mesmerism, and the first report of the Reichenbach Committee. The Thought-transference experiments are similar to those already described. With very few specified exceptions, on which no stress is laid, the reproductions of drawings were made without contact and under conditions that preclude any fraud or collusion and that narrow down the issues involved to those exhaustively discussed in the Committee's reports. No sane man that space would permit would give any idea of the scrupulous care exercised in obtaining these results. It would be difficult to exaggerate their value as affording indications of the method of action of mind on mind. The whole report should be carefully studied in connection with the two previous reports of the same Committee.

The *Spectator*, commenting especially on the curious inversion of rays that is shown in some of these experiments, finds in them an analogy to the phenomena observed in the Mirage of the Desert. Objects reflected in some conditions of the atmosphere appear topsy-turvy, candles are walking on their heads, ships sailing upside down and elaborate landscapes inverted in the stagnant air.

*Spectator* thinks that the experiments of the Society for Psychical Research show that "a fair number of cases the image (e.g., of an arrow held perpendicularly or horizontally) was so inverted as to point to some law, the discovery of which would reveal 'some key to the connection between the physical and mental laws so closely associated in our lives.'" The arrow experiments gave these results:—Out of forty-two trials the arrow was held perpendicularly twenty-three times; of these, twenty positions were guessed rightly, and three wrongly. It was held horizontally thirteen times, and here seven guesses were right, and twelve wrong. Of these twelve wrong guesses, eight were lateral inversions of the position of the arrow as if it were seen in a mirror. Eighty-seven per cent. of answers were correct for the perpendicular position, and only thirty-seven per cent. for the horizontal. It was about an even chance, when the arrow is horizontal, whether the answer was described laterally inverted or not.

The numerous experiments have been devoted chiefly to three main phenomena: (1) The dominance of a suggested idea. (2) Transference of sensations, without suggestion, from operator to patient. (3) Induction of general or local anesthesia. Of these three methods of explaining the phenomena observed, the Committee lean to the last. The first, they think, is on the high-road to universal acceptance. Physiologists are discussing the explanation rather than debating the fact. The second theme is still keenly contested, but the Committee have already added something to the facts recorded in its favour, by showing how intensely sympathy fits in with the observed facts of Thought-transference. The third point—the production of anaesthesia—is abundantly proven by the experiments of Helmholtz, and is very far dear to my readers from cases that I have recorded from time to time, especially from the *Zetetic*.

Of the Committee, so far as its experiments have gone, it is in favour of *mesmerism* as opposed to *hypnotism*, and I have little doubt that the conclusion is correct. But we must wait for more complete results before any hard and fast conclusion is drawn.

In no case have the experiments of a committee been more strikingly successful than in the reproduction of Reichenbach's experiments on the luminosity of the magnetic field. The exhaustive report of the Reichenbach Committee should be read in connection with a paper contributed by Professor Barrett to the *Philosophical Magazine* for April last. The results obtained are in the highest degree interesting and valuable.

M.A. (OXON.)

\*By the publishers at office of "LIGHT," Price 2s. 6d.

## ESOTERIC BUDDHISM, THE LOST ATLANTIS AND THE SYMBOLIC "SEVEN."

By GERALD MASSEY

In the kindly review of my "Book of the Beginnings" which appeared in the *Theosophist*, the writer, speaking of my theory and generalization concerning the African Origin, observed:—"Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the soundness of our belief that the next will be cleared away, until the treasures of certain libraries in the possession of a group of wise recluses shall be given out to the world." In spirit, the writer judged me rightly, all I care for is the truth. Next to being absolutely right myself, I should prefer to be so utterly in the wrong that the next worker on the same track must, in consequence, be entirely right. All I want is to have done with the mist and mask of mystery, and all the devious deviousness of their double-facedness, from which the human mind has suffered so sorely for so long.

I am not going to speak disrespectfully, or grin at the East through the nose-collar of the West, nor am I at enmity with Esoteric Buddhism, being a worker for the common brotherhood of humanity—especially not on behalf of our current dogmatics, which I consider and proclaim to be the Potemkin of primitive man in the last stage of perversion. But I must say that the "open your mouth and shut your eyes" method of London the Esoteric will fail to influence the intellect of the West. We must have the particulars and the primary data for every generalization, and if there be any secrets to communicate concerning the pre-historic past (I am not asking for the mysteries relating to the abnormal cum through personally prepared by long experience to appreciate these) let us have them. If there are sources of information overlooked by, or concealed from, the European student, let the truth be told, let me know them. I have spoken out plainly enough on my part. I have just completed my case for the African Origin in the "Natural Genesis."

My case, which constitutes the second part of a "Book of the Beginnings." In this I have collected the evidence for unity of origin in mythology, typology, and language, and the Kaistic origin of that unity, whether that origin be African or Asiatic can now be determined by the recluses who possess the hidden treasures, if they can successfully overthrow the theory founded on such a collection of facts as was not a secret accessible to the Oriental student. My method is that of comparative science, without which process, applied to the whole matter nothing definite can be permanently established. Personally, I shall be content to have uttered the "last word" but one, if that should succeed in eliciting the last word itself. But it must be said, or the power to say it will be denied.

Upon secrecy, or esoteric interpretation, suffice. Either such knowledge is esoteric, on record, or it is not. Possibly none of us know what we think we know until our knowledge has been tested. It is solely by the comparative process that we can ascertain the true value of the Wisdom of the East called "Esoteric" in the present.

by the revelations of Esotericism. I am not, by Mr. Sinnett, whose mediumship for the purpose of communication is one of perfect clarity. Nor is there any obscurity or mystery in the oracle is uttered by the "direct voice." For example, we are told that the sinking and submergence of the lost "Atlantis" was a geological disaster, a geographical reality, an event that can be dated. The direct voice affirms that it disappeared 11,446 years ago. This date is also Bunsen's. He was a believer in the deluges of Ys (China) and of Noah being geological, and he gives the date of 9332 A.D., as that of some great cataclysm belonging to the Deluge legend, that is 2553 + 1883 = 11,135 years ago. Do the Esoteric Buddhists then not know that the legend of the lost Atlantis, like those of Eden, Aryana-Vaeja, Jambudvīpa, and various others, belongs to the astronomical mythology? Or that the great legendary catastrophes occurred in heaven and not on earth? These sunken worlds were submerged in celestial waters, as one system of time-keeping was superseded by another, and the end of each was described as a deluge, a conflagration, or the end of a world. Although I can but hint very briefly here at what is fully expounded elsewhere, I claim to have minutely demonstrated the mythological origin of the Deluge legend (that of Atlantis included).

no matter in what form or kind it may be found. During the process of Precession the primary Mount of the Seven Steps, or the Country of the Seven Islands, is submerged. The Tower, and to have been created at the autumn equinox, trembles, topples, and overturns. The Argo that stands on the horizon at its southern culmination, is caught and crushed in the coils of the Dragon Hydra, and goes to wreck. It was in this way that Aryana-Vaeja, Jambudvīpa, Eden, Aranka, and Atlantis lost, as the Southern Cross is lost and found again during the process of Precession. And because they were so lost—lost so—can they ever be regained. This was the common lot of ancient prophecies concerning the resurrection of the world, found in all the legends of the Kronian Mythology, and expounded orally those who taught the genuine Gnosis. All such legends as that of lost Atlantis belong to the Divine which are mythical and Kronian; they relate to the

At Bironi tells us that the Persian Magi denied the Deluge altogether. The Chaldean says the Persians and Indians know nothing of the Deluge (Tufan). It was known to the ancient Sages as the Deluge of Time. It was Time (Kronos) who warned Xanthos of the coming flood and gave him the date for it. The Deluge of Time is an accepted epoch used in the reckoning of the Babylonian chronology, one date of which is given by M. Oppert as the deluge of the year 41,007 A.C. Both the Chaldeans and Persians know of the various deluges.

A deluge, for instance, that occurs every 2 years with the colour of the vernal equinox in the sign of Capricorn, or a vast conflagration that takes place when the colour is half way round the circle and in the sign of Cancer, (see Heronius) has no relation to geological catastrophes. The seven-headed Saha-Naga was the teacher of science to Garga but what he taught was astronomy, not geology. Now Saha, who bore the seven submerged Patalas on his head, represented that fore-world of the seven divisions sunken beneath the waters, which was identical with Atlantis, and with the seven pre-deluges in Dyfed (or Wales); the seven Caros of the Welsh; the seven sunken islands of Aranka, and other forms of the unexplained celestial Hoplandia.

The genuine Kronian doctrine of the Deluge is expressed in the Surya Siddhanta, where it is applied to the Manvantara as a period of seventy-one years "with a surplus" (the Yama's extra explanation), and this constitutes one day in the Great Year, 72 x 360 = 25,920 years. It states that "One-and-seventy years are here styled a Patriarchate (Manvantara); at its end is said to be a Twilight, which is a Deluge." In the Book of Enoch this typical ending is a silence of seven days.

It is geologically possible that land may have sunk in the Atlantic Ocean. Indeed the Challenger expedition seems to have come across a ridge of it. But that is not in dispute. The question is whether the Deluge legend is geological. And geology knows nothing of an Atlantis that could have sunk in the ocean during the memory of man. The Egyptians, who are the chronologists of mankind, know nothing of such a catastrophe. When they told Herodotus that they had reckoned time through two periods of Precession, during which time the sun set twice where it now rises (for so I interpret the passage, obscured simply by the non-comprehension of the faithful old historians), they especially remarked, that during such a long period there had been no great change in the things of the earth, &c. And two periods during which the sun rose and set twice at opposite sides of the circle include 51,734 years.

On the other hand, the Astronomical Mythos claims and accounts for the whole of the Deluge legends from beginning to end. The lost Atlantis supposed to lie at the bottom of the Atlantic was composed of seven islands, according to the reckoning. But the same seven islands led to be at the bottom of the Pacific, of the Indian Ocean, the Irish Sea, and other waters innumerable. They do so because the waters below reflect the Hoplandia above, the Heaven first formed in seven divisions, Dvīpas, Keshvars, Islands, Patalas or Provinces, and when this has been traced to many seas, we shall find it also in the land of ten divisions instead of seven, because the Heaven of ten divisions followed that of the seven, just as the ten patriarchs follow the seven in the book of Genesis. Creations superseded by catastrophes and deluges, then, are celestial and Kronian, not geological.

logical, and the Mythos is their memorial preserved in many languages. They belonged entirely to the different systems of viding space, and reckoning the cycles of time, which succeeded each other, from those of the primordial seven, called the "Inferior Hekdomad" by the Gnostics, to those of the later plane (ary seven, in which the solar god as the seventh became at last supreme.

Any system of thought that may have been fabricated as a superstructure, based and reared on such a foundation as that offered by the great Kronian Cataclysm and Catastrophes having been assumed to be geological, is necessarily doomed to a speedy fall. The only chance for such a theory is in its being kept secret and esoteric, it cannot survive after the comparative test is applied.

From the glimpses now vouchsafed by the recluses, and from other sources, I am compelled to conclude that Esoteric Buddhism has continued the celestial allegory with the astronomy left out. Much of the ancient science, which, in its way, was as real as the modern, lives on in legend alone, and it seems that we have the science omitted here, with the legends re-applied. I have spent much time in recovering this system of science from the legends of mythology, and have re-stated the doctrines of the seven Risks, or Manus, which is at the root of all that is Hekdomad in Esoteric Buddhism. I find that the seven Risks make the circle of Precession in 25,000 years (round numbers). They pass through twenty-eight lunar mansions, and thus spend some 928 years in each. They are, therefore, renewed every 252 years. They are the seven patriarchs, and their age is about that of the seven patriarchs in the Book of Genesis. According to this reckoning they were re-incarnated twenty-eight times. But they were also re-incarnated every Phoenix Cycle of 500 years. Here the incarnations would be fifty-two in the great year, the number of incarnations (if I mistake not) assigned to Buddha under the Tree-Type, the symbolical Phoenix being a tree as well as a bird. Also the Buddha who is called "All the Buddha" being the last and the man of the whole, like the Gnostic Christ, termed "Tomea," or "All," is described as coming round again by making seven steps towards each of the four quarters. That is, he made the circle of the great year, like the seven Risks whom I have traced on their journey through the twenty-eight lunar mansions. This serves to show the astronomical nature of the subject matter.

At the end of each cycle of the seven the transformation was represented by a re-birth of the Adi-Buddha, Horus, Pan, Christ, or other form of the Tathagata or "Coming One," who was the recognized manifestor for the seven, the Perfect Star of the Pleiades of Ptolemy, he whose symbols are the eight-rayed star in India, Babylon, and the Catacombs of Rome, the seven arms of Agni, the seven souls of Ra; the seven stars of the A in Revelation, or other figures of the Hekdomad. If we take the number of Buddha's incarnations under the tree-type as fifty-two, the meaning may be interpreted as follows:—In the Kabalah and other legends, we find the tree of 500 years as a type of time. In the Egyptian and Babylonian monuments the tree is figured with seven branches, that is a symbol equivalent to the seven Risks or Manus of 7 x 2 years, 7 x 71-2 = 500 years and 52 x 500 = 25,000 years. Thus the tree of seven is one with the group of seven as a measure of time, and fifty-two incarnations by seven, whether represented by Buddha or Rimmon, fulfil the circuit of the great year. Such was the real Buddha-tree that I have traced root and branch, by which the Buddha is fabled to have reached Nirvana at last, where there is no more variableness nor shadow of turning, and no more returning for the spirit that has passed on through the open gates of Now (Of Egyptian Nun) or no return. Although certain teachers were looked upon as human representatives, the true Buddha was neither incarnated nor re-incarnated in person, but in time. Nor were the seven Risks Manus, men or races, beings of earth, and so the earth—the most important sphere of all for us—is not included in the series of seven planets through which the lines of life are and to succeed each other, wave after wave, in a Hekdomadal manner. Seven races of men that are at the same time successive and yet contemporary, cannot be of human origin.

A system of evolution for man that is dependent upon his making the circuit of seven planetary worlds by paths which always return into themselves, with a spiral ascent by means of an "unknotted corkserew," is evidently derived from the doctrine of the seven Risks revolving on the planetary scale in ever-recurring sevens, instead of following the course of







which they happen. It is because they are intended to effect a reconstruction of the spirit population, which is the regular and native population of the world. . . . "There are then collective emigrations and immigrations from one world to another, and from hence results the introduction of new elements in the population of a globe. . . . new races of spirits coming to mix with existing ones, produce new races." "In Genesis," chap. 11, 1.

Taken in connection with other sayings in "East-Indianism" which I submit, I think the Western medium may confirm the evidence of the Eastern, but throws some light on the use of these wholesale deportations of spirits to another.

"Seven great elemental catastrophes occur during the occupation of the earth by the human life wave for one round period. Each race is cut off in this way at its appointed time." (P. 54.)

The progress towards absolute evil arrested by the each race in turn sets in with the destruction by . . . and many intellectual research and scientific advancement of those powers over Nature, which . . . adaptability from the premature development of those powers.

than those we ordinarily employ." (P. 62.) "Thus it is when physical intellect, unaided by elevated morality, runs over into the improper region of spiritism, advancement, that the natural law provides for its violent repression." (P. 63.)

There are three verses in the sixth chapter of Genesis which describe such a crime with greater and only, to say the least of it, and much greater clearness, the influence of the natural law being there so clearly spoken of, that anyone conversant with the of her own heart will understand it, and it is notorious that the evidence which I showed, whatever its extent may have been, finds clear and trustworthy record on all sides of the globe.

Mr. T. Lake Harris has, for some years past, been warning our world that another catastrophe is at hand. He makes the exact year in which it would happen, like many another prophet, for "the spirit speak all things might at once, and then the material man apprehend that it will be instantly."

As long ago as 1857 Mr. Harris declared as a medium. The available Hades has broken loose, and like a subtle, silent, torrent men hear the hoarse

that is crying and . . . beneath a . . . that is . . .

but do they? In the face of all that has been happening since 1881 of sudden destructive calamity, the thought will be, "Are any of Mr. Harris's visions—about Karl's emigration—clear at all?"

Speaking of the next general "emigration" from this planet, Jesus Christ used strong language. Having previously affirmed that it would be as wholly unlooked for as that which happened the time of Noah, his last reference to it is

impressive: "Except those days should be shortened, then should no flesh be saved, but for the elect sake those days shall be shortened." (Matthew xxiv. 22.) Intimating very clearly that the destruction of life foretold should be, in a certain

general. Who are the elect but those who will repose

in a pure, happier class of their affection from all that

it is with great pleasure we draw to the following syllabus:—"Lectures on theosophy, and Theosophy, and Previous to his departure for America . . . deliver a course of four lectures in St. George's Hall, L. . . . in . . . Regent-street, on Sunday afternoons in September. Subjects—September 18th, at 3 o'clock—"Man in Search of His Soul During 60,000 Years." (As revealed by the Home Circle.) The lecture will include an explanation of the fundamental difference between modern "Spiritism" and that of "Indianism." September 16th, at 3 o'clock—"The . . . Nature of the Fall of Man, and . . . Meant as Fable." September 23rd, at 3 o'clock—"The . . . Nature of the Canonical Gospels in a Doubtful Demonstration by Means of the Myths, now for the First Time . . . the Sacred Books of Egypt." September 30th, at 3 o'clock—"The . . . not God Kill the Devil?" (Meaning . . . ) Doors open at half-past two o'clock. . . . one shilling, gallery, sixpence. . . . for reserved seats, 2s. each, may be obtained of Mr. . . . and at the . . . "Lectures . . .

## WONDERS.

## From the Records of the "Wizard of the North."

All poets are seers though they may not know. . . . first belongs to seership has for them an intense although they may know not whence or wherefore. Sir Walter Scott, especially, is never weary of gathering together whatsoever he may lay his hand upon them, records of the occult, in which he believed more than he cared to admit, or possibly, even more than he knew.

The notes to his novels and poems teem with illustrations of the supernatural, which out of the mor-nature within him, he was led to place upon record. These narratives are of great interest and value. They fall for the most part under distinct categories of recognized spiritual experience, and a valuable for illustrative purposes. Scott's own comments upon them have a certain interest, but are otherwise of little value in view of our more advanced psychology.

## Excessive Lamentation for the Dead

The belief was general throughout Scotland that the excessive lamentation over the loss of friends disturbed the repose of the dead, and broke even the rest of the grave. There are several instances of this in tradition, but one struck me particularly. As I heard it from the lips of one who professed receiving it from those of a ghost-story. This was a Highland lady, named Mrs. C—, of D—, who probably believed truly in the truth of an apparition which seems to have originated in the weakness of her nerves and the strength of her . . . She had been lately left a widow by her husband, . . . guardian to their only child. The young man . . .

and it impossible to repress it. About this time the Independent Company, formed for the preservation of the of the Highlands, were in the course of being raised, and a gentleman named Cameron, nearly connected with Mrs. C—, commanded one of these companies. She was at length persuaded to compromise the matter with her son, by . . . but to enter this company in the capacity of a . . . satisfying his love of a military life without the danger of foreign service, to which she then thought those troops were at all times to be . . . while even their active service at home was not likely to be attended with much danger. She readily obtained a promise from her relative that he would be particular in his attention to her son, and, therefore, concluded she had accommodated matters between her son's wishes and his safety in a way sufficiently attentive to both. She set off to Edinburgh to get what was awaiting for his outfit; and shortly afterwards received melancholy news from . . . The Independent Company into which her . . . with a party of Cameron's engaged in some sort of sport, and her friend, the captain, being . . . and out of reach of medical assistance, died in consequence. This news was a thunderbolt to the poor mother, who was at once deprived of her kinsman's advice and assistance, and instructed by his fate of the unexpected danger to which her son's new calling exposed him. She remained also in great . . . for her relative, whom she loved with sisterly affection. These conflicting causes of anxiety, together with her uncertainty whether to continue or change her son's destination, were terminated in the following manner.

"The house in which Mrs. C— resided in the old town of Edinburgh, . . . of a low, respectable, as was then universal, . . . The family who occupied the story beneath we . . . heart of drinking tea with them every evening. It . . . ingly, about six o'clock, when, recovering herself from a deep fit of anxious reflection, she was about to leave the parlour in which she sat in error to attend this engagement. The door through which she was to pass opened, as was common in Edinburgh, into a dark passage. In this dark . . . and within a yard of her, when she opened the door, stood the apparition of her kinsman, she deceased . . . in his full tartan, . . .

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August 23, 1883.]

## CORRESPONDENCE.

## The British Theosophical Society.

Terrified at what she saw, or thought she saw, she closed the door hastily, and sinking upon her knees by a chair, prayed to be delivered from the horrors of the vision. She remained in that . . . her friends below tapped on the door to intimate that . . .

My dear Sir, I have just received your letter of the 17th inst. in relation to the "Wizard of the North." I am very glad to hear that you are so interested in the work of the Society, and I am sure that you will find it very profitable to you. I am, Sir, very respectfully, your obedient servant, G. W. M.D.

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Sir, It is with much regret that I trouble you, but I think the letter in your last impression, signed by the secretary of the above society, requires a brief reply.

In the first place, it seems quite irregular in a secret society to publish reflections on one of its fellows in reply to a private letter written to that society.

This remark is necessary, for otherwise your readers might suppose that the society, through its secretary, is now replying to my letter of the 21st July, in which I criticize in your pages the teachings of "Esoteric Buddhism," and your readers might further suppose that I had retired from the society in consequence of this letter from the society, whereas, the fact is, that the society's letter is meant as a reply to my private letter of resignation read to the society on the 21st July.

The history of my connection with the society is as follows:—

For some three years I was its president in Great Britain. . . . of the Theosophical and secretary of the . . .

using such language could logically be a Theosophist, and that . . . implicated ourselves if we continued to pay, as a branch, a money tribute to the Indian Society, and that we should therefore cease to be a branch and constitute ourselves . . . independent society.

Not being able to carry this arrangement I resigned my position . . . and remained a fellow only, but on the best terms with all my fellow members until my criticism on "Esoteric Buddhism" appeared in your pages on the 21st July.

In that criticism I did not utter one word in disparagement of Mr. Sinnett, my entire referring to the teachings of . . . invisible, and to all of us, including Mr. Sinnett, unknowable . . .

And Mr. Sinnett's rehearsal of these teachings been confined . . . the society I could not honestly have publicly criticised them, but when these teachings were published, it is surely absurd to say that because Mr. Sinnett and I are fellows of the same society it is a breach of brotherly obligation to criticize his book severely and antipodally.

How could I not otherwise?

The fundamental printed rule of the British Theosophical Society is, "We believe in a great first intelligent cause, and in the Divine emanation of the spirit of man," but, in defiance of that . . . "Esoteric Buddhism" itself . . . that "there is no God, personal or impersonal," and . . . there is no Creator, for all things, including . . . spirit, are evolved out of matter."

How could any Theosophist regard such teaching as otherwise than allegorical, debasing, and absurd, and if he so regarded it, I maintain that private friendship, in so momentous a question, should not restrain the expression of one's strongest disapproval.

Personally, I regard Atheism and Materialism as the most stupid forms of ignorance and superstition known to man, and as subversive of all religion and morality, and if, in so regarding them, I have hurt the feelings of some old friends, I deeply regret it; but those friends must reflect on how deeply I feel hurt when I see certain fellows of a society—out of which I had for years hoped to see evolved, on the lines of our fundamental rule, the belief in God, and in the capabilities of man as the Son of God, a renunciation of this Divine conception—fornaking this grand belief, and, with a credulity which I cannot understand, worshipping a series of complex subtleties and unsubstancial paganisms—a production of the small Oriental brain.

12th August, 1883. G. W. M.D.

## Detonations Psychology To the Editor of "LIGHT."

Sir, On the 17th inst. I received your issue of the 17th inst. in relation to the "Wizard of the North." I am very glad to hear that you are so interested in the work of the Society, and I am sure that you will find it very profitable to you. I am, Sir, very respectfully, your obedient servant, G. W. M.D.

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TEMPORARY OFFICES OF "LIGHT"  
38, GREAT RUSSELL STREET,  
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Light:

SATURDAY, SEPTEMBER 1ST, 1883.

NOTICE TO CORRESPONDENTS

The Editor of "Light" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

A PRINCELY PSYCHIC. 1707

At p. 225 in Jung-Stilling's "Theory of Pneumatology," translated by Samuel Jackson (London, Longman's, 1834), will be found the following impressive narrative relative to Duke Christian of Eisenberg.

Jung-Stilling was Private-Audio-Counselor to the Grand Duke of Saxe-Weimar. He was in a position to know whether or not the remarkable history was regarded as genuine by the Royal House of Germany of his day. Add to which, Stilling himself was a man of high conscientiousness and integrity, and he assures us that the account related at one time "in the Saxon States." Can any of our German readers furnish information, of a more recent date, as to the existence of the original State documents?

"The Principality of Saxe-Altenburg was divided towards the end of the seventeenth century into three parts, one of which appertained to Gotha, another to Saxe-Weimar, and the third—namely, Eisenberg—had its own regent, whose family, however, became extinct with Duke Christian, in the year 1707, on which Eisenberg was again added to Gotha.

This Duke Christian had a very remarkable apparition not long before his death, which has all the testimonies of historical authenticity in its favour, and was preserved in one of the Saxon archives, at least, where it may probably still be found.

It forms the 104th article in the "Monthly Discourses on the World of Spirits," p. 319, published at Leipzig, by Samuel Bergmann-Walter.

"I will insert it here, as I find it in the work above mentioned, in the style of those times," continues Stilling.

"In the year 1703, as Christian, Duke of Eisenberg, who died in April, 1707, was reposing upon his couch at noon, in his closet, and occupied with a variety of spiritual meditations, some one knocked at his closet-door. Now, although the Duke could not comprehend how this could happen, as the other servants were in the ante-chamber, he, however, called out 'Come in!' on which a female figure, representing Anna, daughter of the Elector of Saxony, entered in an ancient

princely attire. When the Duke, who had raised himself up, and was seized with a slight trepidation, asked her what was her pleasure, she answered, 'Be not afraid, I am an evil spirit—learn thou hence, Christian!'

"On which the Duke, in my opinion, was a little inquired further, who she was. She gave him for answer—'I am one of thy ancestors, and my husband was the same that thou art now. His name was John Casimir, Duke of Coburg. But we have both been dead a hundred years.'

"Now, when the Duke inquired further what she requested of him, she expressed herself in the following manner:—'I have a request to make of thee, in my own name, and in that of the Duke, my husband, because we were not reconciled before our end, in consequence of a quarrel between us, although we both died trusting in the merits of Jesus Christ: and that is, that thou effect this reconciliation between us, at this time, which I have appointed for it. With respect to myself I am already a state of blessedness, but I do not yet enjoy the full vision of God, but have been hitherto in a state of silent and agreeable repose. But the Duke, who would not be reconciled to me at my death—though he afterwards repented of it, and left the world in real, though weak faith in Jesus Christ—has continued hitherto, between thee and eternity, in cold and darkness, yet not without hope of salvation.'

"Now, when the Duke made many objections against this spirit, she refused them as inappropriate and irrelevant, and said also, that as soon as she entered into the presence of God, she would assist them in bringing about a reconciliation, and she was the more rejoiced to find that he, the Duke, was the instrument appointed by God for this purpose. Finally, the spirit granted the Duke a week for reflection, after the lapse of which she would again appear at the same hour and await his decision on which she vanished from his sight.

"The Duke, being on terms of particular intimacy with a learned divine, the Superintendent Hockhusen, who resided at Weimar, fourteen German miles distant, with whom he was wont to correspond, by express, on spiritual, temporal, and even political matters, immediately dispatched a messenger to him, communicating in writing all the particulars of the apparition he had seen, and desiring his advice and opinion whether he ought to comply with the spirit's request or not. The matter appeared to the divine a little suspicious at first, and he was inclined to regard it as a dream; but after duly considering the singular story of the Prince, his extensive knowledge and experience of spiritual things, his tender conscience, and at the same time the circumstances of the spirit showing itself in broad daylight, when the sun was shining, he made no scruple of returning the following answer to the Duke:—'That in so far as the spirit should not desire of him any superstitious ceremonies, or such as were contrary to the Word of God, and if he, the Duke, had sufficient courage for such a transaction, he would not advise him against fulfilling the spirit's wishes. Yet, that he ought to continue in fervent prayer, and in order to prevent deception, cause the passage to his chamber and closet to be well watched by his guards and domestics.'

"In the meantime, the Duke gave orders for the ancient records to be searched, and found that all the spirit had said was according to truth, so that even the dream of the deceased prince and that of the apparition agreed minutely.

"Now when the appointed hour approached, the Duke laid himself upon his couch, after having given strict orders to the guard before his chamber, not to suffer a single individual to enter, and having begun the day with prayer, fasting and singing, he read in the Bible whilst waiting for the spirit, which made its appearance at the same hour as the week before, and at length, upon the Duke's calling out 'Come in!' entered the closet in its previous costume.

"It immediately asked the Duke, whether he had resolved on complying with its wishes, on which the latter replied that he would do so in God's name, in so far as what she desired was not contrary to the Word of God, nor accompanied by anything of a superstitious nature, she need, therefore, only tell him plainly how he was to act in the matter.

"Upon receiving this declaration, the spirit expressed itself to the following effect:—'During my life-time, the Duke, my husband, suspected me, though groundlessly, of being unfaithful to him, because I frequently conversed in private with a certain cavalier upon religious subjects. On this account, he cherished an irreconcilable hatred to me, which

was so violent, that though I sufficiently proved my innocence, and even obtained a reconciliation on my death-bed, yet he would neither abandon his hatred and suspicion nor resolve to come to me. Now, having done everything in my power in the matter, although I died in true faith in my Saviour, and likewise entered rest and peace, yet I do not hitherto enjoy the full vision of God. My husband, on the contrary, as mentioned above, repented, it is true, after my death of his

hatred, yet he has continued until now, between thee and eternity, in distress, and cold and darkness, but now the appointed day of God is arrived for thee to reconcile us, in his world, with each other, and by so doing, aid us in attaining felicity.' 'But what shall I do in the matter, and how I act in it?' asked the Duke, and received for answer: 'To-morrow night, hold thyself in readiness, and I and the Duke will come to thee (for although I come by day, yet my husband cannot do so), and each of us will state to thee the causes of our existing quarrel. Thou shalt judge which of us is right, join our hands together, renounce the Lord's blessing upon us, and afterwards unite with us in praying God.' After the Duke had promised to do so,

the Duke continued his devotion until the appointed hour, expressly commanded his guards to let no one enter the chamber, as also to pay attention if they should hear any noise upon the stairs, and also a Bible and hymn-book to be brought, and thus expected the arrival of the

'They made their appearance at eleven o'clock first the Prince, as before, as though alive, and again stated to the Duke the causes of their quarrel, then came also the spirit of the Prince, in his wonted princely dress, but looking very pale death-like, and gave the Duke quite a different account of their disagreement.

"Upon this the Duke gave judgment, that the spirit of the Prince was in the wrong, to which the latter also assented, and said, 'Thou hast judged right.' On this the Duke took the hand of the Prince, laid it in the hand of the Princess, which possessed natural warmth, and pronounced the blessing, the Lord upon them; to which they both said, 'Amen.' The Duke then began to sing the hymn, 'We praise Thee, O Lord,' during which it seemed to him, as if both really were united.

After finishing the Prince said to the Duke: 'On which they both vanished. The guards had afterwards nothing of this conversation, except what the Duke said, who, if I mistake not, died a year afterwards, and for several years ordered his body to be buried in quick lime.' Thus far be the narrative.

Regarding this remarkable history, Jung-Stilling makes various reflections, the following of which will not be without interest to the reader since they entirely accord with the spirit-teachings of our own day.

This apparition suggests to me," he says, "a very important remark. That Duke Christian possessed a developed organ of perception, is clear from the circumstance that only he saw the spirit and heard them speak. Perhaps it was on account of this natural disposition, that he was chosen for this singular mission. The appearance of the spirit, however, was not a proof of his being a spirit, but a proof that he was a man.

"Hades, that the quarrel with her husband detained her there, and that the Duke was not yet freed from every earthly bond. When we reflect upon the fate of Duke John Casimir, we must be struck with amazement and awe. How he was in cold and darkness, inwardly grieving at the supposed infidelity of the Princess, without anything to refresh the senses in the wide and silent Hades, and God knows in what society, or else in none, and consequently alone. A soul that cherishes the slightest animosity, and takes this feeling with it into eternity, cannot be happy.

Stilling is inclined to believe that "it was contrary to the natural laws of the spiritual world" that a person in the flesh should accomplish the reconciliation between the princely pair, and he is convinced "that this step was taken by these two spirits, through error and mistake, every back-road into the visible world, from the invisible being unlawful.

The student of our modern-spiritual experiences may, however, possibly be inclined to modify the stern judgment passed by our author on the ghostly actors in this dignified and impressive narrative. To him it may rather appear as a striking example of intercourse permitted for mutual cleansing, and for mutual growth in knowledge of Divine things, between spirits incarnate, and disembodied of very varied states, but all bound together by Law Divine in a most mystical and indestructible union for mutual aid—one of the innumerable instances in the great scheme of redemption from sin and suffering of our "Everlasting God, who has obtained and constituted the new voice of angels and men in a wonderful order.

TO GERALD MASSEY  
ON HIS COMPLETION

THE SILENT ONE.

After long sailing over trackless sea,  
Where man before had never dared to roam,  
Victor in toil that horses well might flee,  
Welcome, brave mariner, to land and home.

— who we now at once can dream—  
— our noble fathers of the wild,  
— our brains with Nature's lessons teem—  
And unshaken steps in time with tottering child.

Fearless we follow thy amazing clue  
Through Egypt's catacombs and painted halls,  
— the silent one—  
— the silent one—

— the vault of Heaven itself we trace  
The pictured horn-book of the earlier man  
A chart so old the life of all our race  
As told till now appears but as a span.

At last the dogmas of our priests are shown  
In their true shape, perverted savage lore,  
And simple natural types, in ages grown  
To huge mind-prisons darkening every shore.

Prisons and dungeons where the fettered soul  
Tells in the gloom throughout life's little day  
For metaphysical clouds around it roll,  
And hails or else refract truth's gleam and ray.

But down shall come beneath this last assault  
The despot Superstition's grim Bastille,  
And cowering hordes in subterranean vault  
Fringed title deeds to power's power reveal.

Then, Massey, take the thanks of all the wise,  
Forget in them the hinds-bound pedant's sneer  
— the silent one—  
— the silent one—

S. E. BRIDGES

The German weekly Spiritualist journal, *Der Sprecher*, is not now published, it having been merged with the *Psychische Studien* of the same city.

Dr. Ditson, writing to the *Banner*, says—'It may be remembered that Madame Kardec left to the Society for the publication of her husband's works quite a sum of money. The will was contested by an aged distant relative, and to be under the influence of the Catholics, and much difficulty was anticipated. I learn, however, that a compromise has been made, and that a larger portion of the widow's estate is to be devoted to the object intended. Few persons have written so much and so well, continuously, on Spiritism as M. Kardec. His works have been translated into many languages, and almost a fabulous number of editions have been printed of them. There is in them a sustained force and aim, a logic and lucidity, which have won popular favour. His views, however, of re-incarnation, are not accepted by many of the Occultists, who feel that his conception of the subject is not the right one. The Theosophists are trying to throw light upon the matter, and, in the opinion of not a few students of this abstruse question, have the more acceptable survey of it. If re-incarnation be a truth, it underlies and explains many of those abnormal conditions, strange freaks, propensities, and passions witnessed in human nature, not otherwise accounted for.







to the ready faith and light-hearted assurance of his crowd if not over-wise disciple.

This is unkind. If Mr Kiddie is not wrong in his facts, Koot-Hum seems to be acquainted with the literature of the West, so far at least as to have perused one number at any rate of the *Banner of Light*, and to have adopted some part of its contents, and incorporated Mr. Kiddie's ideas into Esoteric Buddhist teaching. That seems a more serious contribution to the discussion than the *Journal's* flippant sneers about "artificial fifth rounders" working on through endless corkerew gyrations, seven by seven, to a Nirvana of "unfalsifiable cataplasms."

I have received Part II. of the second volume of "Facts" published in Boston, U.S.A. It contains some thirty or forty detailed narratives of various manifestations of spirit-power. These are authenticated by the name of the contributor, and are published by the Editor on that authority. I do not understand that he pursues the method of personal sifting which the Literary Committee of the Society for Psychical Research uniformly adopt. Beside these records there are various short articles and some extracts. Among these latter it is surprising to find a long excerpt from Oahspe, which can hardly come, I should have thought, under the head of "Facts." The Society for Psychical Research is favourably noticed, and some extracts are given from its Proceedings as quoted in the *Spiritual Record*.

No. 4 of this last-named magazine fully sustains the tone of the preceding numbers. It contains a striking account of a materialisation séance with Mr. Bastian, which is a model of what such records should be. The facts are worth record, and they are worthily recorded, being in these respects a contrast to many unimportant and trivial occurrences which are often so loosely recorded as to be doubly valueless. The striking testimony of the Earls of Dunraven is continued. These records are rare and scarce, being printed for private circulation only, and their reproduction is a distinct gain. Mrs. A. M. Howitt-Watts contributes some excellent matter, and a kindly review of "Spirit-Teachings," for which my acknowledgments are due, places the book favourably before the readers of the *Record*.

Mr. Donovan writes to complain of the notice of his "Evidence of Spiritualism" which I contributed to "Light," on April 21st. I have refreshed my memory by a perusal of the remarks I then made, and I have also referred again to the passage in Mr. Donovan's book. Mr. Donovan's special desire is that the medium should be exonerated from any imputation of fraud. If he will peruse my remarks he will see that I made none; and if what I said seems to him susceptible of any such construction, I will at once put aside any such reading of my criticism. My object was other than that which Mr. Donovan fancied. I have now been occupied for a long time in sifting the evidence for the materialisation of the full form, and, while I entertain no doubt that this phenomenon occurs frequently, and under conditions that leave no doubt of its reality, I am also convinced that the term materialisation is often mis-applied to such a case as that recorded by Mr. Donovan. There, as he tells us, and as I stated in my remarks, "the unconscious medium" was discovered by the light of a vivid flash of lightning, "passing round the circle with King's light in his hand, and some drapery on the front of his body." Now, to apply the term materialisation to such a case is as misleading as to talk of conscious fraud on the part of an unconscious medium. I believe that the invisible operators often use "the unconscious medium" in this way. For that reason among others I have consistently protested against a medium being placed in a position where such trickery is possible. For, uncon-

scious though experienced investigators may deem him, it is certain that he would, in the opinion of the mass of persons, be compelled to bear the blame of what they would call a piece of imposture. This risk it is the duty of those who know what the manifestations sometimes are, to protect him from. My aim was to enforce this and also to protest (I hope not unfairly) against the loose use of terms which Mr. Donovan is repeatedly guilty of. For instance, in his comments on the case, he tells us that it was subsequent to certain other phenomena that "the materialisations seemed to centre on the medium." As a matter of fact, there was no materialisation or form-manifestation at all, but only a use of the body of the entranced medium, which was none the less calculated to mislead, because he was, as Mr. Donovan says, unconscious of what was being done. Mr. Donovan will see that the proof of such a phenomenon as materialisation must be unimpeachable, and this is all that I desire to secure. I am too fully conscious of the very difficult task imposed on a medium by the conditions under which our folly often places him, to cast any imputation of conscious fraud, except on distinct proof. Others, however, will not always be so scrupulous.

"The Editor of Light" is out of town, and in the last number are some misprints which are too good to go unnoticed. In the extracts from my "Spirit-Teachings" which close the exhaustive and appreciative notice for which I am so greatly indebted to my kindly Reviewer, Imperator is made to say that the regenerated spirit in dealing with man would not "cut down the earnest cucumber" instead of *cumberer*, of the ground! In a short note at the foot of p. 389, George Fox, the Quaker is credited with the foundation of a "new order of men and women extending to the present day"! These, however, are errors that only amuse, and are in strong contrast to the exceptional accuracy which admittedly characterises the printing of this journal.

"M. A. (Oxon)."

MR. GEORGE MANNING AT ST. GEORGE'S HALL.—To some people, who are apt to imagine that London is empty when they are not there, Mr. Gerald Manning's venture in lecturing during the month of September will appear as desperate as Captain Webb's last swim. And many of us who cannot attend the lectures must regret that the time chosen is exactly when, as the saying is, "everybody is out of town." Mr. Manning was not free, however, to take the platform until he had finished his two years' work, the last sheet of which, we learn, is now in the printer's hands. This was the sole time possible for the lectures, and the only month in which St. George's Hall could be had, so his friends and supporters must just make the best of unfavourable circumstances. London is a place of many people, and Mr. Manning's is not an unknown name. To repeat a paragraph which appeared in "Light" some weeks since, "The usefulness and activity of the years 1874-78, was clearly traceable to a course of lectures delivered in 1872 by Mr. Gerald Manning, at St. George's Hall. Then, as now, there was a spirit of inquiry abroad, and these meetings were very largely attended by the general public, and were the means of inducing many to investigate Spiritualism." We boast at the new era in history, in which we are seemingly entering with regard to similar results. There are special reasons known to Spiritualists why a fundamental explanation as Mr. Manning's would be heard at the present time. His first lecture emphasised the "gulf" between Esoteric Buddhism and current Spiritualism, and an explanation of the present physical which is denied and denied for a much modern metaphysics that is at present passing through the air of our age. Mr. Manning also proposed the theory that would have been advanced by the Esoteric Buddhism did not begin with a worship of the powers of generation, but that the magical focus about the womb and the long right hand to the Pa—the age, perches the front of man to have been busy in dealing with the idea of rising again—the natural magic of reproduction in this is being re-examined symbolically in denoting the reproduction and resurrection for another, and that the human existence shows this idea to have been dominant over death some 50,000 years ago. The subject for next Sunday is announced as "Man in Search of His Soul During 50,000 Years." The lectures will commence at three o'clock

## MINISTERING SPIRITS.

Are they not all ministering spirits sent forth to minister?

No.

A Tenthredinal Angel instructs and consoles a Poor Widow.

On the 25th of May, 1883 three days after the Feast of Ascension, about noon-day, went the widow of Thomas Pelgers, of Schorndorf, fifty-eight years of age, to her plot of land to hoe potatoes.

About half-past twelve, by which time she had hoed several rows, there came to her a young girl, who might have been about fourteen years old, dressed in a loose black-cotton blouse, a short petticoat, a large white collar, a fine white apron, white stockings and nice, clean shoes. Her hair, which she wore without any band or comb, was shining and tastefully arranged. Her countenance was white as ~~her~~ her cheeks, however, rosy. She came up to the widow, and placing herself right in front of her, said "God help thee! Art thou hoeing?" "I am turning up the ground," said the widow. "That is pretty much the same thing," returned the girl; and looked upwards and around her in such wise that the widow inquired, "Is she looking for some one? Or is she looking for a plot of land?" "No," returned the girl. "I am seeking no one, what I find here pleases me." Saying which she looked intently at the widow, and pointed up to Heaven. Then added:—"You need not any else, for we have all of us a higher Lord above us to whom we all say, 'Our Father which is in Heaven,'—and we who believe in Jesus Christ are brothers and sisters in Him."

Having said this, she seated herself on the next plot of ground, and said:—"Why art thou so alone? How is it with thee?"

Then answered the widow:—"Since I have been a widow it has gone very hard with me. I was a long time ill, that cost me a lot of money, so that I cannot manage to borrow any, I can only save." "Thou must not take on so," replied the girl, "neither lament so much over the sickness and the expense, that has been a gracious call from God to thee, and it will bring thee far more happiness and blessing than thou knowest. The dear Lord God is giving thee strength, be ever grateful to Him, sing and pray unceasingly, and only hope in Him. He will help thee out of thy trouble." She then showed her how faithfully God had led her so far, and said:—"Do give thanks to the Guardian of thy life, has He not, indeed, led thee in safety until now? What thankfulness comes when one has wept till one can weep no more! Then one's heart is like a house within which the sun shines! Then, indeed, does the heart rejoice, for what has been emptied, the comfort of God fills once more. This is all pure love in the Saviour, who wishes to draw thee to Himself. Only remain firm, and do not falter. Now we will sing together a song in praise of God, 'Praise the Lord, the Mighty King of Glory.'"

The widow observed that she could not sing well enough. She would prefer that the young girl should sing. She would prefer to listen.

"All right," returned the girl; "only you must listen very attentively."

She then sang the hymn in a very sweet manner; all the time with her countenance up-raised towards the sky, as though she beheld there the form of her Saviour. Then she said to the widow—"I perceive that thou art very beautiful, thou indeed dost not know so; if only thou didst but know the home from whence I come, thou wouldst be much more cheerful. But thou mayst converse with me, just as though the dear Saviour Himself stood near. But I cannot quite reveal myself to thee, for thou art still too weak."

She then spoke to her of the Ascension of our Redeemer, and said how He had made a road for us, and prepared a

manion, and how already this was a great and joyful festival for us on earth, but that in Heaven it was still more joyfully celebrated. She then explained the significance of the prayer for Ascension Day in the Prayer-book, and sang the hymn, "Jesus heavenwards ascended."

The widow observed how much she should like to celebrate this festival in Heaven. "Only remain faithful," replied the young girl, "and patiently and willingly endure whatsoever the Lord God sees fit to send thee, whilst thou dost remain here below—and there wilt always, until the end, be something to endure, in that way thou wilt come the sooner to enjoy the festival in Heaven. But, indeed, everywhere this beautiful festival may be celebrated—grace can be given in all places."

The widow, however, replied that her cares left her no peace, she was for ever thinking what was to become of her, now that she was so very weak and could earn so very little.

Answered the young girl: "So soon as the cares come, at once fall down upon thy knees and raise heart, lips, and hands towards God, and always walk in the commandments of God." From the hymn, "Bless, O my soul! thy thoughts above," she repeated the five last verses, and continued to speak as follows: "Thou must not deter thyself from singing by the belief that thou canst not sing well, thou must both sing and pray to the Redeemer when thou art alone. He requires no fine speaking. He is pleased with the prayer of a heart only let thy heart always be turned towards God."

She pointed out to her in Starke's Prayer-book the first eight verses of the hymn "Ah, how, how strong is the conflict." To the verse, "Behold the crown, laid on my brow" And out of the book itself she sang "Jesus remains my comfort" and what she thus sang, she also explained to her.

As the widow continued to move on, row by row, in her hoeing of the potatoes, the young girl accompanied her and gazed cheerfully at her face saying "Thou must pay attention to what I sing, and look all out again when thou art home, as well as thou art able."

It was a puzzle to the widow why the girl remained so long with her, seeing that she appeared to have no occupation in the field, and she could not exactly make out whether she were a real earthly person or a spirit for a sort of awe and fear crept over her.

The girl sang several more hymns out of the old hymn book "Rejoice, O soul that thou hast met thy Saviour's voice." At last good that my God is with me. And Jesus loved Jesus faithful ever.

Never before had the widow heard such sweet singing as this of the young girl. From the new hymn book she also sang "Unto Thee O Father, take my heart" and the two first verses of the hymn, "The Lord He calleth me," she explained then sang "The Lord He calleth thee, to Him be a faithful unto death."

Towards the evening the widow made the remark that had she only known that she should have had company, she would have brought bread with her to which the girl smiling replied, that she stood in no need of food, since the Kingdom of God was neither eating nor drinking but righteousness, peace, and joy in the Holy Ghost. "Thou wouldst not have been able," added she, "to have done thy work on earth on that level, strengthened from above. Ah! how great is the love of Jesus to thee, since He is accustomed to give thee this cup to drink for what is good to Him should also be good to thee. It is my greatest joy to give life to a troubled soul." Now," said the girl, "is the time of evening-rest come."

Observe that the girl here speaks as if the Lord spoke through her as to medium as once before. There is a wonderful mystical character in all the words of the girl. As in the case of various of the spirits in the Italian spiritism, through their aid it is no indwelling spirit who appears to shine forth like a light through the globe of a lamp.

\* Translated for "Light" from "Blätter aus Preussens."  
† A note of address which implied a marked difference in rank.





TEMPORARY OFFICES OF "LIGHT,"  
38, GREAT RUSSELL STREET,  
BLOOMSBURY, W.C.

## THE 450TH: JULY 1968.

[illegible]

## NUMBER OF TOWN RATES

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Eight:

SATURDAY, SEPTEMBER 8TH, 1883.

## NOTICE TO CORRESPONDENTS

The Editor of "LIGHT" is out of town, and correspondents are therefore asked to exercise a little patience if their communications have not in every case immediate attention.

ON THE PHENOMENA OF MATERIALI-  
SATION

By Dr. CHAZHAYAN

(From the August number of *Le Spiritisme*, Paris.)

The exterior of a spirit is fluid, ordinarily invisible, but capable of becoming under certain conditions, and in rapport with, or in the sphere of, some medium visible, and of exhibiting will and action. Such have been, without doubt, the apparitions of which the world has so many verified records, and such are those so numerous manifesting themselves of late years in Europe and America.

What account can science give of such transformation of etherical into material bodies? There are many phenomena which science admits and utilises, but which it cannot at present explain; take for example the attraction of iron by the magnet.

There is an analogy between the phenomena of materialization and the effects of compression and cold upon vapours and gases, the effects of the electric spark upon certain mixtures of gases, in inducing the formation of certain liquid and solid bodies; and those of an electric current in precipitating or decomposing salts from certain solutions and transforming them to other determinate bodies.

A rationale of the phenomenon presents itself to my mind thus:—The spirit who seeks to materialize himself, having placed himself in the sphere of the medium, interpenetrates him with his magnetic fluid, which returns to the spirit in a continuous circular current charged with living molecules from the medium's organism, and which are transferred to the spirit's fluid body, analogously to the electric current, in the operation of galvanoplastic gilding and silvering, carrying to the saline solution the metallic particles to be transferred to the bodies to be gilt or silvered. The variation of the weight of the medium in the spirit's operation might thus be accounted for.

The varied Temple-Spiritualism of the Ancients such as internalizations formed part of the greater mysteries reserved to the higher priests, and to which none could be admitted until after long study, preparation, and passing through various stages of initiation.

Modern Spiritualists, however, being in accord with the present age, renounce keeping knowledge to themselves—knowledge which they have acquired by patient observation, experimentation, and study,—and which they believe will aid in solving obscure problems in physical science, mental philosophy, sociology and medicine.

The phenomenon of spirit-materialization has been amply verified. In England the e. p. W. A. Crookes obtained in London numerous photographs of a well-materialized spirit. In America it has frequently been witnessed and testified to by numerous well-instructed and careful investigators. In France it has been testified to by many whose evidence is unimpeachable.

There are difficulties, however, in the way of witnessing it, on the one hand from the rarity of the peculiar kind of medium required, and on the other from the negating action of light in the operation.

Of the mediums for the phenomenon among us in Paris, some have been developed spontaneously, others under the direction of their spirit-guides. They are in various stages of development. The best of them known to me is Malina (Raouin). This medium's séances in February, 1882, when I first knew her, were held without light. The spirits manifested their presence by rapping sounds, and by touches of their materialized hands. After a time the hands became visible in the light of their own. After a few months more, their entire forms could be made out by a pale light emanating from themselves. Some of the circles were of thus departed relatives and friends. I myself recognized several, among them were children, who touched and embraced me. These phenomena were witnessed by me not only at the medium's, but in my own house, and in the houses of friends with her as medium.

But some of the constant investigators with me were desirous to continue their observations, under such conditions as would render pointless suggestions—which were not wanting—of deception or collusion, and so we arranged with the medium to have a special series of sances. This series commenced February, 1883, under the following conditions:—A cabinet was extemporized by enclosing a corner of the room with a pair of curtains hanging to the floor from a curtain-rod fixed near the ceiling. In this triangular space a chair was placed, on which the medium seated herself, after passing through the scorching hands of a committee of ladies. She was then well bound with broad tape and fixed immovably in the chair, which was then secured to the floor. By the side of the medium was a small table, on which were placed a musical box—the weight of which was ten kilogrammes—a hand-bell, a fan, paper and pencil. In the opposite corner of the room was another table, on which was a lighted lamp, shrouded by cylinder within cylinder of tissue paper, shedding a mild light sufficient to enable us to recognise each other. All being thus arranged, we closed the curtains and sat in a semi-circle in front of, and a few paces from, the curtains, all holding hands, and presently our ears informed us that the medium had passed into the sleep of trances.

Then rattling sounds came, the bell rang, and the musical box played. Presently this emerged from between the curtains, resting on the finger-tips of a hand. Then one of the curtains was drawn aside revealing the form of the spirit holding the box, clad in a large-sleeved white robe. He advanced a little, holding to him the curtain with his free hand, as if doubtful of the effect of the light upon his form. After a little he let the curtain go, and asked through the mouth of the medium for more light. This was furnished by removing one of the tissue paper cylinders enclosing the lamp. Seeming to find that he bore it well, he moved about in the space between us and the curtains, the musical box playing in his hand, placing it at request on our heads and shoulders, spoke with the direct voices touched some of us with his hand, patted and shook hands

september 8, 1953.

with others. Such were the phenomena at our first stance under the condition of light.

At subsequent seasons under the same conditions, other forms manifested themselves, male and female, sometimes children; at one a male form held an infant in his arms, and finally placed it on the knee of a lady in the circle.

A week before she had laid in the grave the body of her infant, six weeks old. In her lap she also found two chaplets which had been placed on the child's

At two of the stances the spirit, as if to show his object, lifted the little table from its place, and put it in our midst with noise; as he withdrew into the cabinet he held the curtains apart, and enabled us to see him and the woman at the same time.

At our next stance the spirit, after ben- in our midst some time, passed behind the curtains, and immediately re- turned with a handful of roses, these he distributed with much ceremony, waving each gift over his head before gracefully bowing and presenting it. At the scene following, the same spirit came forward with the musical box playing a one hand, and pointing at it with the other, then replacing it, he returned, passed before each of us, touched or shook hands with some, and embraced M. Deshayes, then withdrawing as if to recruit his force, he returned, approached a lady, Madame Negrath, took her hand, led her gracefully about, then back to her seat. Then after moving to and fro alone for a little while, he parted the curtains, pointed to the medium in her chair, gracefully inclined himself, and let the curtains fall. Then an aged woman came out, who took paper from the table, but made signs that there was no pencil, one was handed to her. She partly withdrew behind one of the curtains, and, kneeling, laid the paper on the floor and wrote something; then rose, pointed to the writing, let the paper fall, and disappeared. On the paper was written, "My friends I love you, and will often come to you.—Florence Harncoott;" then followed the names "Paul, André, Charles, Maurice."

The medium informed us that Florence Hannecourt was her mother's name. The other names were of spirits known to different members of the circle.

had occurred at three of our seasons. At the conclusion we found the medium jacket, which buttoned had been turned inside out, and was accurately colored inside white on the outside attention could not be drawn to it by the coloring of a bright red

## L. M. A. 11 26 11/12

It is a good idea—that originated by my esteemed friend, Mrs. B. (the widow of Colonel B. whose brother was one of the men of mark of the century) it may be useful, and certainly will be interesting to print, or to reprint, some of the earlier records of remarkable men. That lady proposes to give some; I can give the other of your readers may thus contribute to your

Foster who was in London, in 1861, several times at my house, visited us and our friends. I find among papers left by Mrs. S. C. Hall a record of one of these sittings. It is at your service if you like to print it. I may follow it up by tendering to you other statements of a similar character - probably of greater interest. - Truly yours,

A Bassett with Mr Foster in 1883

Mr. Foster told us to arrange ourselves just as we liked around the table. Soon after we were seated, raps were heard in different parts of the table, more or less loud and distinct. Mr. Foster then said there was a spirit standing between Mr. and Mrs. Hall—described her, and said she wished to give her name. Mr. Hall then pointed to letters on a printed alphabet, and "Elizabeth Barrett Browning" was spelled out. Afterwards







occurrences that seems superficially inexplicable. This is a not unconsiderable class among Spiritualists. Those who constitute it have been brought into familiar contact with the world of spirit, they have grown used to the companionship and guidance of its unseen inhabitants, and they find themselves puzzled to set bounds to their interference in human affairs. From this standpoint of acuity, which they find ignorantly and dogmatically assailed by science, the transition is easy to a standpoint as absurdly insecure as is the negation of the materialist. The feelings are enlisted, the desire to enforce and illustrate the action of spirit becomes excessive, the sense of proportion is lost, and we get the enthusiastic Spiritualist who refers every common and uncommon occurrence to a supra-mundane agency, ignoring alike ordinary natural causes, and those more subtle and less known laws of nature and of mind which are but partially known to those who have devoted a laborious lifetime to their elucidation. It should be unnecessary to say that all possible natural causes for a mysterious occurrence must be exhausted before the convention *that ex machina* is imported—as unnecessary as to point out that to refer all authentic cases of apparitions to illusion and disease, as Dr. H. does, is misanthropic and absurd.

Yet it is unfortunately necessary to make constant effort to keep a level and unprejudiced mind in dealing with subjects such as the common and intricate ones included in what is badly called Spiritualism. It is as necessary for the Spiritualist to remember that there are morbid states and illusions and delusions such as Dr. H. treats of, as it is to remind him and the numerous body of his modern representatives, that the evidence for the reality of apparitions, for instance, is not to be disposed of by the methods that he and they adopt. What, for example, is to be said of the logic that can treat as a mere illusion such a story as that of the celebrated apparition of Picinus to Mercato? These two friends had made a compact that whichever first died should return to the other and inform him of his state. Mercato was in his study at work, when suddenly he heard the sound of horses' feet, which ceased at his door. His friend's well-known voice cried in his ears, "Oh, Michael! Michael! those things are true," Mercato turned to the window and saw his friend galloping away "on a pale horse." At that very moment Picinus died at Florence. Regarding this story, Dr. H. quotes, with approval, some remarks of Dr. Ferriar in his "Theory of Apparitions." "Many attempts have been made to discredit it, but I think the evidence has never been shaken. I entertain no doubt that Mercato had seen what he described. In following the receipt of Plato, the idea of his friend and of their compact had been revived, and had produced a spectral impression, during the solitude and awful silence of the early hours of study."

This is a fair specimen of the way in which a theory is tortured to explain away admitted facts by philosophers of the H. school. I need not waste time in discussing the folly or in exposing the manifest unfairness of such a method of argument. The Society for Psychical Research is about to publish the first of a series of volumes, which will have the merit of dealing in an exhaustive and impartial manner with a subject which has suffered much at the hands of both friends and foes. The cases which will be recorded have been submitted to careful scrutiny, and have been elaborately verified at first hand, where that has been possible, and they will be dealt with, arranged, classified, and commented on by those whose ability to weigh evidence and criticize what they deal with will be disputed, if at all, only by persons whose prejudices have obscured their reasonings. Such volumes, so prepared, will be an invaluable addition to our store of knowledge.

M.A. (Oxon.)

### EBERHARD STILLING'S VISION

Eberhard Stilling was grandfather to the well-known German philosopher and mystic, Heinrich Jung Stilling, who rose from a peasant lad to be Counsellor to the Grand Duke of Baden, in the eighteenth century. Jung Stilling's life is full of interest to Spiritualists, because of the experiences of spirit intercourse, and mediumship which were to him of frequent occurrence.

His account I have taken from "Jung Stilling's Life and Autobiography." "Eberhard" was tenderly devoted to his little grandson, and frequently took him into the woods, adjoining the village of Tiefenbach (Westphalia), in which the Stilling family had resided for many generations, to converse with him upon religious subjects. Upon one occasion Jung's Aunt Maria was with them, and, taking the little boy with her, they went for a long walk together, leaving the old man alone. On returning, they saw his countenance beaming, as with great joy. "Children!" he exclaimed, "I shall die soon, how glad I am at the thought! As I was entering the wood, just now, I saw, at a distance before me, a bright light, as of the sun at a bright morning. What is it I thought, The sun is already up. Is it a new sun? I went towards it, and as I approached, I came to a large plain. I have never seen anything so glorious. The perfume in the air was most pleasantly lovely, the whole region was white with light, and every day is as night beside it, and there were innumerable castles, looking as if they were built of silver. There were also gardens, bushes, brooks! Oh God! how beautiful I found myself standing close to a glorious mansion, and out of the door of this mansion walked a glorious angel! It was our beloved Doris! With her old loving look, she came to me and said, 'Father, you are our spirit home; you will soon come to us.'"

From this day the good old man was like one in a strange land. Still he was in his usual health. But a few months after this beautiful vision, he met with the accident (falling from the top of a cottage, whilst repairing the thatched roof) which took his spirit from his aged frame.

This happened about the year 1750, when Jung was ten years old.

He felt his grandfather's removal very much, and continually talked to Margaret, his grandmother, about him.

Jung imagined Heaven to be a glorious country, full of woods, fields, and meadows in all the glories of the open spring. He would picture to himself his grandfather, Eberhard, "walking about with a glory round his head, and a silvery robe flowing around him." Margaret once said to him, "Jung, what thinkest thou thy grandfather is now doing?" "He will be travelling to Orion," replied the child "or to Priades, and take a good view of everything. Then, astonished, she will exclaim, as he used to do here, 'Oh what a wonderful land!'"

"But I have no mind for all this," exclaimed the simple old woman, "What shall I do there?"

"Act like Mary, who sat at the feet of Jesus," the grandchild answered.

Jung Stilling's account of the manner in which he wrote several of his books, proves him to have been a highly developed writing and impressionist medium. He had a firm and life-long belief in "apparitions," spirit-intercourse, and in the continual presence of "ministering spirits." His many works upon these subjects form a most valuable addition to the Spiritualistic literature of the present day.

P. J. THEOBALD.

**CELEBRITY OF THE ANGELS.**—St. Bernard had one day the consolation of seeing the angels chronicling the prayers of the religious, some in letters of gold, others in letters of silver, while some were written in ink, and some in water, according to the fervour of their nature.

\* Doris was Jung Stilling's young spirit mother.

### PSYCHICS IN THE ROMAN CATHOLIC CHURCH, CANONISED AND UNCANONISED

St. Dunstan.

He was born in the year A. D. 925, in the reign of Athelstan, the grandson of Alfred. His early years were passed in the neighbourhood of Glastonbury, where he afterwards became a professed monk. He profited by all the means of instruction which that great seminary placed at his disposal. He became not only learned in books, but an accomplished scribe, and made himself master of those arts which, according to the rule of the order, were to be followed within the walls. He was a painter, a musician, and an excellent artificer in metal. He constructed an organ "with trap pipes, filled with air from the bellows, and which uttered a grand and sweet melody." He repaired at a very early age to Court, where he was at first much admired by King Edmund, who took much delight in his musical talent, which was then rare, and which, added to his skill in mathematics, his mechanical dexterity, and the power he obtained over the king, exposed him to the imputation of sorcery. His enemies persuaded the king that he was assisted by a demon, and Edmund reluctantly drove him from his presence. Some time afterwards, as the king was hunting, having outstripped his courtiers, it happened that the stag and the hounds in full pursuit suddenly to the edge of a precipice, fell over and were dashed to pieces. The king following at full speed, and seeing the precipice, endeavored to rein in his horse, but unable to do so, and seeing his impending destruction, he recommended himself to God in prayer,—recalling, and the same time repenting, his injustice to Dunstan. He soon, on reaching the edge of the precipice, fell headlong, stood still, trembling and panting. The king was saved, he sent for Dunstan, who had retired to Glastonbury, where he was occupied with his usual pursuits. The famous story of the devil seems to be referred to this period. One night, as Dunstan was working at his forge, the most terrible howls and cries were heard to proceed from his cell. The devil, as he related, had visited him in the form of a beautiful woman, and endeavored to tempt him from his holy work. He had seized the disguised demon by the nose with his red-hot tongs, which had caused him to roar with pain, and to flee discomfited. A much more beautiful legend is that which relates that on a certain day, as Dunstan sat reading the Scriptures in his cell, his harp, which lay on a peg against the wall, sounded untouched by human hands, for an angel played on it the hymn, *Te igitur*, to the great delight and solace of the holy

In the year A. D. 960 he made a journey to Rome, was received there with great honours by Pope John XII., from whose hands he received the pallium as Primate of the Anglo-Saxon nation. Returning to England, he set himself assiduously to found monasteries and schools, and to extend everywhere the taste for knowledge and the civilising arts. His miracles, his supernatural arts, and his various forms a large part of the ecclesiastical history of his time. He relates himself a vision in which he beheld the espousals of his mother, for whom he entertained the profoundest love and veneration, with the Saviour of the world, accompanied with all the circumstances of Heavenly pomp, and a choir of angels. One of the angels asked Dunstan why he did not join in the song of rejoicing when he excused himself on account of his ignorance. The angel then taught him the song. The next morning St. Dunstan awakened his monks around him, and relating his vision, taught them the very hymn which he had learned in his dream (vision), and commanded them to sing it. Sharon Turner calls this an impious story.

MRS. JAMESON

St. Francis of Assisi.

Though unwearied in her devotion, yet if, during her prayers, she was called away by her husband on any domestic duty, she would close her book, saying that "A wife and a mother when called upon must quit her God at the altar, and find Him in her household affairs." Now it happened once, that, in reciting the Office of Our Lady, she was called away four times just as she was beginning the same verses, and returning the fifth time, she found that verse written upon the page in letters of golden light by the hand of her guardian angel. It is further related of her, that like St. Cecilia, she was everywhere attended by a choir invisible to herself alone.

Miss J. A. W. S.

Joan of Arc.

"A saint, indeed, in faith and destiny. Never was human creature more heroically confident in, and devoted to, inspiration coming from God, a communion received from Him. Joan of Arc sought nothing of all that happened to her—nothing of all she did, nor exploit, nor power, nor glory. It was not her condition," as she used to say, "to be a warrior to get her king crowned, and to deliver her country from the foreigner." Everything came to her from on high, and she accepted everything without hesitation, without discussion, without calculation, as we should say in our times. She believed in God and obeyed Him. God was not to her an idea, a hope, a flash of human imagination, or a problem of human science. He was the Creator of the world, the Saviour of mankind through Jesus Christ, the Being of beings, over present, over in action, sole legitimate Sovereign of the world, whom He has made intelligent and free, the real and true God, whom we are painfully searching for in our doubts, and whom we shall never find again, until we cease to try to do without Him, and putting ourselves in His place.

Four centuries have relied by since Joan of Arc, that modest and heroic servant of God, made a sacrifice of her self for France. For four-and-twenty years after her death France and the king seemed to think no more of her. However, in 1455, remorse came upon King Charles VI. and upon France. Nearly all the provinces, all the towns were freed from the foreigner, and shame was felt that nothing was done for the young girl who had saved everything. At Rouen, especially, where the sacrifice was completed, a cry for reparation arose. It was timidly demanded from the spiritual power which had sentenced and delivered over Joan as a heretic to the stake. Pope Calixtus III. entertained the request preferred, not by the King of France, but by Isabel Bonie, Joan's mother, and her whole family. Regular proceedings were commenced and followed up for the rehabilitation of the martyr. And on 7th of July, 1556, a decree of the court assembled at Rouen, quashed the sentence of the previous century with all its consequences."—*Contest of France*

**CELESTIAL WILLIAM.**—"My soul was then, it appeared to me, like a leaf or feather which the wind can blow in any direction. I yielded myself up entirely to the operation of God. I did not all that happened to it, whether internal or external, but I did not choose, content to obey a child or a man of knowledge and experience, regarding only God in that man, and that man in God—who never permits a soul entirely given up to Him to be deceived."—*MADAME GUYON*

**CARMATION.**—One of the strongest arguments in favour of emanation is, that comets are potential sources of contagion. This theory has received additional confirmation in the discovery recently made by Dr. Freire, of Rio Janeiro. In examining the earth where the victims of yellow fever had been interred the year before, he found myriads of microbi, exactly identical with those found in the vomitings of persons sick with yellow fever. These germs he has cultivated, and has produced the disease in animals, whose blood after death he found to be filled with the seeds of yellow fever in various stages of growth.

## ACCOUNT OF WONDERFUL PHENOMENA

WILLIAM OXLEY

*My language is taken from a New York Spiritualist's account of a similar case.*  
By WILLIAM OXLEY

The circumstances of which I send you a written statement herewith, may be fresh in the remembrance of some of our English Spiritualists, but I am under the impression that they will be new to most of the readers of "LIGHT."

The fact that the medium was Mrs. Finner (now deceased). The medium operated as follows:—I prepared the melted hot liquid paraffin, into which the little spirit form dipped her foot several times, so as to make it of sufficient thickness to sustain its figure. After this operation the spirit form—known to me as Bertie—put out her foot with the wax mould upon it, and asking me to take hold of it, which I did, the foot was withdrawn (or dissolved, I know not which) and the mould left in my hand.

This was at the house of a friend in Manchester, April 11th, 1876, and next morning I took the wax mould to Mr. Bernadette, who filled it with plaster, and, after melting the wax from the plaster, the result was a beautiful feminine human foot, of which the illustration is a faithful copy. The crucial test of this wondrous phenomenon is seen by reference to figure 11.

The ball of the toe, (see p. c), half an inch thick, had to be an opening only a quarter-inch deep (see p. d), which, of course, under ordinary circumstances, is a physical impossibility, without destroying the fine bridge, (see p. e), and it is exactly on this bridge that the cuticle marks are delineated as perfectly as on the human foot. Your space will not permit me to give the means employed to eliminate anything like fraudulent action on the part of the medium, neither is it necessary to do so, as the cast itself—still in my possession—leaves its own stamp of genuineness, for there is not a single mark that betokens anything contrary to what it really is, viz., a cast from a whole perfect mould, without a division, and I challenge the world to produce the like, otherwise than by similar agency. I, myself, made the so-called cabinet, which was the screen of a bay window, into which nothing could get without being seen by ten pairs of watchful eyes (there was a good light all through the scene). The medium, who was a woman of great age, went inside, and in the course of some fifteen minutes, the little psychic form of Bertie presented herself, and went through the operations as described above. After the performance was over, and in a moment or two I drew the curtain aside, and there was Mrs. Finner entranced, and the sole occupant where was Bertie!

The other illustration is from a photograph of a plant with flower, produced through the mediumship of Mrs. Esperance, at Newcastle-on-Tyne, August 4th, 1880. The reader must take all precautions for granted, as it is superfluous to enumerate all the precautionary measures to ensure genuine phenomena.

The cabinet was a plain wooden box, five feet high, closed at top and bottom, with a gauze division in the centre, and a curtain covering the whole front, about six feet wide. The medium sat in one compartment, and the company (about twenty persons) sat round in horse-shoe fashion. In a short time, a little figure, draped in white, known as Yolande, emerged from the other (empty) compartment. That it was not the medium was evident from the fact of the figure being much less in size, and different in outline, and I heard Mrs. E. say, "while the figure was outside."

Reinforced, to get a glass water-bottle, and some sand and water, which, when mixed, he put into the bottle, and returned to his seat. Yolande then made a few passes over the bottle, and actually created a white gauzy cloth before our very eyes. She then retired about a yard from the bottle, and sat down on the floor. Presently we saw—for there was sufficient light to clearly distinguish the operation—the gauze veil gradually rising, as if there were something moving it upwards. In about two minutes, after rising about sixteen inches, Yolande rose to her feet and went to the bottle, from which she removed the covering, and lo! there was a plant with green leaves grown out of the bottle, with its roots in the sand, but there was no flower on it. After we had somewhat recovered from our astonishment, Yolande took it up, bottle and all, and gave it into my hands. She then retired into the cabinet. After the company had inspected it, I placed it at my feet, and waited for what should come next. In a few minutes taps were heard, and then the alphabet was used. "Look at your plant" was spelled out, and taking it up I found, not only that it had grown very considerably in size, but there was a beautiful flower about four inches diameter on it. This was produced while it was between my feet. I took it to my hotel, and next morning had it photographed, of which the engraving is an exact copy. The next night Yolande gave me a small rosebud on a short stalk, with not more than two leaves on. This I put in my bosom, and kept it there during the time that the séance lasted, but having the impression that something was going on, I put my hand to feel it, and nothing that it felt different I kept my own counsel and did not disturb it. When the séance was drawing

to a close, I drew forth my rosebud, when, strange to relate, it had developed into a bunch of three large full-blown roses with a bud as well! These I also put away with the plant.

Attempts as has been my experience—now ranging over 7 years—with psychic sensitives, there have been no results more satisfactory and pleasing—i.e. on the physical plane—than those above which I have narrated, and certified, so as to give only the bald facts. The top leaves (six inches long), with a set of the stalk and remains of flower plant (preserved under glass), together with the foot—along with other hand casts—developed under similar circumstances as told—are before me. I write, and I trust they may be kept.

As the first-fruits of that mighty natural force now present—now in its commencement—which is destined to go the face of the whole earth, both as a physical orb, and in its surface. Without trespassing on your time and space, allow me to congratulate you on the part which you have been destined to play in this mysterious drama, and unless I grievously err, the time will come—and at a very distant date—when you will be giving to the world, will be too good to be lost.

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## APPARITION OF THE LIVING

For many years I have been a suffering invalid. I have a most valued attendant and friend in the person of Miss G—, who has been with me nearly twenty-two years. A few years ago she went to the wedding of her eldest brother, who then resided more than 100 miles from the place I was living at. A younger sister of Miss G— remained with me during her absence. On the day appointed for Miss G—'s return, I felt extremely uneasy and restless all the afternoon. The appointed time passed and Miss G— did not return. Her sister was quite easy about her, saying that doubtless she had missed the train, and might come by the night train. I did not believe this could be, but would not return to rest. At twelve I rose from my couch, and went to the window to look through the Venetian blinds at the moon at street, everything was seen as clearly as at noonday, and I saw Miss G— come quickly up to the door, put her foot on the first step, and then look up with a radiant smile. The moon shone brightly on her face, and I saw to her sister, who was standing beside me, "here she is!—run down and let her in."

Miss G— replied, "I do not see her. I said, a little moment, 'Oh, do run down, she is waiting at the door.'"

Miss G— went down, and the lady in whose house I lived, being anxious about me, had not retired to rest, then joined Miss G— in the passage, both going to the door together—no one was there. Both stepped out into the moonlight, and no one was to be seen from one end to the other. Then they came to me and tried to persuade me I had been mistaken, but I had distinctly seen her, looking radiant in the moonlight. At first I concluded an accident had occurred, and that she had been killed. I went to bed. During the almost sleepless hours of the night, I considered the possibility of her being killed; she loved me too well to look so bright in her last moments, and this somewhat consoled me. At half-past one next day, Sunday, she was in my arms, expressing her fears that I had been much alarmed. She had found that the train she left L— by the day before, stopped at L— two hours, and as she had cousins there she went to see them, begging her cousin to mind the train, and they started for the station, as they considered, in good time, but her cousin's watch was some minutes slow, and when they arrived they had the mortification of seeing the train just beyond the platform, rapidly moving away. She said she was very miserable all the afternoon, but was persuaded not to come by the night train, which would arrive in London at a time no calm could be had, and her friends would be so uneasy, so at twelve she determined to go to bed, wishing devotedly she could just let me know she was safe—she had not thought of a telegram—and determining that nothing should make her lose the earliest train in the morning. I have never been able to account for this vision but by considering that it was produced by the strong sympathy existing between us, and her great affection for me.

WILLIAM OXLEY

Manchester, August 16th, 1883.

MEMESMISM AND CLAIRVOYANCE.

The Reminiscences of Georgina Barrow Moonfield Ryan Paul and Co., (1883), dedicated by permission to the contains (p. 105) the following interesting testimony on the subject of mesmerism and clairvoyance:—

In the winter of 1844, my sister-in-law, Mrs. Lidger, was much interested in mesmerism, which was being practised by Mrs. Martinson, at Tynemouth, and she tried it upon my

young son, who was suffering much from palpitations, which effect was remarkable, and under it she became

great. Our parish clergyman, the Rev. J. Collinson, having this faculty asked permission to test it. This not being

acted to, he brought a sealed packet, none but himself knowing the contents. The next time the girl was mesmerised, the

packet was put into her hand and she opened it and drew forth

lock of hair, which, after stroking it a little, she threw from

saying there was no light about it and it was disagreeable to

My sister-in-law put it in her hand again, asking her

did not like it. The girl shuddered and said, "It

person, there is no light in it, it is the hair

of a person who had a hard struggle before dying." On its being

ended back to Mr. Collinson with the words of the girl, he told

it was the hair of his daughter, deceased eighteen

that it was true that her death was preceded by a

On another occasion, I had just come home from one of

my writings on the Quaker. I had just unpacked my books,

amongst them was a Prayer Book, with the music of chants

by me at the end. I took up this book casually as I left

room to go into that where the mesmerising was going on

an experiment was being made as to her clairvoyance, and her

were handaged. I put my Prayer Book into her hand, the

of the book upwards. She felt the first page, she opened

with the tips of her fingers, and said, "What a funny book—

c instead of words"; she used to read with the tips of her

fingers or with the back of her head, and when her eyes were

bandaged, if asked to tell the hour, she turned the back of her

head to the clock.

"I have never seen mesmerism practised since, but I can

testify to the truth of these facts. Its soothing power with

was extraordinary, the palpitation of the heart was so

extreme that one could see the pulsations in her neck, then

after three minutes of the magnetic sleep the palpitations

would cease and the pulse beat regularly and quietly. The

doctor declared that no power of medicine could have produced

such a result so speedily."

(WARR in mental or worldly trouble) "Neither be cast

down, nor yet sink into despair. Submit calmly to the will of

God, and for the love of Jesus Christ suffer all that may happen

to you for summer succeeds to winter, day returns after night,

and after the storm comes the great calm."—THOMAS A. KEMPIS.

—In an article bearing this title in "LIGHT," August 25th, 1883,

reference is made to the superstition connected with the ringing

of bells. The following remarks of Mrs. Crowe touch upon this

subject:—"I meet," says Mrs. Crowe, in "The Night Side of

Nature" (p. 135, sixpenny edition, Routledge, 1882), "with

numerous records of a preternatural ringing of all the bells in a

house sometimes occurring periodically for a considerable time,

and continuing after precautions have been taken which preclude

the possibility of trick or deception, the wire being cut and vigils

kept watching them, and yet they ring on day and night just the

same."

F.H.H.

The Liner, Humphrey-street,

Chesham Hill, Manchester

To Mrs. BURTEN.—I have the pleasure to furnish you with

engravings of a materialised spirit's foot, which represents with

perfect exactitude the plaster cast, moulded by a professional

artist, from the paraffin wax envelope. Apart from any sugges-

tion of trickery and collusion the cast itself tells its own tale, for

it has the cuticle marks in the crucial parts, which it would be

impossible to produce under any circumstances without a mould

formed of many parts, as any mechanician, or even ordinary per-

son can see at a glance. The cast foot is eight inches long by three

inches in the widest part, and nine inches in the widest part

The opening at top of the foot is 2½ inches diameter. And

yet through this opening the foot was instantaneously withdrawn.















Tr. states in a transcript in L.A. file 156-1 of September 2nd 1968 that the only reference in the L.A. newspaper is to the fact that the article refers to the L.A. newspaper. I do not know to what publication those letters refer. Tr.





1. 1990年12月，在“中国改革二十年”论坛上，朱镕基在谈到中国改革时，曾指出：“中国改革二十年，最大的成就，是使中国从计划经济体制向市场经济体制转变，这是中国改革二十年最大的成就。”

**WASHINGTON, D.C.**      **A. P. SINNETT**

September 6th. J. BRADFORD BROWN.

$$M_1 = \text{HDA} \cdot E$$

satisfaction by liberal giving to the collections.

## D.H. Taylor et al.

J W F"—initials that seem to me imperfectly to hide the individuality (is it?) of one who is well able to expound the mysteries of Esoteric Christianity—states "the true faith of a Christian" in an attractive guise.<sup>6</sup> He frankly admits, however, that the ordinary Christian idea of God is that which I stated it to be, and he regards that as the highest ideal. The subject of union. I, myself, think that it is, at

1. The first part of the document is a letter from the President of the United States to the President of the Senate, dated January 1, 1877. The letter is signed by Rutherford B. Hayes and is addressed to Charles Schreyer. The letter is a copy of a letter that was sent to the President of the Senate by the President of the United States. The letter is a copy of a letter that was sent to the President of the Senate by the President of the United States.

least, open to argument whether such an ideal is not the product of the state in which we now find ourselves, and whether incarnation under quite different conditions would not have given us a quite different ideal. But that is not important, except in so far as men regard it as tenuous to discuss such matters at all, or, still worse, are disposed to import into the argument a certain smarm of theological dogmatism.

We shall not forget, I am sure, that we know nothing of a reality about these high things, and that metaphysical interpretations of the esoteric are beside the point. The conceptions of Heaven and hell, of God and the devil, current among average Christians, are crude enough, material enough, and it was with such that I was, and am, concerned. So that metaphysical niceties do not enlighten me *ad hoc*. I am by no means sure that I am not able to adore and worship that phenomenal manifestation of Supreme Power which is called Nature. I can at least conceive of such worship, and I am nothing at all irreverent in so doing. But I am not sure that I am not, in any form, and "ignorantly worships" what he shall choose more presumptuous to declare to him more or less as he pleases. It is perhaps a little difficult to import into such discussions the notion of severe logic; nor is it necessary to quarrel with any who refuse so to deal with matters that he shrinks from handling by such work-a-day methods. Only a prolonged course of thought, that does not fear the direct handling of that which it most concerns man to know, can enable the mind to deal fairly, and yet reverentially with subjects that are encircled with a halo of prescript reverence when they are not enveloped in mists of prescription and superstition.

I cannot agree with Mr. Haughton that it is of any importance to anyone to learn what are my private opinions on these matters. He will see from what I have now written that I was acting as the mouthpiece of current ideas rather than expressing any of my own. But if it be of interest to him to know it, I will frankly say that it seems to me that the earliest conceptions of Deity are the most crudely defined, and that the tendency to this rigid definition is less manifest as the race develops and thought grows. I am disposed personally to think this a gain and not a loss, but I can understand full well that to some minds it would be the very reverse. They need an embodied ideal, and the frame it, some of them objectively as an object of veneration if not of worship, and some of them as a realized conception of the mind. To talk to such as many very reverent and devout minds talk to-day would be to shock and startle them, and to extort such a cry as that which was wrung from a very loving heart by the discovery of the removal of the dead body of Jesus: "They have taken away the Lord, and I know not where they have laid him." But they had not taken away the Lord, they had but removed His human body. I am not sure that those who realize what I have called a spiritualized Pantheism are not doing the same. I will not discuss the question of Personality. Mr. Haughton's view is not that current among ordinary persons who talk of "a Personal God" any more than Mrs. Penny's Christianity is that of the average Catholic or Protestant. Mr. Haughton's is a far more exact conception, and Mrs. Penny's is a far nobler faith. But I repeat, I was concerned with the popular voice, with the vulgar conceptions that are current, and not with these deep subtleties.

I have more than once alluded to Mr. Norman Pearson's attempt—bold and yet entirely reverent—to apply to the life after death the knowledge gained in this state of existence. The article is eminently worth serious consideration if only for this, that it shows the working of a clear and honest mind on the lines of its best convictions.

Mr. Pearson is an exponent of the Darwinian teaching and he has the moral courage to apply its principles to the life beyond the grave. Incidentally he analyses with remorseless candour the popular conceptions of Heaven and hell, and shows how they are repulsive to his mind—earth-born and crude as they are in conception and detail. The orthodox view and the materialistic negation of a future life repel him equally. Whether mystical Christianity might attract him I cannot say. He is concerned, as I have said, throughout, with the popular ideal, and it is profoundly unattractive in his eyes. The doctrine of evolution has familiarized him with the conception of a perpetual progress as the law of cosmic development, and this has led him to regard this present life as one of (possibly) many stages in our career. In elaborating this idea he trends curiously near to many of the lines of thought familiar to the Spiritualist. He looks forward to perpetual progress, to an increasing development of spirituality. He finds in its own inevitable punishment, and scents the notion of hell as a "place of punishment devised for offenders against a code of Divine ordinance," or as a "torture-house where Divine justice is done." He looks to him for the same for the complete harmony with our environment which he can bring perfect happiness, and which the most orthodox Christian may well regard as attainable only when the pure spirit reaches the presence-chamber of its God.

The singular saw in a remarkable paper is conspicuous when the writer shows his absolute ignorance of things spiritual. He cannot conceive of happiness apart from material surroundings, although he somewhat inconsistently admits that the progress of the race in after-states must be towards pure spirituality. Some personal experience of what Spiritualism reveals would be to him a revelation indeed. But, short of that, he illuminates a number of problems that now vex men's minds, and handles all that he touches with a reverence and a directness of thought only too rare in the treatment of such subjects.

In discussing these matters it has been obviously proper that they should be dealt with broadly and speculatively as questions which intimately concern all men. To import (for example) any reference to revelation would be to open at once other abstruse questions as to the possibility and limits of a Divine revelation of unknown truths which men could not evolve for himself. All this must be avoided in a journal such as this, as indeed it usually is in such papers as that of Mr. Pearson's and others that find entrance into secular magazines. Hence I have refrained from any reference to the light that is thrown in the Bible or by the Church, on the questions under discussion. We are sufficiently acquainted with the orthodox ideas. What is wanted is to ascertain those of thinkers who are not orthodox. The light shed will be found, however, to be very small. The veil that hides the future state from our gaze is hardly lifted at all, and the relations of the Great Spirit to us are symbolised chiefly under those of Father and children. But, were this the place, it would be instructive to trace to the present time the growth of the God-idea from the earliest conception among primitive races, and in the oldest sacred books, until by long ages of development always in the direction of a less rigidly defined ideal, anthropomorphic conceptions fade away and are largely lost.

"M. A." (Oxon.)

THE CIRCULATION OF "LIGHT."—We are prepared to send you more copies of LIGHT to addresses where it is likely to be read. This has always proved a very effective method of extending the circulation of Spiritual papers, and we are sure that you are doing us a real service if you forward the names and addresses of likely readers.

## ASTROLOGY.

By C. C. M.

I am reminded by your correspondent "S." in *Light*, of September 6th, of my undertaking, some years ago, to communicate the results of an inquiry I was then contemplating, into the principles and rules of astrology. The subject has engaged my attention, more or less, ever since the year 1877; and I heartily wish I could interest others more competent than myself in its pursuit. In this, as in other departments of the "Occult," my endeavour has been, in the first instance, to verify the alleged facts, being well aware that if true their explanation must be quite beyond the range of modern science. That, however, is not the order in which truth is made acceptable to the world, which usually demands that a fact shall be intelligible—that is, be referable to familiar principles, before or at the time that it is proved. Now I have no theory to offer in relation to astrology. As I wrote four years ago, "It is certain that any real explanation of celestial influences on the constitution, disposition, and affairs of mundane beings, would carry us into a very deep philosophy, and one which could only rightly be appreciated in connection with still higher truths." But the authorities on astrology (and there are great names among them) lay down very definite rules, and promise very definite results. I had made it my business to study, as far as I conveniently could, the literature of the subject from the "Tetrabiblos" of Claudius Ptolemy to the latest treatises of our contemporary Zadkiels and Raphaels. I found many positive statements, much disagreement on points which one would have thought that experience should have placed beyond controversy, and a very faint appreciation, where any at all, of the principles of scientific verification. Yet it should be possible, even if only a modicum of truth in the propositions with which text books on the subject abound, to establish some of them by a sufficient induction. It seemed only necessary to collect sufficient statistics to render the verdict on some of the main principles of the so-called sciences, a mere matter of calculation. Certain definite causatives have appropriate astrological indications. The chance of one of these latter appearing in any horoscope whatever is easily ascertained, and consequently, also, the average recurrence of them in any given number of horoscopes—say 100—is deducible *a priori*. Now, if there is a real connection between the one and the alleged astrological indications, it follows that: a given number of cases where the event has happened, any selected one or more of the appropriate indications should occur in a proportion of the horoscopes exceeding the natural average which would be given by the doctrine of probabilities. No one or more could be expected constantly, for a reason which I beg may be borne in mind in appreciating the result actually arrived at in the case I shall immediately refer to. The alternative causes alleged in astrology are too numerous to be all taken into account in such an inquiry. To apply the doctrine of probabilities in relation to them all, would require an unobtainable number of cases. I had to restrict myself to a workable probability, and even then I found the affair less simple and easy than I had at first expected, though not beyond my very elementary mathematical powers.

Take the case of insanity. In the *University Magazine* for March, 1880, appeared an article by Mr. A. G. Trent entitled "The Soul and the Stars." The writer there gave the birthdays of nineteen royal and celebrated persons who had become insane, and in sixteen of those cases Mercury, one of the signifiers of mind, was on those days zodiacally "afflicted" by one or other of the three "infortunes." In the *Spiritualist* of April 30th, 1880, I showed that the approximate natural average would be seven in nineteen. But while commenting on this remarkable result, I observed, "I must again premise, by way of caution,

that this collection of cases is only valuable on the assumption that the writer in the *University Magazine* has given all the cases he can obtain of distinguished individuals so afflicted, whose birthdays are known, and has not merely made a selection of such as are conformable to astrological rules." A fallacy which would imply ignorance or neglect of the most elementary principles of induction and common sense is not probable in a disinterested writer apparently of education and intelligence. It is, however, a pity that he has not explicitly stated that his list is exhaustive. I speak rather feelingly on this subject, having been constantly irritated in my astrological studies by "illustrative cases" which are of course absolutely worthless when what is wanted is a valid induction." I concluded my letter as follows:

"Suppose, now, I could be supplied with the birthdays of ten persons who have become insane to the knowledge of any of your readers (I should request an assurance that the dates were sent without previous consultation of an almanac, and therefore without any intention either to confirm or to discredit the astrological rule), if the results found by the writer in the *University Magazine* are dental, I should expect that of the ten new cases in only three or four would Mercury be zodiacally afflicted. If, on the other hand, there is a true connection between insanity and those positions, I should expect to find the proportion shown in the above cases to be maintained in the new ones, which should yield eight cases of affliction." There I went too far: I had not at that time appreciated all the conditions of the problem. But I set to work collecting cases, and partly through private sources, chiefly, however, by the kindness of one of the Commissioners in Lunacy, I got together sixty-one new cases. I had soon reason to congratulate myself on the caution which prevented my accepting Mr. Trent's results as conclusive. Nothing like his proportion was maintained in my new cases. The actual excess of affliction over the natural probability was only five per cent.

But it was that; and though a figure so little more cannot be expected to make any impression on the public, it is in reality about what should be expected on the assumption of a true connection between this event and the astrological indication of it. The zodiacal affliction of Mercury within the arbitrary limit I took (of the exact aspect—some astrologers take 7° or even more), is only one of the many recognised indications. There are the mundane aspects and parhelia, the parhelia of declination, affliction by retrogradation, sign, and position in the figure, and especially the afflictions of the moon (not considered by me in these cases), these testimonies all depending for their force on a complex view of the whole figure. Of course any single "testimony" (such as that which I selected for the experiment) is only one element in predictive judgment. I ought, indeed, to have suspected Mr. Trent's results from the first, just because of the great improbability that any single indication would be found with such remarkable constancy. A bad aspect of one of the malefics to Mercury will, I believe, always appropriately affect the mental disposition, but without concurring causes and particular occasions, there will only be an excess of some evil or unhappy quality, not amounting to a tendency to insanity, otherwise than as all such excess may be remotely conducive to it. Such indications are sometimes found in natives denoting, on the whole, fortunate lives and powerful characters. But five per cent. may be conceived as fairly representing the extra probabilities of insanity arising from intellectual causes, such as are denoted by the astrological indications in question. Had I included Mr. Trent's cases, I should have at once raised the excess to fourteen per cent. But I had to assume that these had been specially selected, seeing how

\* The writer considered it his duty to state that the cases of insanity were not selected by him, but were taken from the *University Magazine*.

† And I shall be very much obliged to anyone who will send me others.



far short my own indifferently taken ones fall of his results.\* Now, if I could be supplied with 100 more cases, and could show about a similar excess in these, it is plain that some advance would be made towards a satisfactory inductive proof, though with so small a percentage, the experiment would have to be further verified in larger numbers.

Now I think this is the way to go to work in order to bring the truth of astrological principles home to the public mind. Of course verified predictions are for the moment more impressive, and I could adduce scores of them from my own experience. But the failures which would have to be set off against them are truly formidable in number, and nothing but a plodding systematic induction where the average natural probability is ascertainable, (which it is not in such cases), can silence the suggestion that these fulfilments are only what must be expected from the chapter of accidents. I have gone on the case of Henry Gray as an instance of my method of proceeding. In the number could find numerous times of birth of children who have died in infancy and I am still in quest of further cases. This is a far more troublesome task. I hope before long to publish the results, of which I cannot speak definitely at present. I have also attempted to test the doctrine of Solar Revolutions, and other rules on which astrologers have long relied. The general result is rather tantalizing. In every head of inquiry I have found, I believe, a slight intimation of evidence tending to establish an induction, but nothing as yet to justify a confident judgment. Of the fact of correspondence between planetary positions and the character and fortunes of nations and individuals, I have myself no doubt. But my conviction is founded on a small circle of considerations and on some personal experience which might have no probative force for other minds.

I have rather closely observed the predictions in the astrological almanacs during the last few years. So also have writers in the newspapers, who have usually contrived to extract material for public amusement from the failure of the prophets. No doubt these are very palpable. But in many cases that is only to the discredit of the professor who tries to give a definite character to true, but vague, indications by interpreting them according to his own conception of what is probable or "on the cards," and some times according to his political predilections.

An interesting question, however, arises, as to the evidential value of correct, but not very specific forecasts, satisfied by an event not in itself probable, a limited period as a month—being given within which it is to fall. I could give many instances of this, did space permit. What, for instance, is the value of the two following predictions, which appeared in one of the almanacs for 1873 (published in the autumn)? For January: "Victor Emmanuel's nativity is afflicted. Let him beware." The next month of that month, "after a severe and sudden illness of only a few days' duration." (Annual Register for 1873.) For December: "Saturn's transits are evil for the Princess Alice of Hesse. Illness or death in the family." Her two children pre-deceased her in that month, she herself dying on the 14th.

I suspect that if any one were to make fifty such predictions at haphazard for a particular month in a particular year, the chances would be against his being once right. Now, astrologers can reckon a far greater proportion of successes than this, though I am not prepared to say what the proportion is. I have said nothing of horary, or divinatory astrology, the truth of which I have repeatedly verified to my own satisfaction. The essential condition of success is a genuine and deep anxiety at the time for which the figure is erected.

Another mode of testing celestial influence is by judging from personal appearance what sign was rising at birth, and consequently—given only the month and day of month of birth—at what time of the day or night, within about two hours, the birth took place. Each sign ascending gives certain characteristics of face and build, but this test can only be attempted with confidence when the physical traits are in marked correspondence with any sign. Every planet in, or throwing a close aspect to, the ascendent, influences its own quality, and modifies the influence of the sign rising, making judgment of the latter extremely hazardous in most cases. The odds against success, as a mere matter of chance, are on the average 11 to 1. I have myself been right, I think, oftener than not. With some signs, as Cancer, Libra, and Scorpio, I am almost uniformly successful. Nothing has more tended to convince me of these influences than that experiment.

I should like to advert to one plausible and popular objection to many a conclusive one—which is very unsatisfactorily answered, when noticed at all, by astrological writers. Catastrophes, such as fires, explosions in mines, shipwrecks, earthquakes, battles, and epidemics, will kill hundreds and thousands at the same place on the same day. It is too much to suppose such a coincidence as that all the victims thus brought together have similar fatal directions, their natures falling due at the same time. The objection is usually evaded as if it related to the fact of so many persons dying at the same time instead of to the coincidence of so many with fatal directions then also coming together at that time to the same place to die. The true answer, I conceive, relates to the superiority of mundane over genethliacal astrology, to the subordination of individuals as parts of a greater whole. If I enter with my small circle of influences into a larger circle, I am carried round with the latter, and am swept into its fatal vortex, however harmless my own influences may be apart from the greater danger.

I imagine this to be what Ptolemy means, when he says, "For the cause of Universals is chief, and so powerful that it overcomes the particular events of every man, happening according to the property of nature, the knowledge of which particular events we call the Doctrine of Nativities," &c. Thus the horoscope may determine a main fact in a person's life, and the particular results of that fact, though perhaps the most important of all need not be the subject of separate directions. The nativity may shew a propensity to a military or seafaring life, and that is necessarily common to a great number. That many of these should come together in a battle and be killed is a natural consequence of this fact. Possibly an accomplished astrologer might select the most likely victims on the eve of a battle by comparing their natures with the transits, &c., then occurring. But he would not do it by "directing." So of accidents, I should esteem it the height of absurdity, for instance, to look for fatal directions in the case of all those poor children who were crushed on the staircase of a theatre the other day. Places have their ruling influences like persons, and the natives are exposed to local dangers according to circumstances.

I will conclude this letter with another appeal to your readers for statistics. What I chiefly want now are the names and places of birth of children who have died in infancy—that is, within four or five years from birth. The times should be as nearly as possible exact, but, for my present purpose, to get them within even an hour would in many cases not be useless.

September 18th.

THE "THEOSOPHIST."—With the August issue this periodical enters upon its fifth year of publication. The current number is fully up to, if indeed it is not above, the average of merit, the standard being in itself a high one.

## PSYCHOLOGY AND BIOGRAPHY.\*

FRANCIS, June 30th, 1817. "I have spent yesterday and last night in thinking of my Milly," (his dead wife) "and this day, too, is sacred to these recollections" (it was her birthday). "I saw her a few nights ago in a dream. She seemed as if returning to me after a long separation. I felt uncertain as one so often does in dreams, whether she was still living on this earth, or only appeared on it for a transient visit, she greeted me as if after a long absence, asked hastily after the child, and took it in her arms. Happy are those who can cherish such a hallowing remembrance as that of the departure of my Milly, with pious faith, trusting for a brighter and eternal spring. Such a faith cannot be acquired by one's own efforts. Oh that it may one day be my portion! Not that I am a materialist, you know that no one can be further from that than I am, but the possibility of an existence, of which we can form no distinct conception, is not enough for me, does not help me; other and opposite possibilities always present themselves. I well know what is that faith which deserves the name, and recognise it as the highest good. But it would only be possible to me to attain it through supernatural communication, or wonders or signs beheld with my own eyes it is one thing to respect and not to reject, quite another really to believe, as in one's own existence."

"Brandis is still undecided as to his plans. His father's book upon 'Magnetism' is on the way. One hears nothing of such subjects here. An extraordinary case of miraculous cure, which happened during the early part of my stay here, made a great noise. Perhaps we ought not to attempt to give a philosophical account of such occurrences, but to content ourselves with observing them and attempting to form a general conjecture as to the direction of the forces which produce them. An absolute denial of so many instances, still seems to me unwarrantable."—Vol. II. p. 122.

In another place Niebuhr speaks of having been peculiarly susceptible to the influence of spiritual magnetism. One wishes that either he or his biographer had been more explicit on the subject. Baron Bunsen, in writing to his friend, Professor Brandis, upon the receipt of the news of the death of his revered and tenderly beloved friend, and for many years coadjutor, Niebuhr thus writes: "Reine, January 22nd, 1831. Your terrible intelligence of the death of Niebuhr struck me like lightning from a blue sky. At the first mention of Niebuhr's name I was seized with anguish, for ever since the receipt of his last letter I had been conscious of an inexplicable sadness, which I endeavoured to explain by the melancholy tone of the letter, and of its prophetic utterances, and (what to you only I would mention) by my having not long since awakened from a dream about Niebuhr, in tears and agitation—a thing which never happened to me before. My soul must have felt that a portion of its life was about to be torn away. . . . Could a father do more for a son than Niebuhr did for me? Whom have I to thank for my household happiness, for the blessing of home never sufficiently to be estimated and acknowledged? Whom to thank for a position in the country, towards which, in the days of common misfortune, my strongest wishes had been directed? And, if these personal bonds of gratitude were not enough to attach me for ever to that great man's memory, who is there that I have honoured and admired like him, as the pattern of excellence, and dignity of soul? . . . The Pharos has perished in the storm and I cannot yet learn to steer without it."—"Memoirs of Baron Bunsen," Vol. I. p. 366.

THE "HARBINGER OF LIGHT."—This Australian Spiritual magazine so ably edited by Mr W. H. Perry of Melbourne, now reaches our office regularly. Copies are therefore obtainable without delay.

\* From the "Life and Letters of Barthold Georg Niebuhr," 2 vols. Chapman and Hall, 1882.

## THE SPREAD OF SPIRITUALISM IN AMERICA

The belief in mediumship has become so prevalent that the churches have been forced to a liberal policy with members, the deacons and elders simply tolerating that which they cannot root out without material damage to the numerical strength of their congregations. A quarter of a century ago, an attendance at seances was a signal for a member's expulsion, as such a practice was held to be at total variance with the orthodox duties of a Christian. Speaking to our reporter, a leading member of the Pilgrim Congregational Church said:—"It may seem strange, and I do not believe the preachers are aware of it, but it is a fact, that Spiritualism has taken a decided hold upon the evangelical congregations, and it is not extraordinary either, after the facts are known. There are at least 100 mediums in this city, more ministers than can be found representing any particular creed. They are actively at work all the time, not only asserting and preaching their faith, but proving it by demonstration. Up to a year ago my mind revolved at the idea of belief in such a thing, and I would have preferred being detected at a variety show rather than a seance. On a certain occasion, I was shocked to learn that a member of our congregation had been attending circles. I asked him about it, and to my astonishment he did not deny it. He said he had received great comfort at them, and had seen his dead wife. He asked me to go with him. I at first refused, but after several urgent requests, consented to go just one time. I saw my dead mother—I will swear to it. After that, every time I found something to confirm the belief. I wouldn't make myself obnoxious in the matter, or cause trouble in my church by an open avowal, but that does not change my opinion at all. I could name scores of church people who are in the same boat with me." Our reporter then called upon the Rev. Dr. Snyder, the well known Unitarian pastor. When told that most of the Protestant ministers denied that Spiritualism had permeated their congregations to any appreciable degree the doctor said:—"Well, if they say that, they don't know what they are talking about. If they were to investigate the subject they would find that the avowed believers in Spiritualism now number millions, and are increasing every day, and that there is not a community in Christendom that is not strongly affected by it. There is not a congregation in this city a considerable percentage of which does not believe in Spiritualism, or is not earnestly investigating the phenomena." Dr. Snyder said he had attended a dozen seances himself and had observed many intelligent people there. A member of St. George's Episcopal Church told our reporter that he could put his finger on nearly 100 members of the flock who go to seances, and believe wholly or partly in the genuineness of the manifestations. In pursuing his investigations, our reporter called upon Dr. G. Walker, a leading physician of St. Louis. He said it was absurd to deny that the Protestant churches were all of them tinged with Spiritualism, and it would be a low estimate to say that one-third of them believed in it. In the early days of Spiritualism, Protestant organisations would severely discipline members who had the slightest affiliation with Spiritualists, but now the faith had gathered such strength, that the church leaders were forced to a conciliating policy.—Globe Democrat (St. Louis).

SPIRITUAL LITERATURE IN SOUTHAMPTON.—Those of our readers who reside in, or near Southampton will confer a favour if they will order their copies of "LIGHT," or other spiritual literature, of Mr. J. F. Rayner, Bookseller, Stationer, &c., 160, High-street, Southampton, with whom we have made satisfactory arrangements for its supply.

The Herald of Progress of the 21st inst. again contains statements with reference to the O.A.S., which are entirely misleading, and without the slightest foundation in fact. We had hoped that under the recent new departure, our contemporary would not have stained its columns by a continuance of the misrepresentation which so disgraced its former management, and we cannot but think that the present editor is unaware of the unreliable nature of most of the paragraphs which have appeared under the heading of "Notes and Comments." The writer of these paragraphs having two weeks running openly failed to confine his utterances within the limit of strict veracity, any further communications from the same source will doubtless, in the natural order of things, be regarded with distrust, and corroboration sought from official sources before passing the editorial chair.



be a mere amusement, when the wonder ceases and phenomena are accepted as objective facts, then comes the time when every quivering mind asks what does all this mean? That men are ignorant of some things, and misinformed about others is conceivable. That spirits have power over matter which to us seems miraculous is quite conceivable. What to me is inconceivable is that they should be able to tell us (conspicuously) so little of their land, their life, their conditions (I refer now to the general mass of spirit-communications), and that their statements should be so contradictory. The whole subject is perplexing, and the further I penetrate the more I am bewildered. If we are, as you seem to think, in many cases the spirit of deceiving spirits with no means of knowing it then was it an evil day when the gates were set ajar. But we are judges of truth, and all I want to be sure of is that I am not led.

It is not always well to answer your questions fully. What you have said is partly true, and has all the fallacious similitude of a half-truth. Substantially, you are right in the assumption that much risk accompanies a curious prying into futurity. But you have omitted to take account of what we have frequently said, namely, that there is an authorized and well-investigated search after lawful knowledge as well as an unauthorized search.

Not to all it is given, as you know, to tread in the heights of scientific research, or to dip down deep in the wells of human knowledge. But that which would be fraught with risk to mankind at large, becomes in the hand of a few, a mighty engine for the enlightenment of the race.

As to the special branch of knowledge which concerns the future of your race in its spiritual aspects. Those who pry, and peep, and muddle with the dwellers on the threshold, as the ancient sages called the elementaries, are in risk of deception and bewilderment. They are already fooled, and you exaggerate the danger that will beset them. The empire and wholly in heart and life do run more grievous risk proportion as they open the avenues to spirit-influence. They are already possessed of evil, and the evil of their spirits attracts round them congenial companions from our world, who can and do drive them on to deeper depths of sin. It may be that such anticipate their ruin. You must not blame us and communion with us for that, or if you will, you must set against that the aid and consolation, the enlightenment that we have been the means of conferring upon the sorrowing and yearning souls who found no rest for themselves on earth.

Why dwell on the evil and ignore the good? Between these two classes there is a great class of men for whom communion with us is neither matter of curiosity nor vehicle of temptation. Some of them are the world's pioneers, whose receptive nature is drunk in new knowledge with avidity, and who see in the truths we teach an advance on previous revelation; no less than in the fact of our union with the unseen and immortal world. If such are to be debarr'd from seeking, then do you crush the aspirations of spirit, and make it the bond-slave of earth. Nor are these all. There are those who have reached for themselves, from evidence which we have been able to furnish, the fact of an existence external to the body, and an immortality of their own immortality. If any have been so convinced will you dare to say that the work is not a noble one? Is it nothing to rescue a soul from despair, and to quicken into life the slumbering soul that was sleeping the sleep of death? You do scant justice to this aspect of the question. If you needed not the evidence yourself, remember, we pray you, that vast numbers do, and that such evidence as we can give must precede any wide acceptance by those external to Churches of the fact of immortality. Nor is it right for you to ignore those also who have found a ministry of consolation in communion with their lost ones. You are careful to dwell on the fact that personating spirits may and do deceive weak and credulous men and women, who find for themselves the evidence they desire, but you forget to dwell on the cases where anguish has been soothed, and a blessed hope restored by intercourse with the friends whom you call dead. Such are not all inclinations of the unenlightened.

But it is fruitless to go further. We do but desire to point out to you that you ignore a vast amount of blessing and benefit that has already come to man from the angel world. Having pointed out this we are prepared to acquiesce in a modified statement of your views as to the risks which accompany the investigation of this matter. We desire that they should be understood. We have no disposition to cloak them, no desire to stir them over. But let it be understood that they proceed more especially from man's perverse ignorance, and from his refusal to learn the simple conditions under which it is safe for him to deal with spirits. When he learns what he may

and may not do respecting the medium, the circle, and the general conditions of communication, we promise him such a diminution of risk and deception as will practically enable him to ignore them both.

But so long as mediums are unguarded, and are held to be safe subjects for scorn and suspicion, so long as circles are composed as they are, and simple propositions are neglected, so long will you have risk from the undeveloped, and folly and mischief, and falsehood and deceit. But blame yourselves, not us. Cease, on your own principle, to use knives because they cut, and to eat because gluttons abound, and men have thereby brought sickness and death upon themselves. That men, eminent in your world as pioneers of truth in connection with communion with us, have not grasped the whole subject, is no argument against us. There are departments in which good work may be done, and all are not philosophers, nor are all so constituted intellectually as to grasp the philosophy of a new and deep subject. Be content. Some break up the strong ground and remove the weeds and rubbish. Some sow and some trim the hedge-crowns and repair the fences. Some study what may best advance the crop, and some busy themselves with the scientific theories on which the crops are sown. Some again go deeper still and study the hidden working of the laws by which seed springs and grows to maturity: or the habits of the fly which blights its leaf or the causes of decadence in the fruit. Be content. There is room for all. And you may leave to the future the apportionment of praise or blame for work done.

And now, good friend, leave this outer aspect of the matter, and look forward. You know in your own heart that through the mist and vapour which befores your human gaze, there is looming the light of truth. You know that though there be much that is rude and shocking to a cultivated and refined taste in the surroundings of popular search into communion with us, that there is in it, despite of all, the seed of the greatest truth that ever blessed humanity. You yourself would be the first to rebuke anyone who should enter at the instrument, or charge on science or art the follies of its professors. We pray you what are the materials whereby your great artists draw forth the harmonies of the spheres and embody them for earth? Is it the music that is here, or is it not the base materials born of your world which are the necessary pre-requisites for what we may call its materialization? If you should gaze at one of your telegraphic instruments, not knowing its intent, you might laugh to scorn the aimless clicking; but you would be wise enough to think otherwise when you know that those to you unmeaning sounds were the vehicles of thought that spanned your world, and united in articulate communication peoples whose space has separated far as pole from pole. In truth, good friend, that which is susceptible of easy ridicule is not the spiritual but the material part of that which you discern. It is not chargeable to us but to you. If you are wise you will ponder this. May the Supreme guard and bless you.

+ INTERLUDE

"SPIRIT TEACHINGS."—The following estimate of "M.A. (Oxon)'s" "Spirit Teachings," by a representative American Spiritualist, has just come to hand. Dr. Crowell is one among many who have expressed themselves in similar terms, but his position as an old and tried Spiritualist, and his large acquaintance with the literature of the subject, give additional value to his words—"I have just finished a careful perusal of 'Spirit Teachings,' and cannot speak too highly of its great, and I may say, its unrivalled merits. The Teachings are in the highest degree moral and religious in the sense in which religion is now understood, by the most intelligent Spiritualists. The effect of this book on the minds of all earnest and intelligent readers must be refining and elevating, both morally and intellectually. It will be a boon to all such minds that the Teachings could emanate only from a high order of intelligence. You not only are our moral and religious teachers clearly defined and explained in these Teachings, but they also embody a system of spiritual and mental philosophy which leaves little to be said on these subjects. The analysis of the Bible and theological beliefs on pages 60 to 71 is masterly in its clearness and force. There is also a moral grandeur in these Teachings which has not been surpassed if it has been equaled in any communication given through mediums since the advent of Modern Spiritualism. Their full import can be perceived only by receptive and spiritualized minds which have learned wisdom where ignorance the truth, and have learned lessons of wisdom where earnestly striving to elevate themselves and others." (Signed) E. C. CROWELL, Brooklyn, N. Y., U. S. A., September 10th, 1883.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Parallel Passages.  
To the Editor of "LIGHT."

SIR,—Referring to Mr. Sinnett's letter in your paper of today, in reply to Mr. Kiddle's, three weeks previously, I venture to express the opinion that the question which has been raised is not one which can be set aside as "out of date" or dismissed as a "ridiculous incident that seems to require confidence." No scholar would treat parallel passages similar to those which have been quoted, occurring in ancient books or manuscripts, either in sacred or profane literature.

On examining the context in the "Occult World" I find that Mr. Sinnett does not give any information how the particular letter, from which the passage in question is quoted, came into his hands. It would be both important and interesting to know if he is in possession of evidence as to the letter's origin to that which he places before the reader in regard to other letters from which he quotes. The evidence he adduces seems to present almost absolute proof that some of the letters were transmitted by occult agency, and is also very strong in favour of the writing itself having, in some instances, been produced by means of which we can form no conception.

Mr. Sinnett's testimony is clear on one point. He says "I now most unequivocally affirm that I shall in no case alter a syllable of the passages actually quoted." It is important to make this declaration very emphatically, because the more my readers may be acquainted with India, the less they will be willing to believe, except on the most positive testimony, that the letters from Koot Hoomi, as I now publish them have been written by a native of India. That such is the fact, however, is beyond dispute." (p. 100, first edition.)

It may be worth noting that the passage quoted by Mr. Kiddle is to be found on pages 149 and 150 in the first edition of the "Occult World."

It is, I think, clear, that the parallel passages placed side by side in your issue of the 1st inst., present either a deeply interesting psychological problem, or that they would lead us to seek a solution in quite another direction. In either case it seems to me that the matter is of sufficient interest and importance to deserve and to demand exhaustive investigation.

A. ST. JOHN.

September 22nd, 1883.

Christian Symbolism  
To the Editor of "LIGHT."

SIR.—Encouraged by the kind reception my first three letters have received, I will offer a few remarks on the doctrine of the Trinity, which, indeed, I should have placed first, had I contemplated writing a series, as I have done. In this case, before showing its esoteric significance, I shall have to amend the expression of the doctrine in the formula at present used. As at present stated, the Christian Trinity appears to consist of two Persons and an influence of an undefined nature. I once heard a class of children taught in the North country. The teacher began, "Well, my dear children, what is the subject we meditate on this day?" "The Trinity, sir," said a little boy. "And what is the Trinity?" said the vicar. "God one Substance in Three Persons." "What are they, my child?" The first boy said, "The Father, sir." "Right," said the vicar. "And the second?" "The Son, sir," said a little girl. "And the third?" A pause. "The daughter, sir!" "Oh no, my child, you forget! What do you say?" turning to the next. "The mother, sir." Words and woe. "Oh, my child, what are you thinking of? It is the Holy Ghost. Now let me hear you again. What is the Third Person in the Holy Trinity?" "A ghost, sir!" The vicar, who was a worthy Scot of the town of Aberdeen, indulged in the national resource under difficulties, "Hum! hum!" and the more freely as the dreadful answer came forth. I went home with the vicar that evening and supped with him, he was very absorbed; two or three times in the course of the evening, he exclaimed, "That child! that child!"

But that child had his hand on a truth and there it was, the true had asked for three persons to be named and three persons did the child name, not two and an influence! In a Church paper of a few weeks ago an Anglican clergyman complained that "the personality of the Holy Ghost is very much lost sight of and very vaguely apprehended." No marvel! seeing that in the

generally-received formula the Third Person has no personality at all given to Him!! The first and the second have, while the third is only "a ghost," a Spirit, which title is equally applicable to all three. Nor will the doctrine be any the more intelligently comprehended till it is properly expressed. "Glory be to the Father, and to the Son, and to the Spirit."

Here we have at once the true and correct formula. For God is over the Father of Regenerate Humanity (which is the true Maria), over the Son of Man being ever conceived, and brought forth by this divine Maria, over the Spouse of perfected Humanity, over lifting up to Himself His Bride. And these Three Persons are One God, even as the one man unites in himself the three personalities of father as regards his son, of son as regards his father and of spouse as regards his bride. As above, so below, and thus it is below only because it is so above. And as God is perfect in three persons, so also each man and each woman must be perfect in having within themselves the Sacred Three. For each must bring forth God, within, each must himself be the Daughter, the Mother, and the Bride of God, being united, at-oned with God, and so in each must be manifested Divine Fatherhood, Sonship and Spouship, and this is the esoteric teaching of the doctrine of the Trinity, as truly stated, and no Catholic authority can controvert the formula as I have revised it, as it is the teaching of all Catholic manuals that "Mary is the Daughter of the Eternal Father, the Mother of the Blessed Son, and the Bride of the Holy Spouse (Holy Spirit)," also Maria is called the "Complement of the Trinity," not in the sense of being a fourth person (which would be absurd) but in the sense of being the type of the feminine side of the Godhead; and this is what is expressed in the symbol, so common but so seldom understood of two equilateral triangles interlacing each other—the erect one symbolizing the masculine Trinity of Father, Son, and Spouse, the inverted one the feminine Trinity of Mother, Maid, and Bride. As God made man in His own image, male and female, so in God is male and female—Father-Mother—Son-Daughter—Spouse-Bride—and these could not exist in the material if they did not exist in the spiritual. I may end by quoting from a certain annual before me these lines

"Glory to Father, Son, and Spirit,  
Glory to Mother, Maid, and Bride,  
I'ke, Two in One and each in Three,  
From age to age One God abide."

More I would quote from the same source, but fear to weary your readers with what would be almost a repetition of the same ideas I have just expressed.—Yours,

A. CATHOLIC PRIEST.

P.S.—Will the readers of my last letter, which the Editor has most kindly reproduced, correct two errors in it; for "materialistic" read "material," for "interest" read "intent."

Exeter Free Spiritual Church.  
An Appeal.

To the Editor of "LIGHT."

SIR,—Will you kindly permit me to make the following appeal to the readers of your valuable paper?

A, the end of twelve months of hard self-denying work, and severe conflict in the promotion of Spiritualism in this city and neighbourhood, I find myself involved in a pecuniary liability of about £10. As there are many of your readers who follow with kindly appreciation and sympathy every distinctive pioneer work in this movement, I appeal confidently to those friends to render me a little assistance at this juncture.

I am glad to say that we are realising good success in our efforts; and that our cause is winning for itself an excellent position in the locality.

With the removal of the above-named obstacle, we shall commence the second year under very encouraging auspices.

If those who feel impressed to respond to this appeal will kindly send remittances to the address below, I will acknowledge them in "LIGHT"—either by name or in whatever way they prefer—I remain, sir, truly yours,

O. WARE.  
11, West View Terrace,  
St. David's, Exeter,  
September 24th, 1883.

[We very willingly give publicity to Mr. Ware's appeal, and hope a few friends will assist in freeing the Exeter Society from debt. We have known of Mr. Ware's work from the commencement, and believe it to be in every way worthy of support.—Ed. of "LIGHT."]











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## TO CONTRIBUTORS.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## ADVERTISING RATES.

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Orders for advertisements may also be sent to "The Press Printing and Publishing Co., Ltd., 4, Wing Office Court, Fleet Street, E.C., on or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

Light may be obtained through our Editor, but also from K. W. Allen, 4, Wing Office Court, Fleet Street, E.C., and all Booksellers.

## Light.

SATURDAY, OCTOBER 6th, 1883.

## NOTICE TO CORRESPONDENTS.

The Editor of "Light" will esteem it a favour if readers and subscribers will make a point of introducing this journal to no notice of those who are interested in the subjects discussed herein from week to week.

## "AN INCIDENT" IN THE LIFE OF MR. HOME.

Some years ago I was at a house of Mr. Home at the house of the late Elizabeth, Lady Danvers. There were only four or five persons—all Spiritualists—and the sitting was most harmonious. We had flowers given to us, and loving messages from dear ones "gone before," and altogether it was a peaceful, charming evening. We all regretted when it came to an end between ten and eleven o'clock by the usual "Good night, God bless you," being given. Just as we were seated round the supper tray, a loud ring sounded from the door bell, and a servant came to say that two gentlemen were in the hall asking for Mr. Home, who immediately stood up and begged Lady Danvers's permission to go down to them, when she most kindly said, "Pray bring them up, my friends of yours will be very glad," and he quickly returned, introducing Prince Murat and Lord Adara (now Lord Danvers). They had called hoping to catch Mr. Home at the end of the sance. After some very agreeable chit-chat, Prince Murat asked Mr. Home whether he remembered the first evening he met him at the Tullieries, and how very ill he had behaved, going under the table and laying hold of his feet, and declaring that he would "find out his tricks." "Was I not a saucy little dog?" he said, to which Mr. Home laughingly agreed, and we were all much amused by the Prince's lively tale, which ended by his saying, turning to Mr. Home, "When you left the room the Emperor bent forward with his arms on the table and said, in the most impressive manner, 'Whoever says that Home is a charlatan is a liar.'" This we felt was information from the fountain head.

JOHN WESLEY AND SPIRITUALISM.—"Good Angels" is a sermon of John Wesley's which has been republished in many forms, but has again been issued in pamphlet form, by Mr. W. V. Terry, the editor of the *Harbinger of Light*. It is well adapted for circulation in Methodist circles. In this sermon John Wesley distinctly affirms his belief in the ministry of spirits, good and bad, giving the preponderance in power to the former, whom he assumes to be round about us constantly protecting us from evil and assisting us in all good works, especially in healing.

## PEARLS GIVEN THROUGH MRS. A.

More than ten years ago I was staying with Dr. and Mrs. A., and one hot afternoon in July, we were in their large drawing-room, widely apart, Mrs. A. lying on a sofa, and Dr. A. and I in easy chairs. Suddenly I heard a rattling sound on my silk dress, and, at the same moment Mrs. A. called out "Something has fallen down into your lap." As I started up I saw several small pearls drop on the floor. I picked up four. Knocks then sounded for the alphabet on a small table, close to me, and I got the following message: "There were five pearls given to you, and you shall have the other," for which, however, we all searched in vain, but that night, as we all stood together, Dr. A. lighting our bedroom candles, we heard something fall on a small table some way behind us, and on looking found it to be the fifth pearl. All this was done in full light—that of the sun in the afternoon, and of brilliant lamps and candle-light at night. Comment seems needless.

A. S.

ERRATUM.—At page 420, first column, line 10 from the bottom, for "realms" read "criticisms."

A NEW BIRTH OF BELIEF.—The new issue of the superior edition of this work contains a fine Woodbury type portrait of the author.

CENTRAL ASSOCIATION OF SPIRITUALISTS.—We are requested to extend our invitation to the meeting of Council, which will be held on the 14th inst. at 8 o'clock, at the Victoria Rooms, 11, Victoria Street, London, W. The hope that the members will make a point of attending, if possible.

WILLIAM DENTON.—This Spiritualist poet on Spiritualism and cognate subjects has completed a new volume, *The Spiritualist's Handbook*, and left Thursday Island in July last for New South Wales, and has been in Australia since. His poems, which are the Victorian Spiritualists have been a most successful and useful one.

KERRY DENTON, a well-known American Spiritualist, has passed away. A year or so ago, he died in the Spiritualist's Society, his mind in good stead during his lifetime. His last words were—"A wave of comfort passes over me. It is all right"—a fitting ending to a useful and honourable earthly life.

A NEW "EXPOSURE" AT THE ANTIPODES.—A Mr. C. K. Jones is posing as an exposé of Spiritualism, and has been trying hard both at Ballarat and Ovensdale to get up a debate, but the Spiritualists he has found about are not clever enough to be taken in by his tricks. We are advised that a Mr. Jones, a well-known American Spiritualist, has passed away. A year or so ago, he died in the Spiritualist's Society, his mind in good stead during his lifetime. His last words were—"A wave of comfort passes over me. It is all right"—a fitting ending to a useful and honourable earthly life.

MR. CHARLES BRIGHT ON SPIRITUALISM.—This gentleman is a popular lecturer amongst our friends at the Antipodes. Speaking in the Gaiety Theatre, Sydney, on "Why I am a Spiritualist," he said—"To him the fact of continued existence was a scientific fact of the universe, and he conceived that it was well that every man and again he should make it known that he entertained such a belief—nay, more than a belief, he might say absolute knowledge. He was a Spiritualist, because the facts which came under his notice made him one; because it appeared to him reasonable likewise, and lastly, because the Philosophy of Spiritualism, in his judgment, was sublime and soul-satisfying. Briefly defining a Spiritualist, he went on to describe the circumstances which made him one, how fourteen years ago he was depicted by the *Dryas* to look into Spiritualism with the view of writing a series of articles on it, the presumption being that they would be antagonistic to his claims. His investigations, however, led him to a different conclusion, and compelled him to write in its favour. After relating several incidents in his experience which compelled belief, he referred to the experiences of several eminent men who, going over the same ground, had come to similar conclusions, and concluded by showing the tendency of Spiritualism to make manifest the good in all things."

## SPIRITUALISM—IS IT OF DIVINE ORIGIN &amp; USE?

An Address delivered by Mrs. E. H. Britten, in the Central Assembly Rooms, Leeds, Sunday, September 23rd, 1883.

(REPORTED BY W. GASTREY.)

There are doubtless many here who have heard that Spiritualism is of anything but Divine origin, and that it is all the work of tricksters, whilst many others will have heard that it is some new form of modern infidelity. There are still others who have been told that it is the latest work of the great enemy of mankind. All, at any rate, have heard of Spiritualism. The speaker has gone twice round the world and into many lands savage and civilized, in some of which the mystic name had never before been heard. The latest saying of the clergy is that Spiritualism is the work of the devil. They do not deny its facts. In Australia, in France, in Italy, throughout the lands of the West, and also in your own land, your speaker has publicly and privately met many ministers of the Christian religion, who claimed to know that Spiritualism was true, but who said it was demoniacal, and therefore, what was the use of it? Now, friends, we speak to-night but briefly, as to whether Spiritualism is Divine in the popular sense of the word, meaning by that, not what you or some other individual may choose to call Divine, but that which those who are placed in the seat of power, and are authorised to teach you the way to Heaven call Divine. They tell you there is but one Divine revelation, but one Divine book, but one Divine path to Heaven, and that is the Bible. Sometimes they speak of Divine beauty, Divine uses, Divine truths, Divine actions, but then they are only using the popular terms. We shall show that Spiritualism is Divine in both senses.

## Spiritualism in the Bible.

First, as to the Bible. Try to take Spiritualism out of it and what do you leave behind? Nothing but the history of a barbarous people, with their murders, their pillages, their wars, their cruelties, their abundant wickedness. Now, turn to Spiritualism, and you find the footprints of the Divine Father and His angels at every place. We shall give a few familiar illustrations, because we propose to show that they are similar to what has been known in our own times. Abraham saw spirits, and conversed, ate, and drank with them. He called them "Lord God," but we can scarcely question Jesus when He said, that no man had seen God at any time. Jacob, in a dream, beheld a ladder on which angels ascended and descended—angels on every round. Have you ever asked your clergyman, when that ladder was drawn up? If that was sacred and Divine truth, then it is sacred and Divine to-day. Joseph was a diviner, and saw into the future. Balak was a trance medium. He had his eyes opened and spoke. He said, "as the Lord had commanded him." He said, "If Balak would give me a horse full of silver and gold, I cannot get any good or evil from the command of the Lord, to do either good or bad of mine own mind, but what the Lord saith, that will I speak." Uzziah, too, beheld angels, but did not believe in them. You are told that angels appeared with wings, with hallowed glory, and with all the radiant paraphernalia of Heaven, and yet your blood did not believe but that they were men. He asked as a sign that the dew should fall upon a fleece of wool without falling also upon the ground. Still he did not believe, and asked for another test; and that was that the dew should fall upon the ground without falling upon the fleece. Not till that was done did he believe. Samuel was a seer, and represented a class which has been spoken of by Josephus, and also in the Talmud. There was a school of prophets and Samuel was one of them. As a child, he heard voices; and as a man, he was in the habit of pulling lost strangers in their way, describing and recovering lost property, telling hidden things, and accepting pay for what he did. We are told that Saul, the son of Kish, went to seek his father's asses; and that failing to find them, the servant who attended him said that within the city there was a man of God—meaning Samuel. In the 9th verse of the same chapter, (Sam. ix.) the man of God is again spoken of, but as a seer and a prophet, showing that man of God, seer, and prophet, were one. Then the servant said, "Let us go to this seer," thus showing that it was the custom of the times. Samuel, after he had passed from the earth, re-appears as a spirit to the woman of Endor, who tells Saul that she "saw gods ascend, up out of the earth," so it is obvious that spirits were some times called gods. Elshah's causing two bears to come out of the woods to tear to pieces forty and two children because they

called him "bald-head," has been spoken of by the clergy as an allegory. Would it not be better if they would tell you where allegory ends and truth begins? Elijah declares that the power of God is upon him compelling him to describe the future of Israel; and Daniel interprets dreams. In the palace, we find not only the interpretation of dreams, but still another mode of spirit manifestation, in the shape of the mystic handwriting upon the wall. When we come to the New Testament, we find it is full of records of the power of angels, but it is not always recognised, for we find that at the baptism of Jesus, whilst some of them heard a voice, another said that it thundered. Another similar case is the conversion of Saul, where some, besides seeing the light, heard the voice, whilst others did not.

## Bible Spiritualism was subject to conditions.

You say that this power of God was made manifest, not in the flesh, as such, and not in the world, but in the spirit. The Apostles were with that Divine Being, they could perform those mighty works. How was it that that Divine Being Himself could perform those works in our place, and could not in another? The answer is, that the power of God was made manifest in our place, because the conditions were such, as it was said, because of the hardness of the people's hearts. In the 9th chapter of Mark, we find that He rebuked the Apostles, because they could not cast a devil out of a man, and when they returned, He said, why they could not do it, He did not say it was because they were not Divine, but answered, "This kind goeth not out but by prayer and fasting." They failed, because the psychological conditions were wanting. These were the conditions, as a seer, because He said, "The works I do ye shall do, because I go to My Father." In the next chapter of Mark, He said that those signs should follow those who believe in Him, they should cast out devils, speak with new tongues, take up serpents, if they drank any deadly thing it should not harm them; and if they laid their hands upon the sick, they would recover.

## The Signs that Follow those that Believe.

Not more than three years ago, in a public journalistic debate, Bishop Moorhouse, of Melbourne, asked your speaker why the spirits did not do this thing and another, and she replied by asking the Bishop why the clergy could not give the signs enumerated in this chapter. He said no man in his sober senses would expect such things now, because the words only applied to the Apostles. If those words were only addressed to the Apostles, then all other words of Jesus were likewise addressed to them, and you have nothing to do with the Christian religion. The promise of those signs or tokens was addressed to the Apostles in the same manner as He addressed all His words to them, and if He addressed the world through them as He is said to have done, how is it that Christians of to-day do not give the signs? Now we find in the Acts of the Apostles that on the Day of Pentecost there was a mighty rushing wind, and there being many strangers there, the Apostles spoke in divers tongues, and the building in which they had met is said to have been shaken. The prison doors were opened for Peter, and many signs and wonders were done by one and another of the Apostles. The Apostle James expressly declares (James v. 15) that when there are any sick in the church the prayer of faith will bring a power that will restore them. Why is it not done?

## Post-Apostolic Spiritualism.

Now we have been told by more than Bishop Moorhouse, by the bishop of a large city very near to you—Liverpool—we have been told by him that these signs and tokens ceased with the days of the Apostles. We say that this is false. They continued over 600 years or so, and men, some of whom have been canonised as saints, were known to have worked miracles. The historical accounts cannot all have been false, for St. Augustine apologises in his "Eccelesiastical History" for not recording more of these wonders, because they were so common. The writings of the Christian Fathers are full of accounts of miracles, many of which we might quote, but it would take up too much of your time. In the fourth century, a council was called which ruled that, henceforth, no laymen should be allowed to heal the sick. In that synod, healing by the laying on of hands was claimed to belong to the province of the Church. Why does the Church not exercise it? It is because she has grown rich and strong, and the successors of the poor fishermen have exchanged their humble calling, changing their poor garments for the mitres and splendid robes of bishops and archbishops. The Man of Sorrows conveyed His powers to



*A Journal of Psychical, Occult, and Mystical Research.*

$$11\frac{1}{2} \times 17 \quad EE \quad 4 \times 11\frac{1}{2} \quad C = 14$$

SATURDAY, OCTOBER 13, 1883.

PRICE TWOPENCE

### Narcotics and the Development of Occult Knowledge.

An Occultist View of the Teachings of Allan Kardec

The Occultists do not accept the doctrine of a "guardian angel," and hence cannot heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, divine spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their re-incarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his Karma-*phala*, or the aggregate consequences of his actions, in every man's re-birth and final escape, or emancipation, from the necessity for re-birth determined.

**Organized amongst Spiritualists.**

Speaking of the general failure of even the most promising attempts at organisation amongst Spiritualists in the past, and commenting on methods to be adopted by the new national movement in America, *Light for Thinkers* says:—"We have tried to build up from the local to the national organisation. It is well to experiment on the reversal. A healthy national organisation will give us impetus to local effort. Commencing by individual representation it will finally grow to a delegated local representation. In this light, we see the present national association of Spiritualists beginning correctly. Therefore, we hope to see a rallying of forces that will make it what it ought to be. If it is not now what it should be, the corrective is with the Spiritualists. They have no right to find fault with what others do when they are doing nothing themselves to

We do not advocate the organization of separate phenomena and lecture associations, but a combination. An association should be able to take the investigator or novice from the physical phenomena up to the contemplation of the sublime forces of nature.

It is a very fundamental sovereignty as it is necessary for a great extent upon us that we will develop a very high moral and spiritual attainments which will be the result of our labors that we bless humanity for which we should desire and a open that we are the personal sacrifice of our own progress. The organization seems to us to be a very high and noble in the love of humanity that should characterize a progressive Spiritualist.

**Publ. Medtumschips.**

On the other hand, the objection is made that there is danger, if measures are to accept either fixed charges or what may be offered here that it will tempt them to feign the production of the phenomena when they are not really given by the same processes as cause their customary fee. The objection is at once brushed aside. It is practically apply as well to the performer as to the writer of books, to the publisher of journals and to the owner, that are all affected to the same extent by the temptation of financial gain. It is no less much for the interest of those to have to appear that the common US standardism are every one of them: we are regarded as a barbaric forest of the medium to have to appear that which is in the light there is no sense in making. If it is to be used as a tool to be commensurate to face it and upgrade in the way what is due to the grand of a song to them at all, whether they are paid or unpaid. The objection thus brought forward will also swamp the objector along with those whom he would subject to his criticism.

## SPIRITUALISM IN THE PROVINCES.

## EXETER

The last few days of the official year now completed have been remarkable for the manifestation of interest and activity, and the large audience addressed by the writer on Sunday last, very creditably celebrated the anniversary of our movement.

DyFGL

## CONTENTS

[illegible]

(The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the contents expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.)

## NOTES BY THE WAY

Contributed by "M. A. (Oxon)"

It is not a little curious to note the various conceptions of a future state which have been formed by great writers in the past. Homer made the dwellers in Hades mere empty shades, without form, and to be revived to an evanescent vitality only by copious draughts of blood. Tiresias cannot prophesy till he has thus refreshed himself and his mother cannot recognise him till she too has drunk of "the blood which is the life." To Homer the physical body was the real man: the rest was an empty name, soon to vanish into nothingness. A sort of amulet to take him on the way to a condition which modern speculation has recently revived or evolved. If he has a real friend or dishonoured, as by lack of decent burial, the poor cold shade, shivering until it could enlist the sympathy of some kind friend to perform the fitting obsequies. It was the body that was the great fact.

Turning to Virgil we find the same conception of the immortality of the body, and of the injury done to the soul by any lack of reverence to it. They who remained unburied were left waiting a hundred years before Charon would ferry them over the infernal river. Infants who had been prematurely removed from the body, which had thus failed of its full development, passed their time in ceaseless wailing. They who have laid sacrilegious hands on the body, and have cut short its life by suicide, are kept in prison within, to endure anything if only they may atone for their sin. The same notion of the body as the real man is everywhere manifest. In Virgil's conception, too, the voices of the dead are thin and shadowy. When the hosts of Agamemnon saw Æneas they would fain have cried aloud, but could not. They had left all that was best of them on earth, when they quitted the body.

In Virgil's conception of the future state we meet with a very distinct idea of re-incarnation. When Æneas saw a great multitude of souls on the banks of a river "thick as the bees on a calm summer's day in a garden of lilacs," he was told by the Sibyl that these were souls which had yet to live again in a mortal body. When the worthy had been sent on to Elysium and the plains of the blest, and had been wholly purified, then they drank of the river of Oblivion and returned to the upper world. So it is not the soul that has failed to reap the benefit of its incarnation that returns to the school in which it has once failed. It is the

soul that has garnered up its full experience and has been purified and perfected thereby that returns with larger knowledge to add to its experience in another phase of being. As for the unfortunate fate it appears to be consigned to a very gruesome pit, where it suffers such tortures as adorn the medieval conception of a material hell of fire and brimstone.

Scipio's dream (*Cicero de Republica*, Book 6) gives a not very dissimilar conception; but we have got rid of the idea that the body is all important. "Do not consider *yourself* but your *body* to be mortal. You are not the being which this corporal figure evinces, but the *mind* of every man is the man, and not the form which may be delineated." In the midst of such sentiments, which shew how grandly the early conception has developed in the direction of spirituality, we have a statement of the inherent divinity of man. "It is divinity that has consciousness, sensation, memory, and foresight that governs, regulates, and moves that body over which it has been appointed, just as the Supreme Deity rules this world and in like manner as an Eternal God guides the world, which, in some respects, is perishable, so an eternal spirit animates your frail body." But the transition is only to a howl of the reaction of daily pursuits on the soul, and the desirability of cultivating the noblest and purest habits, since 'the soul that is stirred and agitated by those will fly the more quickly to this mansion, even to its home, and this will be the more rapid, if even now, while it is imprisoned within the body, it suffers abroad, and contemplating the objects beyond, abstracts itself as much as possible from the body.' And then the guide proceeds to say that they who have devoted themselves to corporeal pleasures and have yielded themselves to their baser passions, "when they escape from their bodies hover round the earth, nor do they return to this place till they have been tossed about many ages."

From the same source we get a mystical description of the circles and spheres of earth below the moon, which carries off the mind to Koot Hoomi and his endless gyrations through a course of planets. All things, we are informed, are connected by nine spheres (now there are seven), of which the outermost is Heaven, the dwelling-place of God, the home of "the original principles of those endless revolutions which the planets perform," whatever may be imported by that mystical utterance. Saturn fills one sphere, Jupiter the next, and then Mars. In the middle comes the Sun, "the soul and guide of this world." After him comes Venus, then Mercury, and last of all comes the Moon, in his cosmical scheme as in the later one of Koot Hoomi, the dust-bin of the universe, the home of death and desolation. So there is nothing quite new even in cosmical speculation.\*

The account of pearls given through Mrs. A. recalls to my memory a very striking instance of the same phenomenon. I had met that most excellent medium at the house of Mrs. Maudsougall Gregory, and we were sitting round the table. The light was full, and perfectly sufficient for the most exact observation. I had previously heard of the materialisation of little pearls through Mrs. A.'s medium.

I am included in those that I have here very inadequately referred to as  
certain paper in the Hindustan Zimran which descriptions of several men  
held.



ship, and was both pleased and excited when I suddenly saw two tiny semi-pearls on the table in front of me. With a rapid exclamation I put on my eye and touched them. They melted beneath my finger and I was told that I had touched them before they were fully materialised. It was promised at my earnest request, that I should have my pearls if I would keep still. I got them, and I have them still. They were perfect, unperfected, and in no way changed since they came from the little seed pearls that are of natural growth. Indeed, if I had not touched and destroyed them in my haste, I should have taken them to be jewels, and not as they presumably were, *crystals*. It is a common thing for a clairvoyant, such as I little guess, to be brought to and placed on the table but it is very rare that an observer can positively say in any given case that such objects are materialised, to use a clairvoyant expression. They may be, and to all appearances generally are, natural objects, which the invisible operators assert that they invest with a certain magnetic aura for certain purposes of their own. This is not unattainable when we reflect that a sensitive can distinguish mesmerised objects with certainty, and that curative properties can assuredly be imparted to material objects by the passes of the operator. Whether by the potency of faith, or by what occult means, I know not, but I have seen many cases of the cure of pain by such means, and not merely of nervous pain, but of actual injury which under normal medical treatment would have needed some considerable time to relieve.

M.A. (Oxon.)

#### PLANCHETTE WRITING.

The only explanation (such as it is) of Planchette writing that I have ever heard, where the good faith of the operators is beyond question, is that it is unconsciously written by one of the operators under the influence of impressions once made on his brain, but presently quite forgotten. I had lately a striking proof of the inappropriateness of such an explanation.

About the end of September I was staying in a much frequented house where Mrs. T. and her sister and her sister frequently write Planchette. They are both highly mediumistic, and sometimes the control of one sister takes direction of the writing, and sometimes of the other. They sit opposite to each other, with one hand at least of each upon the board, so that the writing is upside down to the one and upright to the other, and it is always to the one whose control is operating at the moment, that the writing is upside down. They write with quite as great rapidity as a practised penman, and the board looks like an animated pen.

We had had some Planchette writing on the Sunday afternoon, after which Mrs. T. had put the unused paper back in a cupboard which she kept locked. On Monday after breakfast it was proposed to have some more writing, and Mrs. T. went to her locked cupboard to get the paper. She found a supply of paper, when she was surprised to see a reddish-brown smudge upon the paper about 1/2 inch long, which she felt sure was not there when she put the paper in the cupboard the evening before, nor when she had been to the cupboard once before early in the morning. She brought the paper in to us in the drawing room when I observed that the smudge was still wet and sticky, and as our thoughts were very full of the ghosts and their doings, and drops of blood had once been found mysteriously spattered all over a writing-table, the thought of ghostly bloodstains at once occurred to us all, but as we were just going to sit down to Planchette, we should probably get positive information from thence. The two sisters sat down, and Mrs. T.'s control at once signed his name, and then proceeded to write "Bloodstains!"

followed by a large mark of saturation. "Can you tell me about this?" we asked. Three taps. Well, C. J. Mrs. T. you opened that cupboard this morning, what for? Mrs. T. To get some more paper I wanted from the bottom. Planchette. Fetch the bottle and put it on the table. Mrs. T. I am so Planchette. I sincerely wish I could tell you something good but put the bottle on the paper. This was done and the mystery was solved. The bottle left a smudge stain on the paper similar to that which had been observed. Obviously arising from some of the moisture in Gregory's mixture trickling down when the bottle had been opened in the morning. Mrs. T. assured us that she had never thought of the bottle, and it is evident that if a suspicion of such a source of the stain had occurred to her she would at once have examined the bottle.

A few weeks previous (July 15th) when Mrs. T. and her husband were writing Planchette, the writing intelligence gave them notice of what was taking place in a different part of the house unknown to either of them. About 8.30 Mrs. T. was alone with Jumper (the dog) in the kitchen, and nobody in the house but herself and her husband. She was standing before the fire when she heard a very long wailing cry like a woman's voice, coming from the larder or thereabouts. She had time to hear it, get frightened, and still hear it, before it stopped, for it was very long. The dog pricked up his ears, listened, put his tail between his legs and made for his box where he lay shivering. Mrs. T. went into the larder and all about but there was no one either there or on the stairs. She felt very much frightened and turned quite cold. She opened up the doors and went into the larder and found her husband, and after searching all over the house they sat down to write Planchette. When they were sitting at the table, Mrs. T. saw a great deal of movement, the too rustling of a dress in the corner. Planchette admitted that the noise was spiritual and bad, though it would not say by whom made. It suddenly told them to go and fetch Jumper, who had been left in the kitchen. They went and found the poor dog crouching in his water-chamber not daring to go out, even when called and bawling at a man in a dreadful terror. Planchette told them that if they did not let him in soon he would have died of fright or had worse.

H. WOOD.

#### THE CENTRAL ASSOCIATION OF SPIRITUALISTS.

New Arrangements.

We are requested to draw attention to the fact that the rooms of this Association at 38, Great Russell-street, W.C. are now open every day from 10 a.m. to 5 p.m., during which time visitors can use the reading room, exchange books from the library, &c. In addition to this the rooms will be open every Monday, Wednesday and Friday evening from 7 to 9 p.m. when either the Hon. Sec. or some member of the Council will be in attendance to receive visitors, friends or enquirers, and to transact generally the business of the Association. If it is found that the opening of the rooms in the evening meets a felt want, opportunity will be taken to extend the facility. In the meantime our readers will help the C.A.S. if they will inform inquirers and others that the Council will be happy to see any such, and will be the better pleased the more the rooms are used.

Quoted without.

The holy fire within you, though temptation  
Shower down upon you, clasp thy armour on,  
Fight well and thou shalt see after these wars,  
Thy head wear sunbeams, and thy feet touch stars."  
"Who lives in love doth live in part with Heaven;  
Twist here and there, the golden link that's given,  
To mortal eye, of that stupendous chain  
Which doth the living universe maintain."

P. J. BAILEY

Nothing is more difficult to come by than the absolute natural preparation of a high culture which still retains a sense of the shape of creation, a sense of the sense of the world.

#### THREE CASES OF SPONTANEOUS CLAIRVOYANCE,

TOGETHER WITH

#### PROLONGED ABSTINENCE FROM SOLID FOOD.

"A Service of Suffering, or leaves from the Biography of Mrs. Crook, formerly of Reading and Bournemouth, now residing at Rodland, Bristol. With extracts from her writings." Also, "Poems by this late Mrs. F. R. Haverhill and other friends who have witnessed some of the incidents in her unparalleled history." Compiled by J. G. Westlake. Second edition. "Truth is Stranger than Fiction."

London: W. Mack, 4, Paternoster-square, and 38, Park street, Bristol.

In the preface to the second edition of this unpretending and curious little book, its author tells us that within four months an edition of 3,000 copies was sold. We presume from the tone in which the narrative is presented to the public, that these 3,000 copies will have found readers among the orthodox religious. Its subject-matter is, also, such as to make it well worth the consideration of another, though by no means so widely spread a body—namely, the body of students of Psychology.

Mr. Westlake, the compiler, regards the history of this suffering lady as "unparalleled." To this broad assertion the readers of "Light" will demand, however remarkable and interesting the experiences of Mrs. Crook may appear. The interest to them will mainly consist in discovering for this lady her proper niche in the edifice, so to speak, which the labourers in the sciences of mind are busied in erecting.

The case of a lady, a relative of the celebrated Sir Hans Sloane may be, with profit, glanced at before we consider in greater detail the case of Mrs. Crook. The writer in the "Yorkshire Spiritual Tracts" (p. 89, article, "The Inner Light") who there gives an extended account of the phenomena manifested above a hundred years ago, in the patient of Sir Hans Sloane, says: "To describe fully and circumstantially the sufferings of the lady would be too tedious, suffice it that I acquaint the reader that she was recovering from the small-pox, when one day her friends found her quite dumb and stone blind. In that state she lingered three-quarters of a year, being, for the same period, denied daily food, save in the form of liquid or essence, for no solids could be made to pass down the throat. Sir Hans Sloane, and all the skill that the faculty could bring to bear, seemed to stand on the dark side of so mysterious a case. Their efforts were in vain to give her relief, but what was their amazement to see her sit down and write in the most orderly, polished style of penmanship, the subject-matter of which we are not favoured with probably inspirations. But one thing we are assured of, that if in her composition a word was omitted, she carefully corrected it and placed a caret under the exact place of said omission. Think of this, reader, she was stone-blind! A pincushion of most exquisite workmanship was also, together with other beautiful and curious needlework, performed by her during that three-quarters of a year of suffering! A clergyman, drawn with others to visit her, seeing her writing, placed his hat over the candle, but she continued to write, and at length lifting her hand knocked away the sceptic's hat. Before her affliction her legs were so weak that she could not stand at thunder and lightning but now she would sit close by a window during a storm as if with her such less eyes she delighted to gaze upon the elemental war. It is needless to say that she was not a desperate patient for Franz Anton Mesmer was then in his infancy, he was born in 1743.) I may add that we hear of the poor deaf and blind lady always taking the hand of those present to ascertain whether or not they were strangers to her. The

hand seemed to be her only earthly communication with those around her. It was by a system of hand-talking also, that she caused them to know her voiceless words from the time when she became dumb to the day of her death.

"It was truly astonishing, one would think, to the means of that day, who had entered through Sir Hans Sloane, to behold the 'clair-seer'—for such she must have been—point out the colours in an apron worn by a lady who was present, telling her it was embroidered with blue, green, red and pink. She could tell which was pink, although so near one of the other colours, viz., red. She had a great dislike to have strangers brought into her presence. One day her sister invited her out of the room, which she usually sat in, into the parlour. At first she hesitated, but finding that strangers were there anxious to see so strange a case, she was indignant, and made signs that her sister wished to deceive her: 'There were strangers present,' she said, and nothing could induce her to go in. Thus they were convinced that she possessed a sight and knowledge beyond their finding out, and they increased in brilliancy of perception as she drew near to her end. In short, she appears to have become less and less of material clay, and more of pure spirit." (Unfortunately this writer does not furnish further detail of the phenomena manifested, nor yet give reference as to where this interesting account may be met with in the original.) Similar instances of clairvoyant condition spontaneously developing are not, however, so rare as might be at first supposed.

Mrs. Squirell.

Amongst the remarkable cases on record of spontaneous clairvoyance produced by disease, perhaps the most interesting in England, may assuredly be said to be that of Elizabeth Squirell, of Shottisham. Her autobiography, with selections from her writings, was, in 1853, published in London, by Messrs. Simpkin, Marshall and Co. This narrative has been quoted by various writers in the *Spiritual Magazine*, and Howitt, in *History of the Supernatural*, Vol. II., pp. 227 to 231, gives a short sketch of her extraordinary history. He says—

"Amongst the most remarkable spirit mediums of modern times is Elizabeth Squirell, whose revelations took place before Spiritualism, in its present advent in England, had taken place. Elizabeth Squirell may be said to be the scion of Shottisham, as Mrs. Hauff was the scion of Frevorst. There is a striking similarity in these cases. Both had their bodily frames so weakened by disease, and their nervous systems so excited, that the spiritual life within predominated over the bodily life without; the communion with the spiritual world was opened up, and they became not only clairvoyant of what was around them, but prophetic of what was approaching. Both were magnetic and charged with imposture; and both found some candid people who were ready to examine thoroughly into the case, and thus became witnesses to the honesty of the accused, and to the extraordinary nature of their visions."

Elizabeth Squirell was born at Shottisham, in Norfolk, (five miles from Woodbridge, and thirteen from Ipswich), in 1838. Her father appears to have been in trade there, and was the son of the Baptist minister of Sutton, a neighbouring village. At three years of age she fell into a severe illness, which probably laid the foundation of her future malady, though she recovered her health and for several years used to walk three miles daily to school and back, six miles altogether. It appears to have been in her twelfth year that she was suddenly attacked with illness at school, and

The Autobiography of Elizabeth Squirell, of Shottisham, and a selection from her writings, together with an examination and defence of her statements relative to her sufferings, visions, clairvoyance, extra-sensory phenomena, also direct, indirect, and other extra-sensory phenomena, also facts and spiritual illustrations and suggestive by one of her watchers. London: Simpkin, Marshall and Co. 1853.

these attacks grew more and more complicated for years. At first she experienced a weakness in the arms and legs, pain and pressure on the head, then violent epileptic fits, spasmodic contractions, paralysis of the limbs, and eventually loss of power to swallow, lock-jaw, which continued twenty-one weeks, and finally she lost sight and hearing. Her sense of smell disappeared in the nose, but she could make odours through the mouth. All her senses except feeling were shut up. Doctor after doctor was called in, who attributed her complaint to as many causes as there were organs. \* \* \* It was soon noted abroad that this poor girl, when about fourteen, or fifteen, had lost all power to swallow, and had lived without taking any nourishment whatever for twenty-five weeks. This thing was deemed (as impossible) though there are numerous cases of the kind on record. \* There was a great rush of people to see the girl, and a loud outcry of imposture succeeded. Her eyes were closed, and she was accused of lying in complicity to deceive for the purpose of obtaining money. The subsequent committees were appointed of watchers. The first of which there were several clergymen, magistrates had discovered fraud, and broke up, quarrelling among themselves and setting abroad the most damaging reports. A third and still more vigorous watch of twelve persons was appointed, who reported, everyone signing of her own statement, all most unequivocally asserting that no fraud could possibly have been taken during fourteen days' watch night and day, the parents being excluded from the room. All declared their conviction that both parents and child were honest, conscientious people, and that Elizabeth herself was not only innocent of all deceit, but was sincerely religious and highly gifted. A large number of members of the character visited her, and after careful examination and inquiry, confirmed this opinion. Amongst these, Dr. Johnson, of Ulverhatch, paid a very interesting visit to her. Dr. Garth Wilkinson and Dr. Spence T. Hall, both gentlemen well acquainted with such cases, gave decided opinions on the truth of her extraordinary condition. Some clergymen were equally firm and among them the Rev. W. A. Norton, of Alderton. It did not prevent the Baptist Society at Stoke Green, Leicestershire, expelling both parents and daughter, because they asserted that Elizabeth had for more than a quarter of a year lived without taking sustenance; and still worse because she asserted that she had seen angels and departed spirits.

"In fact, the poor girl had become a thoroughly clairvoyant subject. She saw spirits about her, amongst them her guardian angel, and in her mnemonic sleep she saw her own internal condition, the seat and nature of her complaints, and could distinctly, in these sleeps, foretell the approach of great illness, or of alleviation, when she should be able to swallow again, and when a return of her inability to swallow would occur. In her waking condition she knew nothing whatever of what she had seen or said in her mnemonic sleep, and her attendants, wisely, did not communicate this to her, so that they could judge of her truthfulness and consistency. In her mnemonic sleeping, she spoke of herself as a combination of another person, as if two spirits occupied one body, one sleeping as the other awakes, and vice versa. She always called her waking condition 'My waking,' and said 'My waking is very ill—very ill indeed,' or 'My waking will suffer so and so'; but always added, 'It does not know this, and don't you tell it for it would distress it.' The attendants always found her prognostics occur to the letter, and exactly as to time. \* \* \* An eminent London surgeon, who went down to see her, says with much truth 'I am quite of opinion that Elizabeth Squirrel possesses extraordinary genius for her years, and to add she says truly with so much good sense, good taste,

An important record of cases of long sustenance from feed was published in pamphlet form some years ago by Mr William M. Widdowson with reference to the "secondary and other" variety of "The Welsh Farming Girl."

and genuine pity, that all she suffers deserves to be preserved. Her powers of sight and hearing being obliterated, of course she is debarred to hold communion with herself, thus constituting a new existence.' He adds, 'It is most shameful that people should prejudice this case. I confess that I went down with one impression and returned with another.' But all were not so self-reliant, or so charitable as this liberal medical man. The parents of Elizabeth were ruined in their trade, and compelled, from the persecuting spirit of those about them, to remove to Ipswich to endeavour to get a livelihood. Elizabeth has since been in London, supporting herself as a needlewoman. On inquiry after her I understood that she was again gone down into the country. With only a simple village education, she writes with a spirit and vigour, a sound sense, that few persons possess at any time of life. Like the Seers of Frerost, she wrote a good deal of poetry, and in a very sweet and genuine strain.

(To be continued.)

ON OBSESSION AND ITS ACTION ON  
HUMAN BEINGS

M. Hippolyte, the well-known healing medium of Paris, has communicated to the *Revue Spirite* the following observations, made during the exercise of his gift as a healer:—

"Obsession is defined as the persistent action of disorderly spirits upon individuals, offering characteristics varying from merely moral influence to profound disturbance of the organic and mental faculties. Such action is recognizable, in mania, epilepsy, and hysteria, in cases where, after a crisis, the patient exhibits a state in which there is an effacement of his selfhood and presentation of a new character—a state controllable by the magnetic action of spiritual spirits, co-operating with a class of healing mediums upon the patient's organism and with his moral force upon the disorderly spirit."

In accordance with the observing spirit recognizes the action of the healing medium, and has a duty to help him out of his disordered state. Then, in proportion to the increase of organic or nervous health and of mental light in the patient, the observing spirit's action weakens, finally to end with spiritual progress on all sides. The following cases are illustrative:

"Albert P., aged seven, was brought by his mother and another relative from the country. He had had epileptic fits since he was three months old. I witnessed one, in it were exerted the strength and activity of a man in frenzied action. When the crisis had passed, his tongue was paralysed. On inquiry into family history, I learned that Madame P. had an elder son sound in health, who was the darling of his grandparents, while her maternal affection was fixed upon this one, that she and her father-in-law, in whose house she lived, had had a violent quarrel about the distribution of his property between his grandchildren, that he died before the heat of the quarrel subsided. Albert was then but a few weeks old. The mother had continued with her mother-in-law the strife about the property. The child's epilepsy developed itself when he was twelve weeks old, and fits recurred irregularly.

"I pointed out to Madame P the wrong of having quarrelled with close relations, especially as she and her children seemed dependent upon them. I urged the rectification of this wrong, that this was important for the child's recovery. I magnetised him daily for a week, and reiterating my exhortations, sent them back to the country."

"It must take some time for nervous equilibrium to become re-established, but I had the satisfaction to receive, a few weeks after their return, the news that Albert was well in general health, that he retained the calmness which the magnetisation had induced, and that harmony now existed in the family.

## CORRESPONDENCE

It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.

### The Glasgow Trance-Painting Medium.

To the Editor of "LIGHT."

Six.—I have read with interest the account of the presentation of a testimonial to Mr. D. Douglass published in your columns. I am however sorry the amount subscribed is not more in accordance with the services rendered to the cause.

I can speak from personal experience and testify to the fact that Mr. Duguid gave his noble talents gratis, which, I consider, have been of immense service to the cause of Spiritualism. It is never too late to perform a duty and good action, or to rectify an omission—more properly speaking a neglect,—therefore I have much pleasure in enclosing a guarantee, which I hope may be added to by other friends to swell the amount to a sum more commensurate to the service rendered.—Yours truly

A JEREMY CHRISTIAN SPIRITUALIST.

Jersey, October 1st, 1861

### More Paralyzed Bull

To the Editor of "L'Unità"

Sir,—I am still perplexed. "A Catholic Priest" is "not of the Roman fold alone." But if he be, as his words imply, of the Roman fold at all he can be of none other, and if he be of the Greek communion—which is the only other Church recognised in his last letter as Catholic—he cannot be of the Roman too. Whether Greek, or Roman, or neither, the title he uses by puts off the strange baggage of theology which he has treated as to be a nuisance. Such heresy would be tolerated in no Church, Catholic or otherwise.

My perplexity is increased by the letter of Mr. Atkinson's which undoubtedly follows that of the self-styled "Catholic Priest." Who, in the name of common sense, will be so stupid as to suppose that a Catholic Priest, Mr. Atkinson, will be so stupid as to hold a doctrine of the "Great First Cause" that there's no God? When men see what only can be occult and unintelligible, the impression is that of the "mystery" the foundation of Kant, the Unknowable of Hegel, the "not Spencer, the unfathomable of all—so that all speculative religion to be more fancy and untrue in a measure of the human understanding resting on particulars observed in daylight experience—a mind in nature, or a being outside nature.

That is, indeed, "saying a word," but in any human being a word is the wisest for it?

I am still more perplexed, if possible, by Mr. Simnett's reply to Mr. Kiddie. That latter gentleman places side by side two passages from which it appears that Mr. Simnett's inviolable rule never has permitted a very manifest act of plagiarism. Not only has not a word omitted inconvenient words, and has not only used the words he has borrowed as to divert them from their original intention to suit his own very different purpose. Mr. Simnett, like the rest of us, knows nothing of his name beyond his instructions. Yet he regards what I supposed every body else will consider a very grave charge, one which unless disproved, strikes at the very root of the pretensions of the adepts, as "trivial," "rather out of date now," and "merely ridiculous." That does indeed perplex and surprise me.

A PUNISHED REASON

A PRINTER'S BLUNDER. There are many errors regarding printers' blunders, but one of the most remarkable is that of "Men of the Time." In 1840, when the Bishop of Exeter in a sermon declared that the Bishop of Exeter was a man of the time, and a very good one, he did not exist. A speech was made at Exeter, and the error is easily explained, the lines had been "dropped," as the printers term it, from "Queen (Robert), of Lannark," on to the broad shoulders of Dr. Wiltshire, who heartily enjoyed the obvious blunder, and it is said he took some trouble to procure a copy of the moon-suppressed issue for his private library.—*Cassell's Saturday Journal*

WILLIAM BLAKE A SPIRITUALIST.—In one of his letters to a friend, William Blake, the painter, wrote "I am not satisfied, afraid or averse to tell you, what ought to be told, that I am under the direction of messengers from Heaven daily and nightly. But the nature of such things is not, as some suppose, without trouble or care, temptations are on the right hand and on the left."

"In cases of obsession, it must be remembered that the patient is not alone to be considered. There is the obsessing spirit, who may, instead of accepting light and direction, be exasperated, and instigate the patient to resist the medium's influence and counsels, and thus prayerful effort to re-estate him may be rendered unavailing.

"The struggle of a disorderly spirit to hold on to a victim, for the sake of satisfying perverted appetites, is sometimes felt by those who, if sensitive, are ministering to the patient.

"Two young work-women were brought to me, they had been under hospital treatment eighteen months, one for epilepsy, the other for hysterical fits and nervous lameness. The victim of epilepsy had an unsympathetic, wandering look. I ascertained that she frequented certain objectionable society. I urged that if she wished to be cured she must renounce such society. She promised. The effect of the first few magnetisations was such that I augured the best results. But then we lost ground. She had lapsed into her old habits. I felt that my means of action were nullified. She is now an inmate of a public asylum for lunatics.

Between this and the other, there was a great difference. The violent action of the latter was not long continued except when she felt the premonition of a fit, the invasion of which she could not resist by the most strenuous effort of her will. She was free from low tendencies. She comprehended and seconded the counsels I gave her. How radiant her countenance became, when, by the power acting through the healing medium, the spirit who had obscured her withdrew, leaving to her the feeling of restored interior freedom! Some attempts were made by the spirit to return but to her continued joy, his rapport could not be renewed. Health speedily came back to her. She has developed into a medium for clairvoyant examinations.

"Many have become convinced of the unseen presence of spirits, by communications received through mediums, and they have desired to become mediums themselves. For some of these it would have been better if they had confined themselves to the study of serious communications through serious mediums. All new converts should be instructed, if they are mediumistic, to prepare themselves seriously for the exercise of the gift of mediumship, they should not be left to learn by experience that there are spirits ever seeking for opportunities to act in a disorderly way upon those who are still in earthly bodies. Circles or seances under wise direction, where mental and moral harmony are absent, offer the conditions for such spirits exercising their influence, an influence difficult for mortals to throw off. The unintelligent and doubtful results of such ill-regulated seances should warn others. *Requiesce* with a spirit should not be lightly welcomed. A circle, like an individual, should keep under the shield of prayer. If we have at heart the injunction, 'Pray without ceasing!' and act in accord with it, we place ourselves under the guardianship of spirits higher than ourselves. I have had much correspondence on this subject, showing that where spirit communication has been sought without such interior sanction, sensitive individuals have fallen under a psychic or magnetic influence which has resulted, if not in obsessions, in nervous disorders of various degrees, exhibiting themselves in impairment of moral, mental, or organic health."

WHAT HAS SYMMITICULUM DONE?—It has experimentally demonstrated that spirits are a reality, that there is another life for the human soul; that a man makes his character by his acts, that his happiness depends upon his character, that it is easier to reform here than there; that the status of his enjoyment is equal to the sum total of his life-work, and that a new life is the guarantee of the divinest happiness. —J. H. H.

The supernatural is nothing else than the sovereign intervention of Divine Liberty in history.—*Ernest de Bunsen.*





with a petition, I merely glanced at her, and as the passage was rather narrow I stopped for a moment for her to let me pass, but as she never moved, I said, as I gently pushed her to one side, "Pardon, madame. Que voulez vous?" She stood perfectly still but did not answer. I then turned the handle of the door and going in said to my wife:—"There is a woman outside the door who evidently wants to speak to you, she does not seem to understand French. Go and see what she wants." Having found the document I required I left the room, my wife having just before done the same. "Why," said she, "where is the woman you said was standing here just now?" As I was very busy I answered, "Oh I don't know, very likely she has gone down to the kitchen to talk to your maids." My wife at once went down and asked the servants (there were four of them, viz., two soldiers and the two maids) where the woman in black was. They all replied that no such person had been seen by any one of them. No one could possibly have come up to the drawing-room passage without coming first through the kitchen. The front door of the house opened on a terrace where there were no other houses, only a very high stone wall, which was always kept carefully locked and bolted and seldom or never used by us. On this occasion it was locked as usual, and the key was kept by one of the soldiers. No one had seen that woman except myself and the two sergeants who had a full view of the passage when I went out. These two sergeants were perfectly astonished when I told them what had occurred, but they both said, "Ah, sir, the 57th men told us this house was haunted, but never said a word about any woman in black or white ever having been seen either by night or by day. Better leave the house, sir, it has a very bad name." I was very much annoyed and disgusted, especially when I found my wife in a great state of alarm, the maid-servants having just heard of the mysterious appearance and disappearance of the woman in black. They too had a long story to tell of what they had heard in the town. So there was consternation and weeping and wailing in my hitherto quiet and cheerful house. Of course I was entreated to leave forthwith, but as the wailing lady had done none of us any other harm than frighten the women folk, I sternly refused to comply, little thinking that in a short time I should be the first to take the same and leave the accursed house with the greatest pleasure.

About a fortnight or so after this mysterious visitation, I went with my wife and little sister-in-law to the opera to hear a celebrated prima donna who had just come to the island from Italy. We stayed till the performance was over, about 12 o'clock p.m. We were accompanied home by a couple of my brother officers, who stayed and had some supper with us and then left. Before retiring to bed I carefully examined every door and window, locking and bolting every one of them with my own hands. I turned in and was just falling asleep when I heard a noise as of some one waking upstairs from the kitchen towards the dining-room. Thinking it was one of the soldier servants about to remove the things from the supper table, I took no notice of it, but my wife, who also heard the noise, asked me who could be moving about, as none of the servants had attended upon us at supper and were all in bed. Just as she had spoken we both heard heavy footsteps coming up the stairs towards our bedroom. Up, up, they came, and then the handle of our door was turned sharply several times and the door violently shaken. The door was locked inside. I jumped out of bed, and in spite of my wife's terrified entreaties, seized my revolver and rushed at the door, unlocked it, and holding the pistol at arm's length shouted, "Who is that?" There was no one near the door, nor was there any indication of any one retreating down the steps. The noise I made, opening the door and shouting, awoke my sister-in-law and the two maids, who all slept together in the adjoining bedrooms. Out they all bundled in an awful fright screaming and crying. I told them to go

into the room where my wife was and stay there until I had examined the lower part of the house. Thus they were very glad to do as they were frightened out of their seven senses. Lighting a candle and revolver in hand downstairs I went, but had hardly got halfway down when there was a terrific crash as if the supper table with all its burden of plates, dishes, knives, forks, Argand lamp, &c., &c., had been suddenly overturned, smash upon the floor. Oh, thought I, Tucker's story is true after all. However, down I rushed, revolver on full cock, and breathing dire vengeance on the destroyer of my crockery. When I got to the foot of the stairs I saw a figure in a very scanty shirt emerging from the top of the lower stairs. This figure had a very bushy pair of red whiskers and moustaches to match. Ha, thought I, here is the destroyer of my domestic peace and happiness, I'll pay him off now. Stand! you blackguard, or you're a dead man! "Don't shoot me, sir," said or rather howled a familiar voice. Ha, ha! The apparition was only my faithful henchman, Dorekin by name, who having also heard the noises that we had, jumped out of his bed and arming himself with a bayonet, had come up to see what was the occasion of all the row. Together we carefully examined every nook and corner upstairs and down, but not a thing could we see or find out. Every door and window was closely shut and fastened inside. I may here say not a single article was found broken. The following day I mentioned what had occurred to several Zantiote gentlemen. They did not seem a bit surprised, but merely said they knew perfectly well I should not stay long in the house, as it was a notorious fact that the place was, and had been haunted for a great many years. I then asked if there were any story connected with the place. They replied that some twenty years ago a number of men, well-known to the authorities, occupied this house. They were suspected to be both smugglers and pirates. Fearful orgies often took place amongst these ruffians. The police, who were very few in number, were afraid to go near the place. One night there was a dreadful uproar. Pistols were fired, and there were the sound of swords and knives clashing, terrible oaths and yells. Towards morning the uproar had ceased, and at day light two large felucca boats put off from the beach, under the balcony. The house was entered by a number of police, and others well armed, that day. In the kitchen were found lying dead, and fearfully cut about, several bodies. Evidently the fraternity had been carousing, and, when drunk, had quarrelled among themselves, until the disagreement had ended in a free fight all round. Quantities of contraband goods were found stowed away in every room in the house. The pirates, or whatever they were, never came back. The house had an evil reputation. No one would live in it, and no one did, until the wisecracks of our Barrack Department hired it for the use of British officers, who are supposed rather to like haunted houses, and who from their well-known pluck think it great fun to be haunting ghosts instead of sleeping the sleep of the just. As the noises never ceased night after night, I was at last compelled to quit this uncanny dwelling and rent another house several streets off.

The *Religious-Philosophical Journal*, of which I have been an ardent friend and correspondent, is a fearless and no outspoken as yet. It may be said to be a journal of the future, and it is a journal of the future. It has won many friends on both sides of the Atlantic, and by its firm and consistent attitude in the midst of a world of life and free-lance, and between genuine and false science, it has made itself a power for good for Spiritualism, especially amongst the outside public. However much they may differ from the special views of the Journal, the American secular Press always has a good word to say as to the singleness and honesty of purpose of its management.

The busy oppression of existence bears down the mind, and depresses to the earth any portion of the Divine spirit we have been endowed with. Hence

## BELL RINGING - BY SPIRITS.

Invisible to ringing in, I believe, accepted by Spiritualists as an indication of a spirit's wish to communicate. A fact came under my notice some years ago, of which the story told in to-day's "LIGHT" reminds me. The mother-in-law of a friend of mine, who lived with her, died rather suddenly from an accident at home, a few days after her decease, two of my sisters called to console. During their visit the servant came in with the usual "Did you ring?" and the almost angry reply, "Go away! you know I did not," so much surprised my sisters, that as soon as the door was shut, they asked the meaning of it, and were told that, ever since the recent death, bells, which no one had touched or could have touched, had been ringing in the house (a newly built one, by the way) at all hours, and that the servants knew it to be no summons from living housemates.

In about ten days or a fortnight the disturbance ceased. Shortly after this, while staying at the house of a cousin, my attention was attracted one evening by hearing her say in a low voice to one of her guests for the evening: "How has the bell ringing been this year? as bad as usual?" and the answer was, "Well, perhaps, not quite so bad as in former years."

I expressed curiosity about this, and was told that the house occupied by the last speaker was notoriously haunted to an unpleasant degree, so much so, that on taking it the owner entreated his tenants to keep one particular room locked as a caution their family was too large to allow, and frightful faces and figures of men and women were seen in it by both parents and children. But the bell ringing was confined to a few days of August, beginning on the 15th and was sometimes so loud and unpleasant that the next-door neighbours, newly arrived, sent in to complain, desiring it done for sport.

The house is now demolished to make way for a railroad, and the lady who told me these facts, as well as her husband, is dead, or I would ask leave to give both their names and the locality of the haunted house. The room, which ought to have been shut up, looked evil and extremely old, when I went into it to take off my bonnet and cloak, at a tea drinking, and not then having heard anything about it, I exclaimed, "How like a haunted room this looks." Children occupying it habitually, frequently reported to their mother the "ugly faces of lots of old men and women" they saw in it. Unable to give up its sleeping accommodation, she told me she always joked merrily with them about their visions, but one night, she and her husband occupied it, and both saw what made them resolutely close their eyes for the future, when candles were put out, what they saw she described to me as almost a crowd of horrible looking people advancing towards the bed. Nothing was known of the antecedents of this old house.

A. J. PENNY

September 28th

## THE ADVANCEMENT OF SCIENCE, AND THE STAGNATION OF RELIGIOUS THOUGHT

The following letter from our correspondent the Rev C. Ware, appeared recently in the *Devon Evening Express*:-

The annual meeting of the British Association for the Advancement of Science affords an ever-recalling reminder of the wonderful progress of the modern mind in scientific knowledge, i.e., in the facts, secrets, and resources of the material universe, and the relation and application of these to the interests and the improvement of our physical existence. Geographical research is constantly bringing to light new facts respecting the topographical characteristics and physical features of different parts of the earth's surface. Geology is constantly increasing our knowledge of that wonderful Bible, the earth's crust, and of the Divine revelations which time and nature, during

the past of years have been inscribing upon its pages. As science and as rocks. The volume of ancient writings which we have on our side is no more, because it is a product of the human mind—the expression of an infinitely varied human thought—a record of the thoughts, as well as impressions, and experiences of intelligent beings, belonging to this and other worlds. But the contents of that volume are as the crude thoughts of infancy, and the story books of the nursery, when compared to that wonderful Book of God—the Universe, which is nader and over, without, within, and around us. As science gives us glimpses of the infinite universe of worlds, to which our tiny earth is related, as a grain of sand is to the wide expanse of the sea shore, or the drops of briny water to the mighty ocean, and the magic art of chemistry is showing how fearfully and wonderfully made, in essence and in combination, are our physical organization and our material dwellings. The Times says of the British Association—"Each annual meeting brings home the realities of science, the fascinations with which it enthralles its followers, and the gladness of its discoveries to some locality in which these things had, it may be proved, never received an indolent assent, but in which they were not held as articles of a dead and living faith. You speed the scientist through

But, side by side with this grand onward march of material science, and its ever-advancing and clearing up of material knowledge, there is a more subtle and deeper movement, in religious thought and spiritual knowledge. I mean within the multitudinous sections of that vast and costly system known as the Church, which is expressly constituted and endowed to teach and promote knowledge concerning things spiritual. In relation to spiritual things, the Church is the "world" was before Galileo discovered that "the earth moves," and men seek in the infinite universe, work and action, which reflect in the day and night of the world. Bacon taught the human mind to come out of its prison upon earth, and to exercise its powers of intellect in the realm of the spiritual nature, where astronomical speculation was until Sir Isaac Newton discovered the grand principle of gravity, which infallibly determined the positions and movements of all material atoms and worlds, and where the will-o'-the-wisp flickerings of a vague alchemy were before our great modern chemists—Huxley, Tyndall, Roscoe, Stewart, &c., gave the world an insight into the subtle essences and wonderful combinations of nature's elements. I feel that I am a part of a movement, the first with all this advancement in physical science, and that in experience, we remain hopelessly stationary and unprogressive as regards our knowledge and experience of spiritual things.

Age and age ago, the Church formulated and stereotyped its creed, and there it still remains. Hundreds of years ago, in the deepest darkness of an ignorant and superstitious time, a empty and barren philosophy invented its crude little logical system—its rival god and devil, who were to be eternally plying at battledore and shuttlecock with the souls of mankind, by the agency of this same well paid priesthood, its nursery-like heaven, where the goody-goody dupes of this priestcraft were to be rewarded with white dresses, and pretty flowers, and nice sweetmeats in its dark and awful hall of fire and and punishments, its artfully conceived system of sacrifices and blood, and all meritorious faith, as a substitute for good works and righteousness. And, strange to say, there it stands to-day in its original shape, the entire ecclesiastical system being eternally plying there, no advance in thought, no new thought, fact, or principle, always stationary, and stagnation.

But, sir, I will not dwell upon this picture. I will only say that the light of a true spiritual science of true spiritual knowledge has shined upon the minds of men, and that the dogmatic caricature of it is more and more a darkness vanishing before the morning dawn. The grander revelation of spiritual existence are discovered by the emancipation of the human intellect from the fetters of spirit life, the inner realm of being, the marvellous connection between the physical and the spiritual of existence beyond its essential, confounding and uncommunicable barrier between the seen and the unseen world, a personal responsibility of life and conduct—effects springing from causes as fruits from the tree, as is illustrated throughout the entire realm of nature.

Eagerly hoping, sir, that this glorious light may dawn upon every mind, and those spiritual realities come to every human being—scattering their doubts and misgivings, and making the life of their spirit buoyant, joyous and free.

I remain, yours respectfully,

CHARLES WARE.

Exeter, September 28th, 1883.



THE PHANTOM DANCERS

HAUNTED HOUSE IN HATTON GARDEN

Extracts from Mrs. Hardinge Britten's forthcoming work  
NINETEENTH CENTURY MIRACLES.

I return my thanks. The results obtained seem to have been largely attributable to the care exercised in preserving the circle from undue change, in keeping perfect harmony and in strict attention to the physical health of all its members as well as of the medium. Plain living, pure and cleanliness of body, mind, and spirit too, seem to have opened an adit to the very sanatorium into which none can intrude unbidden and into which, apparently, the most consuming zeal, and the strongest desire for knowledge, are not of themselves a passport. How often is it found that simplicity of faith and sincerity of purpose, a prayerful spirit, and a pure life do avail where more conspicuous things, as we should deem it, as for a long time or even perpetually unsuccessful. "Wisdom is justified of her children," but it is in a quite different way.

In the current number of the *Spiritual Record* are contained some extracts from the *Manifester*, a monthly periodical published in America by Dr. Nichols thirty years ago. The account of the manifestations then witnessed, and the testimony to their reality, are well worth republication. Some of the records of the phenomena witnessed at Koon's circle in Athens County, U. S. A., are very remarkable, and belong to an order of things now almost extinct. It was at that circle, I believe, that "John King" first appeared, with a tribe of 168 alleged pre-Adamic spirits. First he was "King" or Chief of this band. The "John" seems to have been an afterthought. The name ones given him never died out, and now we have John Kings everywhere. I remember once trying hard to find out whether an American

4. I was through Madhu de Chavalkar—was identical with the John King who then appeared at Mr Williams' back. I convinced myself that he was not, and did not possess knowledge of what his associate had told me, neither was I able to gather the information from my mind. It is positive, certain, among much that is by no means sure, that King at first was a deceptive name, and that the Christian name was an afterthought.

The same number contains further instalments of "The money from the Marks of Durraven." The little volume, printed for private circulation by the present bar, when he was Lord, Acary, is so scarce that it would be a real benefit if his lords, if would consent to its publication in a permanent form or with annotations.

A very remarkable account of direct spirit drawings by Fr. Scholz, with some illustrations that imperfectly reproduce the originals, is to be found in the same number together with a number of Editorial Notes that are very interesting. The *Spiritual Record* will do a service to Spiritism if its editor will continue to put before the present day public the inaccessible facts of those early days with which he is acquainted.

Μ. Α. (Όκον)

**SOCIETY FOR PAEYOLICAL RESEARCH.**—An "Occurrence Meeting" will be held at 4 p.m. on Wednesday, October the 1st, in the rooms at 14, Dean's-yard, Westminster, S.W., for the purpose of informal discussion and conversation on any matters connected with the Society's Researches. The Meeting is open to members and associates, who are at liberty to introduce one friend each. A considerable portion of the evidence collected by the Literary Committee has now been placed in the rooms, for inspection and comment.

S. DE FINE.—A letter bearing this signature was recently received by the Central Association of Spiritualists. A reply which was sent to the address given by the writer, has failed to find him, and has been returned by the Post Office. Will he kindly communicate with the C. A. S. again?

Whatever change may come, and I believe a vast and momentous change is at our doors, it cannot be in the shape of a severance from the spirit of the past. —Francis Power Cubber.  
*Quincy Light*

As a final example of hauntings, especially of that kind which subsequently connected itself with the intelligence manifested at spirit circles, we shall cite a history furnished to the author some years ago by a party of her personal friends, amongst whom was a gentleman of probity and scientific notions, well remembered amongst dramatic writers and musicians, as Mr. Lenox Horns. The gentleman, being in somewhat embarrassed circumstances about the year 1820, took up his abode temporarily in apartments offered to him at a very moderate rent in an old house near Hatton Garden, long since pulled down. At the period of which we write the house was large, the rooms spacious, especially one, supposed to have been a banquetting chamber, which Mr. Horns used as a music-room. As all the lower chambers were either appropriated to the storing of goods, or rented to legal gentlemen as offices, there were no persons sleeping in the house except Mr. Horns, and a porter who occupied a small room on the ground floor. The building had long borne the reputation of being haunted, it was fast falling to decay, and the former occupants of Mr. Horns's chambers were seldom known to remain long within the gloomy precincts. Report alleged that the place had once been the residence of Sir Christopher Hatton, and the weird reputation that attached to the antique domicile, connected itself with the magical practices attributed to his unfortunate lady.

Mr. Horne had tenanted these apartments some months before he was aware of the phenomena occurring within his own home. At length he was apprised by Mr. March, a police officer, that he was acquainted, that for several consecutive nights he and a number of persons failed to share his watch, had remarked that long after the hour when Mr. Horne was accustomed to retire to rest, the great banqueting room, which he had no means of lighting up, and therefore never entered, would be moon from the court below.

lookstope, for which he could not account, Mr. At—  
the usual fears and least superstitions of beings—  
combated the idea of the lights, and it was only when, after  
several nights with March and his associates, he had  
every window of his own apartment, one that he had  
looked, and in total darkness, lit up as if by a  
multitude of gas jets, that he could be brought to believe in  
the story his friends narrated to him. On several succeeding  
nights he beheld this spectacle repeated, and  
his number remained below to watch that no  
intruder passed out from the one entrance of the house, the  
lighter to examine the apartment, to find it  
in thick darkness. One of the curious features of  
this apparition was the invariability with which the lights  
disappeared from the eyes of the watchers below at the moment  
when the apartment was opened by the searchers above. Only  
on one occasion was this rule reversed, and that was on a  
certain night in February, when a larger number of persons  
than usual had assembled in the court below to watch for the  
phantom lights.

They blazoned out suddenly and in full radiance about one o'clock in the morning, when, after observing them for some five minutes, Mr. Horne, Mr. March, and a nobleman whose name we are not at liberty to mention, determined to ascend the stairs and open the door of the haunted room; and as they did so they agreed to give the signal of a whistle to those in the court below. At the moment when Mr. Horne threw open the large door of the room in question, he and his companions were thunderstruck to perceive that it was full of company.

One of the three observers had given the signal agreed upon of the whistle which he held in his hand, as he gazed upon the extraordinary scene that met the eye. The vast company seemed to be in the act of dancing. They represented ladies and gentlemen, arrayed not in the Elizabethan style attributed to the Fltton period of the masquerade, but in the costume of the reign of Charles the Second, and the whole air seemed to be full of waving plumes, fluttering ribbons, and sparkling jewels. The three witnesses, who subsequently compared notes with each other, and found their own observations fully corroborated by

October 20, 1983 7

## LIGHT

those of the others, affirmed that the particulars of the whole were as above related were plainly, clearly defined, in addition which, all three declared that every one of those splendidly, and retailers were, or appeared to wear, a mask, resembling

Before the astounded witnesses could sufficiently collect themselves to take any action on what they saw, the lights began to pale and shimmer, the whole scene quivered, melted out slowly and gradually, as in a dissolving view, and at length, that is, in the space of a few minutes, the apartments were seemingly empty and in total darkness. The watchers below reported to those above, when at last they had sufficiently collected themselves to descend, that the lights were stationary for about five minutes after the whistle sounded, and disappeared more gradually than usual.

Immediately after this vision, the house became wholly uninhabitable even to Mr. Horns, and the two friends who volunteered to share his quarters with him

Heavy postdriings were often heard during the day, for which no account could be given. But these were nothing to the Saurashtra which ensued as soon as darkness had set in. Tramping of feet, clanking of arms, the drinking of glumes, the crash of broken china, all the sounds attending drunken revels, rude scowls, and even murderous fights, were heard, at times with horrible distinctness. Low moans, wails, and bitter sighs, more frequent, and the rushing as of blasts of wind, from unknown sources, was a frequent feature of the night.

The witnesses, and they were many, represented their experience to their friends only to encounter the usual sneer of incredulity and scornful derision. Two or three clergymen volunteered to offer prayers, and the usual formulae were recited through the formulae of exorcism in the possessed mansion ; but to encounter such a storm of blows, laughter and hideously derisive sounds, as drove them in horror from the place, a retreat in which they were shortly imitated by the tenants, who never after resorted to their painful experiences.

With a feeling of deep awe, solemnity, and an earnest entreaty that their narration should not be met with the ordinary methods of ridicule, denial, and insulting jest

Despite what he had already witnessed, Mr. Horne had no knowledge of, or belief in, the reputed modern Spiritual manifestations, the spread of which, since the year 1848, he had noticed but never investigated.

About the year 1853, being invited to spend the evening with some musical friends residing in Holloway, London, Mr. Horne was there introduced to Madame Albert, a French lady who was accompanied by her little daughter, a child of some eleven years of age. During the evening the hostess proposed that they should try the experiment of "table turning," which was at that time, the technical expression used for evoking Spiritual manifestations. Madame Albert had, it seemed, developed or mediumistic powers, whilst little "Josephine" was reported to be a fine somnambulist or trance medium. When the séance was first proposed, Mr. Horne laughingly alleged his entire ignorance of the subject, but at once placed himself in position at the table under the direction of the attendant Sybils, "to see what would come of it." No sooner were the party seated, than Mlle. Josephine, seizing the pencil and paper which had been placed on the table, wrote in an incredibly short space of time, in a large bold hand, the following communication, addressed "To M. Lenox Horne," a name which the child up to that moment had never heard. The writing was given in English, a language, it must be remembered, at which the little medium was entirely ignorant.

"You say you know nothing of spiritual existence or the soul's power to return to earth. Oh, my friend! Why will you reject the light that has already dawned upon you? In your own house, you have heard the sounds, and seen the sights, which bore witness to the presence of human spirits. Have you forgotten the phantom dancers, whom you and your companions thought were animal masks? These dancers were my companions of vice and wickedness. They and I lived amidst scenes of

... earth were as much as we can see ...

we partook of. Shocking as this disclosure of our true nature may be, it happily may help future generations to account for the ideas of the doctrine of the transmigration of souls. Unhappily that doctrine is not true. We might be happier as the animals whose limited instincts we represent, but oh, unhappy that we are! we are at once the human beings we error were, with the additional humiliation of knowing that we take to others the semblance of the lower creatures, whose passions we have imitated. *Fremi Homo! O mihi* is, *not to pass into others but to live in our own, and by the knowledge of what*

aware; in the spheres they are our hell. Their enforced  
 enactment was part of our penance, but thank God I have  
 seen the error of the past, and henceforward I am skimming for  
 life, and living my wasted life over again. I am on the road of  
 progress, and even this humiliating confession will help me  
 forward, and aid me to become stronger to save others and  
 myself from the rice, the memories of which still cling  
 like a garment. Farewell! My earthly mission is done, there  
 will be no more haunting spirits in the old house in Hotten  
 Garden."

The signature to this singular communication was, "One who was known in the day and time of Charles Stuart as the first woman of her age—Lady Castlemaine."

Appended to Mr. Morris's manuscript, entrusted to the author some years ago with a view of publication, were the following

Great Heaven! This he made a condition of his  
 But, always all, what a wicked and soul-  
 been the clerical force of salvation by a vicar.

In closing this curious narrative it may not be amiss to give a few extracts from the records of a spirit circle which was held not long since, in which some persons of the name of "M. J. M." were present. At this point we must close the present issue of the "Spiritualist" and will, in the next, give the full text of the above.

[illegible]

T: But you suppose it probable that those who  
 are stinging to your business for the past half

1. *What.* Why, what can spirits want to get into our houses for? Having left the earth, it seems strange that they should want to get back to it. "

"Spirit" - If all of those who knock and ring in your houses have never left the earth, and would far rather get it than remain in it. But higher and wiser spirits fix the world's attention to the actual facts of spiritual existence, and the real conditions under which life beyond is continued. Spirits of a very ethereal nature, a material substance, and

and those who cannot do this for themselves receive the earth bound spirits, who are magnetically chained to the scenes of their earthly misdeeds, to do this for them.

"Mortal—May we regard these hauntings, then, as transpiring under the direction of superintending spiritual war?"

"Spirit—Everything in the universe works the conditions of the being that belong to its state, and providential wisdom avails itself of different states to convert evil into good, and

evolve upon out of the worst of abuses. Ten thousand preachers on the human plane of existence could not demonstrate the fact of spiritual existence so conclusively as a spirit who rings a bell in response to a human voice, or answers a question by *knocks*, when no mortal is near to produce the sounds heard." Verduin.

CENTRAL ASSOCIATION OF SPIRITUALISTS

38, GREAT RUSSELL STREET, W.C.

(Entrance in Hobson Street.)

Members of the Council (or, in their absence, the Honorary Secretary), are in attendance in the Reading Room every Monday, Wednesday, and Friday Evening, from 7 to 9, to receive visitors. Inquiries are cordially welcomed even though they are not members of the Association.



## A PHANTASM OF THE LIVING KNOCKS AT THE DOOR.

I write this end of September, I was visiting a medium friend, Mrs. T., whose husband goes daily to his business in Birmingham, twenty miles off. One Saturday fortnight previous to my visit, and a minute or two before her husband was due from the station, Mrs. T. was standing at her bedroom window, which looks out upon the road, when she saw her husband open the garden gate and come up the path. She noticed several parcels that he was carrying, and wondered what they were. She was running downstairs to open the door when her brother-in-law called to her and she turned back to speak to him. She told him that she saw her husband coming in at the garden gate with some parcels. While they were talking together she heard her husband knock at the front door, and it sounded as plain as day that her brother-in-law must have heard it also, but he did not. The maid, however, in the kitchen adjoining the hall heard the knock, which she thought was her master's, and was crossing the hall, when he was anticipated by Mrs. T., who reached the door before her. She opened the door, and finding no one there, ran round to see what her husband had gone to the dining room with on the other side of the house. She also sent the maid to the side door in the yard. As she was returning from her fruitless search, the maid called to her saying that Mr. T. was just coming in through the front gate. She went to meet him and asked him at once why he had come in and gone out again. He said he had done nothing of the kind, but that that moment came straight from the station. He said, "Why I heard you knock at the door, and saw you coming in with two parcels in your arms." He was much startled, as she said it exactly as if she were quite certain he had been playing her a trick. He was in fact carrying the parcels just as she had seen them in the garden. The brother-in-law was looking on out of his window and saw the maid say, that at the same time that Mrs. T. had seen her husband she herself heard his usual knock. I have also her positive assertion to the same effect, and it is confirmed by the fact of her coming out to open the door. That it is certain that the knock was so far objective as to be heard by two people in different parts of the house, who were not at the moment in communication with each other.

I had the foregoing account from the persons concerned only a fortnight after the occurrence, and have written a memorandum of their recollections from them all.

It would seem that on a previous occasion also, Mr. T.'s spiritual form had anticipated his actual arrival, as given sensible proof of his presence in the house, though he was not actually seen by anyone. The next day, at 5.30 and 6.30 respectively. On July 12th, he told Mrs. T. he felt sure he could only see her in the later train. Accordingly about 6.30 she was in her room putting on her things to go and meet him at the station, when she heard in the room below two or three chords struck on the piano, then the quick run of an octave or two, and then a tune picked out in single notes as if played with one finger. Mr. T. not unfrequently does this, so Mrs. T. concluded at once that he had come in, but as he got away by the early train after all, and knowing how far he had on the bed, she ran downstairs to find the door again empty, the piano closed, and no one in the house but herself, the maid being occupied in the washhouse on the other side of the yard. When her husband came in they consulted. Plainly which told them that the notes were physically sounded, but were not merely heard by her in a clairvoyant way.

The power of the transcorporeal spirit on certain occasions to produce physical action may be further illustrated by a story I have repeatedly heard from Mrs. De Morgan. She had at one time a clairvoyant little girl under mesmer-

ism, and she would occasionally test her clairvoyant power by directing her to go in the spirit to different places, and observe what was being done there. On one such occasion she desired the little girl to go to the house where she was staying. "Well," said the girl, "I am come there, and I have given a rousing knock at the door." The next day when Mrs. De Morgan went to inquire what they had been doing at such an hour, she was told how they had been engaged; "and," said the woman, "some mischievous children came and made a loud knocking at the door, and ran away."

H. WROUWOOD.

## MESMERISM AS A CURATIVE AGENT

The two following cases of treatment by mesmerism were written at my request by the mesmerist, Henry Stafford Thompson, Esq., of Moorlands, York. He was the intimate friend of Elliotson and Ashburner. The cases have not been published before.

Mr. Henry Stafford Thompson's curative have been so numerous and his benevolence so great, that he is well known in Yorkshire.

19, Canbridge-street,  
13, Park-square  
October, 1883.

Moorlands, York  
March 4th, 1876

I have been so much engaged that I have not been able before this, to comply with your request, and I hope that you will excuse the delay, and now I can only give you a sketch of two or three of the interesting cases that I have met with.

First. The first case is that of a lad named J. Bradley, aged eight or nine years. He was suffering from a diseased knee which for a year had been gradually getting worse. It was enormously swollen, ulcerated, and the leg much contracted. He suffered acute and constant pain, had hectic fever, and cough, and was much emaciated. He had been treated during this time by Dr. Hopps and another surgeon, whose name I forget (both of York). Being interested in the boy, who was the son of one of my labourers, I asked Dr. Simpson, of York, who was then head physician at the York Hospital, to see the boy, and to have a consultation whether it would be advisable to remove the limb, which had been suggested as the only means of relieving him of his suffering. A consultation took place. An operation was decided against as useless, that in his state he could not bear an operation, and constitutionally he seemed so completely disordered. The only thing to be done was to endeavour by opiate to soothe his sufferings, and by nutritious diet and tonics to improve his strength. I was present at the examination, and when the medical man had gone, as the boy was groaning and in great pain, I thought I would try the effect of mesmerizing him, as I had frequently in less serious cases been able to relieve from pain. I placed one hand upon his head, and with the other made slow passes down the diseased limb. In a few minutes the boy seemed easy, smiled, said it was very warm, and that he did not feel any pain. I continued this process for more than an hour, as the boy did not go into the mesmeric sleep, but seemed drowsy. I left him. The next morning I saw the boy, his mother thanked me, saying he had slept well all night, and that it was the first night for many weeks that she had been able to get much rest herself, so constantly had she to attend to him; that the boy had never complained of any pain until a short time before I arrived. I mesmerized him, as before, with the same effects (no mesmeric sleep). In a few days the knee was greatly reduced in size, the ulcers healed at the end of a fortnight, the knee, though still enlarged, had become firm,

and the boy could bear its being rubbed and pressed upon. I then determined to straighten the limb, and found that after making passes down and over the leg I could use considerable force, pressing on the knee without causing pain. At the end of another week I had got the leg tolerably straight, and the boy could bear his weight upon it. At the end of a month, by moving the leg gently backwards and forwards, he had obtained the power of bending it in some degree. His health had wonderfully improved, all fever and cough had gone, and he could walk about without either crutches or stick, though there was still a rather hard enlarged substance round the knee joint. The boy continued, without any further mesmerizing, to improve, grew up to be a strong healthy man, but never acquired the entire free action of the knee joint, though he was able to plough and perform all ordinary farm work. I think that had I persevered longer in moving and pressing on the knee he would have entirely recovered, and the knee been as supple as the other. This I think, judging from other similar cases that I have met with. However, no one who sees him would observe that he is at all lame, and I met him only yesterday riding a young and rather riotous horse. Many years after my first mesmeric experiment upon this lad, he had an attack of typhoid fever, with congestion of the lungs. He was then married, and his wife came to me and requested me to come and see him, as the doctor gave very little hope of his recovery. I went, found him delirious, and his breathing very much oppressed. I placed my hand on his head, making the passes downwards, and particularly over the chest. In an hour he had broken out into a profuse perspiration, his breathing was easy, and the pulse was considerably slower and improved, and he was quite sensible. He went into a deep sleep, slept five hours, and took some nourishment, slept well all night, had no return of any bad symptoms, and was out and at work ten days afterwards. He took no medicine in either of the above cases after I commenced to treat him.

Second case. A great friend of mine, the Rev. E. W. Wyke, asked me to go and see his sister—she had been bedridden for three years, having been thrown from a carriage, and being a heavy woman and above fifty years of age, she was much shaken, and gradually lost the power of walking or even standing, and at length was unable to sit up for five minutes without being completely exhausted, and in a state of syncope, from which she was with difficulty recovered by the strongest stimulants. She suffered constant and great pain down the spine, particularly at the back of the neck, and this had gradually increased in severity. Her brother informed me that it was the opinion of the medical men who attended her, that she had had concussion of the spine, and that the pain and great prostration were from inflammation or probably ulceration of the spinal cord. He said, of course, he could not expect that mesmerism could be of any real benefit, but as his sister had heard so much of pain being frequently removed by mesmerism, she was anxious to try it. I promised to pay her a visit. As they lived forty miles from my house, I said that I would stay a few days with them, that I might be able to judge whether mesmerism would have any beneficial effect.

I went. On the first day I found Miss Wyke suffering great pain at the back of her neck. In a few minutes, she said that she felt a pleasant warm current of heat going down the spine, and that the pain was leaving her. At the end of a quarter of an hour the pain was gone. I made her sit up, and continued the passes down the spine. She expressed great surprise at not feeling faint or exhausted at the end of ten minutes. She slept well that night, and had little or no return of pain. The next day she sat up for half-an-hour, whilst I made passes with the same good effect, and she appeared to go into a deep sleep. The third

day being free from pain and having had a good night, after being mesmerized, she got up, and found that she could stand up and walk. I left her that day, recommending her to be cautious, and not to attempt too much, and if any pain returned, to let me know. I returned about a week afterwards, found the patient much improved in health and strength, and that she had had a very little pain at short intervals. I continued to pay her weekly visits for some months. She always expressed herself as much improved, after being mesmerized. Not having had the power of even standing, for three years, and being a stout and rather heavy person, it was some time before she could walk much, without fatigue, but she gradually got that power, and at the end of six or seven months was quite well, and able to take a good deal of exercise. She never had any return of those very serious symptoms, and is alive at this day. I give you these two cases, because I have often heard it asserted that relief from mesmerism is only temporary whereas in my experience I have generally found that the relief has not only been permanent, but that the constitutions of naturally weak and unhealthy subjects, and particularly the scrofulous, have frequently appeared completely changed, becoming strong and healthy. I could give numerous instances similar to the foregoing.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Mrs. Howitt's New Book  
To the Editor of "Light."

Sir,—I have just finished reading the work of Mrs. Howitt. It is a collection of sketches of Justina Kerner, and of William Howitt. Such a treasury of facts and of incidents of deepest interest I have seldom seen. The memorial of Kerner is enriched with a very full notice of the Society of Friends, and also of Mesmer. No fairy story ever absorbed me more. The sketch of William Howitt, though far from being exhaustive, is of greatest interest. I remember calling on Mr. Howitt, I think in 1840, he showed me one of his autographic drawings recently done. He said they had been anxious about a son in Australia, and this drawing was given him to show him that the son was prospering. A tea tree was in full flower, and one of the richest and most beautiful floral creations I ever saw. Not long after the drawing came a letter from the son with the pleasing intimation that he was prospering like an Australian tea tree. Some time afterwards (the date will be found in this book), Mr. Howitt wrote me that he had been to Hudson's and had got the photograph of a son in the spirit world that he so much desired, and of whom no likeness existed. This letter is a most prized autograph. Mr. Howitt was to me always like warm sunshine. I said once (that he was like soft fire, and one who knew his fierce moon, added "with a claw in it." But I never saw any of his stone throwings, they were not needed in my case. Mrs. Howitt-Watts has made a wonderful contribution to the literature of Spiritualism, interesting, valuable for facts and truths, and full of life, that falls like a God-spell over the reader. Praise and thanks to Mrs. Howitt-Watts.

MARY S. G. NICHOLS.

39, Popstone-road, Earl's Court  
London, S.W.

Astology, by C. C. M.  
To the Editor of "Light."

Sir,—About a fortnight ago an article with the above heading appeared in your paper. After giving much interesting information, the author stated that he was anxious to obtain statistics from your readers to aid in the compilation of a new edition of his book. He appended, however, no address to which communications could be sent. I waited a week or so, hoping the omission would be noticed by some other of your readers, but this has not been the case. Perhaps if you will insert this notice, it will be of service. I am, Sir, Yours truly,  
ONE OF YOUR SUBSCRIBERS AND ASSOCIATES, S. P. R.  
Communications for "C. C. M." may be addressed, care of the Editor of "Light."











to be genuine—prove nothing of the kind. They are merely marvels addressed to the senses, and no more, only proving the possession of occult lore, concerning the forces and phenomena of nature, whether organic, inorganic, or both. The doctrine must be judged on its own merits, and though a teacher's wisdom may be greater than our own, it is of no use until the doctrine he teaches commends itself to us as true, and valuable for the conduct of human life. Then his wisdom becomes ours, though without his ours might have failed to be knitted. Some may feel these teachings to fulfil these conditions. I can only say that for me, and many of my friends whose intuitions in these regions I respect, they fail to do so. They appear to fail both metaphysically, and spiritually. They are unsatisfying to the deepest needs of the soul, as well as to our firm conviction of what is intellectually true. To the extent that this is more presumption on our part in face of the claims set forward by these Brothers, and the veneration felt for them many in India, as also by some here, of course there is no side. We must all follow our lights, though also here, feeble as these lights may be.

system is that, through it a yet sublimer state where we, where "naught is yet our present defective and made absolute. The tendency to in-

ply this. For we are told that the manifestation, is that which and

of matter of the world in order conscious and individual by intelligent will or the primordial, and more excellent conscious sphere of such individuality, the regenerated "new man." "Matter, space, motion, and duration constitute one and the same eternal

absolutely" (P. 181-2). Then the says for the adepts even the agnostic attitude regarding a per- "No such conception enters into the great cosmic d- nature. Whether this is a dream, it is what we mean by Theism. If Theism of absolute matter, space, motion, and durat- this may be Theism—certainly not otherwise. an idea, then any word may bear any- there to confusion. Why not honestly confess that the system is a material one? The word used will put into us! But surely, can be more metaphysical than to confess, as

with the which may be regarded differently as space, the exponent expressly guards himself against the philosophical conception of Spinoza by adding "not as something having those four attr- at as something which is those four things at once and always. So there is no eternal substance, as in the attributes of light and extension. But the origin And n

Against "Pantheism, or Pantheism, do, unconscious principle, but the "It acts on"

the only God recognized by esoteric knowledge" (p. 179). expressly defined as "motion," Motion animating Matter. 183.) This is the active principle, "matter" being properly

The conception of world-cycles is no doubt imagin- from unconscious matter and motion (Duration occupies in the Quaternary of the esoteric P- an anomalous, illogical, uncomfortable, and undefined pos- —one does not quite see how it gets into such high company at ed every one who is not utterly ignorant of her. Then as will

attained to the height of God-like consciousness, we show after that prove not to be immortal after all, but destined to be in the universal and Absolute Unconscious, which is de- fined to be Matter-Motion, or Space-Duration. Now, I cannot take this view, though certainly, when you put it in this way, it does sound a little greedy to "ask for more"! Yet, seriously, is the game worth the candle for adepts and such-like?

To live through many cycles labouring and suffering lives, in order to attain individual bliss, and deliver some eyes from the earlier annihilation, which is reserved for so many of us, if after all they, and everybody else be destined ultimately to the annihilation, which cannot be distinguished practically, if it may theoretically, from that which is reserved for the wicked and foolish? "To ask if Nirvana means annihilation," says Mr. Sinnet, "is like asking if the last penalty of the law be identical with the highest honour of the Poenaga." Granted, but what if the last penalty of the law be after all in store even for those who have already attained these highest honours of the Poenaga?

that of a mere puny man, who can even reach many of us of comparative failure on this planet? "What has it for?" he will exclaim. "Would that I had been extinguished the blind and imperfect beginning? The

material on me by that cross, unreasonable Matter-Motion, would it and unjust." Time surely is a mere relative of the limited, still defective, human mind. We that an interval which appears slow to one may be like a flash of lightning to another, or vice-versa. Duration is purely relative to the conscious being that experiences it. A special constitution of his experiencing faculty. Even opium can hardly completely nullify our concepts of space and time, while there is the fourth dimension of Zöllner and the mathematicians. Duration is and can be nothing but the succession of feelings or ideas belonging to a one and self-identical conscious subject, capable of comparing, dis- tinguishing, and remembering them, who also knows himself to be the same individual amid the flux and change of his sensations and thoughts, for else no comparison of them were possible and no duration. Hence to the God-like and developed spirit, the whole conce-

settled upon all, to the stabi-

But I object to such a system, because (as I have pointed out in other essays respecting scientific conceptions of man and his destiny) I cannot conceive the possibility of matter and motion ever issuing in or producing consciousness, our human individuality, the characteristic of which is recognized unity of self-identity through successive changes, while that of matter,

that the diverse elements may be compared, identified, and distinguished. In short, Matter is a mere abstract idea of the

rational concepts, such as hardness, resistance, shape, colour, of the change of position with as of certain groups of shape, colour, and extent. Of Force, or Energy, as Hume showed long ago, we have no experience at all outside ourselves, though be- revisited, then we have such experience, but it is only in

the only Force, or Energy, we can have any idea

creating, and creative of the world of phenomena. Its nature an existence implies self-identity and distinction, nothing can exist out of one or many conscious subjects, for here alone can you get the principle of self-identification and distinction,

these crudely and arbitrarily similar intelligent thinkers and feelers, hypocritism that impossible condition—often falling down I before them as primordial powers, or unconscious (?) gods, existing before men and all other intelligences, one day waking up for no particular reason, and urged by no special stimulus, to produce these intelligences, men amongst the number, after first producing the ordered Kosmos of Stars, with their inorganic elements, plants, and animals. Thus Materialists are like the child in Spenser's poem, who learns that the hobby horse he himself carries is, indeed, carrying him! Wherein after all does the Oriental materialism differ essentially from that of Rochester with his *Kent and Stiff*? For *Kent* we have here motion rather than energy, and for *Stiff* we have all sorts of subtle ethers, but they are all equally incapable of passing into conscious spirit, however thin and subtle they may be. They, the other hand, all matter, whether gross or subtle, all material forces, too, felt and known only through sensation, such as attraction, electricity, galvanism, magnetism, are as such only the objects of consciousness, not the subjects of it. They are not, can never become themselves conscious, though they are objects of consciousness in their effects upon us. But as phenomenal consciousness, or as felt in their effects, they cannot

the particular things capable of these conceptions, all involve perception, abstraction, sensation, conception, memory, con- parison, and self-identification in a thinker. Therefore they cannot exist at all apart from him. And, therefore, they cannot exist before him to produce him, because they all imply his prior, or, at least, contemporaneous existence, in order for them to be possible. In short, they are ideas or conceptions of the human mind, and hence the human mind supports and produces

That is why all these philosophical systems appear to those who think as I do positively crude and childish, as well as untrue and unsatisfactory. You hypothesize your own notions, unconsciously imagining that they produced you, while you all the time are producing them, though, indeed, your own ideas in your eternal real Being are substantial, and are the basis of your phenomenal conceptions. Is there, then, nothing outside as at all? With all my heart. There may be a whole world of intelligent consciousness, but nothing (so far as I can see) by any possibility out of, or beyond, that. If matter and motion, d- tion and space, do exist outside us, and outside every mind, they can only, by the very terms of their existence, by their very notion, and by the meaning of their names, exist in other minds more or less akin to the human.

to that question all unknown? agma, in the

of all such material conce- space. The Substance and Origin of all, therefore, is individual conscious Spirit, and diversity—subject and object—being essential to consciousness, as is love, and love being the

high from

the only Force, or Energy, we can have any idea

tion in the feeling shadow-consciousness we know, and many are in one, many of these ones in a higher one, and so, up to the Supreme One. Instead of its being true that there is no personal God, the truth is that there is nothing but personal God. The Supreme Spirit—Father of the Hierarchy—could not be conscious of Himself were He not eternally so, through the idea He derives from the Eternal Son, in Whom all other crea- ture spirits eternally are, the Holy Ghost being the Divine energy of Father and Son, regenerating the lapsed and develop- ing souls, who are in them. But the

eternal, real solidarity, and loving union, a God. It is surely strange Nirvana being admitted not to recognize that the Ideas constituting consciousness in Nirvana must be more perfect, real, and substantial than our actually existing, and often contradictory conceptions—that these Ideas, rather must give the true explanation of

of conception is made absolute of an elaborate explanation of the postulated as

up over Nirvana, the big the contrary (unless the greater can come out of the less), should surely be the basis, explanation, and origin of this lower system of consciousness, including time, space, matter, and motion, if only we could attain to, and so con- preclude it.

Nirvana (p. 163) is called "absolute universal consciousness." But yet a struggle is represented as taking place in a Buddha as to whether he shall relinquish the bliss which he has earned in order to help those who need him. (Pp. 164-165.) Therefore, after all, it would seem to be a more ecstatic, and rather unreal subjective condition of the individual. The universal life must touch and nourish every particular life. God we conceive to be omniscient, and all sympathizing because the substance and being of all. But the more god-like you become, according to this doctrine, the less do you appear able to apprehend, and feel with the needs of those wanting the fulness of life, which you possess. Surely, in this condition, however ecstatic and time- outlandish you must be receding from the true Divine. One can almost imagine, after this, and feel recoiled to, its falling

led, completed, and rendered tal mind. We have Darwin's

Evolution and Spencer's Hypothesis, all embracing, are system of thought. But Western science is varying in its hypotheses from day to day like a child's kaleidoscope. However, of course the claim is that this system is part of a most ancient body of Dogma, originally revealed by a divine individual and it certainly does seem to recall the cosmogonies and has studied in very ancient classical writings, such as the Orphic Fragments, where gods and men alike are said to have been produced by ancient Night and to be destined to revert thither. But one had always hoped that this symbolized some more transcendent and spiritual idea than merely that of an abstract material principle, or even than the Unknowable of Herbert Spencer, the Unconsciousness of Hartmann, and Schelling's Principle of Absolute Indiffer- ence. The *Kenia One*, the *One* of Plotinus and Proclus, as far more sublime, however impossible it may be for such an abstract, undifferentiated unit ever to become many, as yet a evidently has done. You may say the Many is "illusion," yet here it is, and saying that does not account for what is. The many is rich, living, and fertile. No objection, and then have done. The doctrine no doubt an extremely ingenious concession to the

Many of us ordinary mortals, who have not quenched all human fires among the snows of Himalaya, are still troubled with warm human affections, and desire a future life, chiefly in order that Love, who has not found her full

high from



fruition on earth, may find there a more enduring

what, forget our former lives and our *past* and thought all will  
out, it seems, not different individuals, which is the Divine

Mr. or Motion, yet a kind of heaven caused *what* and while  
the good. It will last a very long time indeed, and while

small dream that we have them, and that will *what* *what* *what*  
told, to pretty much the same thing. Now, I may be hard to  
denial, but in this perfectly satisfactory? I am one who thinks  
that if our highest, innermost and deepest being craves for a satisfac-  
tion, this affords an argument that such craving is destined  
to be satisfied. The migratory, and nest building instincts of birds  
do not deceive them, and the organization of the fetus in the  
womb is wonderfully prophetic of its future life. These are true

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### INVOLUTION AND EVOLUTION. To the Editor of "LIGHT"

"An animal is an infatigable plant."

"This world came forth from the former spirit, and it will also

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## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BOHME

"We are to consider how, out of the eternal good an evil come to be!"—J. B. a "Mysterium Magnus" (Ch. p. 1.)

If indeed mystical research is one of the objects which "LIGHT" was intended to promote, ideas drawn from Jacob Bohme, the greatest of European mystics, cannot be out of place in its pages, very much out of favour as doubt they are. The majority of readers cannot care for them, but it is in the minority that pioneers of spiritual progress are generally found, and believing that to such Bohme's teaching is welcome, and that by such some adequate notion of its value will gain larger currency, I venture to plunge once more into a subject that must necessarily be austere—the nature of those enemies from which human souls have to be saved. I was going to say *desire* to be saved, but the characteristic of our time is that that desire is so faint in the majority as to be hardly perceptible. There must be some reason for this which the pulpit phrase "a growing want of faith," hardly suffices to explain. The want is evident enough—its cause in contemporary intellectual life not so easily detected. Torpor of the will, stimulated externally by ever new varieties of amusement, and dulled, as to internal consciousness, by consequent preoccupation, is of course the main factor of coldness to spiritual interests, but the peculiar anomaly of our day is that often, with a very serious attention to these, there is entire contempt for all that used to act on our ancestors, either as a religious check or incentive—the common attitude of many a highly cultivated mind as to this, being such as we take with regard to machinery that did its work well in the past, but has since been superseded by better inventions.

For example, when it is a question of belief in the Incarnation of the Son of God, for the redemption of man, it is not vigorous disbelief that one generally discovers in unbelievers, so much as total indifference. Arguments and evidence miss their aim on minds quite incurious as to proof or disproof. When no need of salvation has been felt or perceived, the fact of a Saviour having come must be wholly uninteresting; and if, setting aside all apprehension as to a future life, it is urged that one came on earth "to save His people from their sins," the proffer is unheeded, not from ignorance of sin, or always from any lack of sincerest longing to be rid of its yoke, but from the conviction of powerful minds that human beings are able to be their own saviours; or in nature of an opposite mould, that sin is a fatality and not evitable.

This, so far as I can understand, is the fashion of modern philosophy, and it holds its ground by virtue of partial truth, famous as an amalgam for the rapid extension of error. Accepting such truth so far as it goes,—that by our own force if we will we can often resist temptation, and that organisations are frequently met with whose escape from sin would be little short of miraculous,—I appeal both to history and to present living consciousness when asking, has sin no greater force than what self-command and self-culture can overpower? Have we verily no enemies worse than ourselves, promoting vice, urging us to evil?

It is very old-fashioned to admit any belief in the Satan of Holy Writ and the powers of darkness, against which it warns, by many people they have been consigned with Luther's devil to the lumber room of history, as obsolete superstitions, and so ignorant are we, for the most part, of the weakness of human nature, that in saying as some do, that they are not afraid of finding any worse enemy than self, they think it an assurance of comparative safety. But if in man's radical being there are realms of potential anguish and unguessed springs of torment, if, indeed, there

is nothing in the universe which the soul of man does not comprise and share, what an idle boast it is! And if there are no evil beings alike the accomplices and the avengers of sin, why such terror in evil does when death comes to shut them out in the unseen world? What do they fear if there are no powers of darkness? The wrath of God! Alas! it is not only belief in a devil that has been dissipated in the crucible of modern thought!

Carlyle said truly, "The effects of optics in this strange camera obscura of existence are most of all singular. The grand centre of the modern revolution of ideas is over this—we begin to have a notion that all this is the effect of optics, and that the intrinsic fact is very different from our old conception of it." From Bohme I learned what is the difference of the intrinsic fact and our conception of spiritual dangers, and I can see how extremely difficult it would be to rectify mistakes which run on a smooth, well-worn groove of habit, by receding truths for which a road must be cut out through all oppositions of prejudice and sloth. Still this much must be granted, that hitherto no school of theologians has pretended to meet the root obstacle to religious faith,—the power of evil in a world created by Omnipotent God. It is invariably evaded, reason and philosophy are warned off that ground, and piety tries to fence off any approach to it, as the brink of a tremendous abyss of perplexity, lest there it should be maddened into Atheism.

Bohme challenged his contemporaries on just this point, asking after many other questions, "What do you suppose God's wrath to be? or what is that in man which displeases God so much that he tormenteth and afflicteth man so, seeing he hath created him? And that he imputeth sin unto man and condemneth him to eternal punishment? Why hath he created that whorem or whorwith man committeth sin? Surely that thing must be far worse? Wherefore and out of what is that come to be? or what is the cause, or the beginning, or the birth and genesis of God's fierce wrath out of or from which hell and the devil are come to be? Or how comes it that all the creatures in this world do bite, scratch, strike, beat and worry one another, and yet sin is imputed only to man? Out of what are poisonous and venomous beasts and worms, and all manner of vermin come to be?" "Give your direct and fundamental answer to this, and demonstrate what you say."—"Aurora," chap. 32, par. 36.)

No answer has ever been attempted—to the best of my belief—from his time to ours. It has been easier, and it was judged to be safer, to leave such mysteries alone, and as to attending to the one who did give answer to these questions, it was much easier to call him either a dangerous fanatic, or a wild dreamer, than to master one of his books. Only a few, and those of robust intellect, have accepted his teaching, at first as but a theoretic scheme, and at last as revelation that appeased all doubts.

But was it safe to leave these awful mysteries untouched? Did not such careful ignoring of their pressure on the mind cause suspicion that danger to faith lay there? When so many spiritual delusions have been ended by critical analysts of the past, it cannot surprise us that with this terrible excuse for doubt in the unexplained rule of evil (not to speak of any other excuse drawn from the lives of average Christians), reflective people begin to suspect all previous articles of faith of being accommodations to human ignorance. It is thus that every transitional epoch endangers the kernel with the husk.

Now, one often hears it said that all religions must undergo change and modification, as if that truth justified disbelief in the essentials of Christianity, a child when first conscious of the laws of perspective might as wisely say that these prevented his seeing some lofty hill conspicuous from all sides. Human ideas of Deity must expand, and so far alter with growth, but to try and efface the centre of

structural life would be the very reverse of evolution, and to ignore a God is quite as much a retrograde movement.

Let me, as well as I can, sum up the few positions in which, apart from Bohme's solution, we must find ourselves when confronting the power of evil in this world. Either we must suppose evil and good to be alike the fortuitous outcome of impersonal will-less forces, or that evil originates in the will of some mighty Being not God, with whom God is in conflict, and so far as we can see in all our past and present here, not victorious; or to use the words of Mr. St. George Stock, "That evil is appointed in the good providence of God for some wise end." Had he said permitted, that statement might be allowed by the mystic, "but," he adds, "if it is to come right in the end, one hardly sees why it should have gone wrong in the beginning." Now, it is precisely that which Bohme helps us to see.

## OBSERVATIONS ON MATERIALISATION

By Dr. CHAZARAIN.

Dr. Chazarain continues his observations in the current number of *Le Spiritisme* (Paris) —

"The materialisation of invisible beings constituting a kind of phenomenon, calculated to excite reflection in materialists, my readers will not be surprised at my adducing further instances, occurring under my own observation in the circle of investigation mentioned in my last article.

"At the séance of June 31st, the spirit of Florence Hannecourt came from between the curtains of the temporary cabinet with an infant in her arms, walked directly to a lady in the circle, Madame V. F., and presented it to her! She recognised her infant with emotion, and its little limbs moved in response to her caressing touch.

"The spirit retired with the infant to the cabinet, presently to return with a rose-branch in her hand, which—after gracefully waving it to the circle—she presented to Madame Alice, whose birthday it was, embraced her, and withdrew.

"A male spirit then came forth. He took the quire of paper from the table, reclined upon the floor, laid the paper by his side, and wrote some verses, twenty-two lines, addressed to Madame Alice, and signed 'Maurice.' The verses are marked by poetic feeling and by high literary merit.

"Séance of June 28th. The curtains of the cabinet were drawn aside, revealing a male spirit, whom the circle knew as 'Firmin.' He held above his head a dark lantern—which I had brought, lighted, and placed on the cabinet-table—turning it about to throw its light in all directions. Replacing the lamp, he brought out the musical-box, which had run down, and handed it to one of us to re-wind, taking it back, he placed it, playing, on the floor. He then approached Madame N., who took his offered hand, and led her gracefully to and fro in the space between us and the cabinet, then back to her chair. Taking paper from the table he then reclined upon the floor and wrote. I was a communication in verse, twelve lines, of great beauty, addressed to Mademoiselle Jeanne, and applicable to the state of mind and circumstances of that lady, who was one of the circle.

"Séance of July 5th. Four invited guests were present in the circle to-day, and the consequent change of conditions caused delay in the production of the phenomena. In the end the curtains opened, exhibiting a form clad in white, which advanced in front of the circle, it was the spirit 'Firmin.' Returning to the cabinet, he kept aside one of the curtains with one hand, while with the other he turned the light of the dark lantern upon his countenance, so as to enable us to make out his features in every detail; he then drew apart both curtains, and showed himself and the medium in her chair at the same time. Coming out, he walked to and fro, touched or shook hands with several,

carried the music-box, weighing twenty pounds, on his fingers without apparent effort. Putting this down, he then took a sheet of paper, folded it, and reclining on the floor, wrote various recommendations and counsels. It was afterwards observed by those who had known him that this writing was marked by the same faults of orthography which he had in earthly life. Returning to the cabinet, he brought out the table, laden with its usual articles. Retiring again behind the curtains, we heard sounds as if he were fanning the medium. Then all ceased.

"Our invited guests then verified the facts that the chair on which the medium sat was, as before the séance, nailed to the floor, that the ligatures, preventing the least movement on her part, were undisturbed, and that the figures they had seen differed in every particular from the medium."

PSYCHOLOGY AND PORTRAY.—Those persons who have made a study of the condition of the Psychic or Sensitive will find in the following stanzas the question in occult wise, suggested whether the lady of the poem is mediumistic or indeed "MAD"?

"As in the holy garden of the Lord  
Guarded by Cherubim with flaming sword  
Where I God's beauty ever have adored,  
Dwell I within this lovely house alone.  
They say that I am mad, because I know  
That all around the heavens ebb and flow,  
That all about the angels come and go,  
And tabernacle here noath flesh and bone.

Men said that I was mad because I saw  
A Woman glorious her veil withdrew  
From off her shining face, and a new law  
Unfold in snowy whiteness to mine eyes,  
Because she said to me: "Come forth, and be  
A handmaid, and a finger unto me,  
And I will mother, sister be to thee.  
Come forth and speak my word and make men wise."

And on her head there was a diadem,  
And oh! the tenderness of her sweet eyes!  
They drew me forth from death with strange surprise,  
How could I but obey and quickly rise.  
And putting off all fear go forth to them  
And speak her words,—speaking as one who dreams,  
In fiery phrases and in molten streams  
Of thoughts unknown to me,—of mighty schemes,  
Of God, to perfect and make fair man's soul.  
I spoke in fragments, for the mighty whole  
Was as a towering sea with ceaseless roll  
And wandering thus, beside this restless sea,  
In every wave a message new of life  
Came to mine ear.—And over on the strife  
Of waters rang the words, "O mystic Wife,  
Wisdom Divine, O Bride, hail, hail to Thee!"

Though rarely now I see a human face,  
When evening sunshine floods the galleries old,  
The music-room and cinnamon-room with gold,  
Sweet converse with me throngs of spirits hold.  
Odours celestial spread through every place,  
Whilst pictured thought-clouds roll themselves around,  
And trailing rainbow-vestment fans the ground,  
Of new-born pools bay and myrtle crowned,  
Then have I glimpses—the supernal race!

Alone! alone! yet am I not alone!  
My thoughts are messengers to human-kind,  
Ambassadors of spirit from the mind,  
Sent forth to other minds to knit and bind,  
Yet oft for others' sin must I atone.  
The walls of flesh dissolve and I can flow  
Into the core of human hearts and know  
How loves and hatreds blossom, bud, and grow,  
To them unknown, I with them make my moan.

"Aurora," a volume of verse. Henry S. King and Co., London, 1875.



## TO CONTRIBUTORS.

Readers of the present issue of the *Light* will be surprised to find a form for the insertion of advertisements in the present issue. This form is intended to be filled up by the advertiser, and sent to the Editor of the *Light*, who will then forward it to the printer. The form is intended to be filled up by the advertiser, and sent to the Editor of the *Light*, who will then forward it to the printer.

## NEW PUBLICATIONS.

The Annual Budget of the United Kingdom for 1884, published by the Stationery Office, London, 1883. Price 1s. 6d. per copy. The Annual Budget of the United Kingdom for 1884, published by the Stationery Office, London, 1883. Price 1s. 6d. per copy.

## ADVERTISING CHARGES.

The *Light* is published weekly, except on Sundays and public holidays. The price of the paper is 1d. per copy. The price of the paper is 1d. per copy. The price of the paper is 1d. per copy. The price of the paper is 1d. per copy.

Orders for advertisements may also be sent to "The Book Publishing Company," 6, Wind Office Court, Fleet Street, E.C., or to the Editor of the *Light*, 1, Abchurch Lane, London, E.C.

## Light.

SATURDAY, NOVEMBER 3, 1883.

## APPARITION OF A DOG SEEN BY TWO SISTERS.

In the course of last summer I met Miss Temple, sister of the Bishop of Exeter, at my daughter's house. She told me that five or six years ago, a lady, since dead, a common friend of hers and mine, was visiting her, when the conversation turning upon ghosts, she said, "Would you believe me if I told you I had seen the ghost of a dog?" Miss Temple replied, "Never mind whether I should believe you or not; tell me your story." The lady then told her that she and her sister had had a favourite dog whose habit was to scratch at the door at night, and being let in, to jump up and sleep on the bed. The dog died, and about a fortnight afterwards she was awake by a scratching at her bedroom door. She got up and saw, as it seemed to her (not thinking at the moment of her dog's death), the dog at her sister's door, which was on the opposite side of a landing. The dog went in and she returned to bed. In the morning her sister told her that such a curious thing had happened that she had awake in the night; had heard scratching at the door. She opened the door, saw flopper there. He ran past her, jumped on the bed and then disappeared. On hearing the above from Miss Temple, I wrote to the surviving sister telling her that I had heard a story of her and her sister, which practically amounted to their having seen the apparition of a dog. In her answer to me she says "I remember hearing the dog cry outside my bedroom door, and jumping up to let him in at the same time that my sister did so from her room, and also waking early one summer morning and seeing the little fellow jump sleep on his red cushion by the rug." I afterwards wrote her the details I had heard from Miss Temple, and in her reply she says "It was in that room that I saw and heard the dog after his death. When I wrote to you I had not received your second note containing the details of the story, but I see that my recollections correspond with my sister's, except that I do not now remember the dog running past me into my room."

Among the evidence collected by the Society for Psychical Research there is a thoroughly touched story of a horse, which, having carried his master on a visit to a friend's house, died of heart disease in the night. In the middle of the night his master was roused from sleep by hearing two steps of a horse tramping on the stairs. He got up, and finding nothing, returned to bed, only to be shortly roused again by the same mysterious sounds. He then went to his friend's room, and as they both distinctly heard the tramping on the stairs, they searched the house thoroughly, and then proceeded to the stables, when they found the body of the horse dead in his stall. They both

believed that the spirit of the horse had entered the house and manifested to the inmates there, as the spirit of a man is so often known, on the termination of his earthly life, to visit any of his surviving friends to whom he may be specially attached.

H. WEDGWOOD.

## STRANGE STORY OF A CAT SEEING A SPIRIT.

It was during the winter of 18— that one evening I was sitting by the side of a cheerful fire in my bedroom, in an old chateau in France, busily engaged in caressing a favourite cat—the illustrious Lady Catherine. She lay in a feline attitude and a winking state of drowsiness in my lap. The room was perfectly illuminated by the light of the fire. There were two doors—one behind me, leading into an apartment which had been locked for the winter, and another on the opposite side of the room, which communicated with the passage. Mamma had not left me many minutes, and the high-backed, old-fashioned arm-chair, which she had occupied, remained vacant at the opposite corner of the fire-place. Puss, who lay with her head on my arm, became more and more sleepy, and I pondered on the propriety of preparing for bed. On a sudden I became aware that something had affected my pet's equanimity. The purring ceased and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavoured to coax her into quietness, but she obstinately struggled to her feet in my lap, and spitting vehemently, with back arched and tail swollen, she assumed a mingled attitude of terror and defiance. The change in her position obliged me to raise my head, and on looking up to my inexpressible horror I then perceived that a little hideous old hag occupied mamma's chair. Her hands were rooted on her knees, and her body was stooped forward so as to bring her face in close proximity with mine. Her eyes, piercingly fierce and shining with an ever-piercing lustre, were steadfastly fixed on me. It was as if a fiend were glaring at me through them. Her dress and general appearance denoted her to belong to the French *bourgeoise*, but those eyes, so wonderfully large, and in their expression so intensely wicked, entirely absorbed my senses, and precluded any attention to detail. I should have screamed, but my breath was gone; whilst that terrible gaze so horribly fascinated me, I could neither withdraw my eyes nor rise from my seat. I had meanwhile been trying to keep a tight hold of the cat, but she seemed resolutely determined not to remain in such an ugly neighbourhood, and after some more desperate efforts at length succeeded in escaping from my grasp. Leaping over tables, chairs, and all that came in her way, she repeatedly threw herself with frightful violence against the top panel of the door which communicated with the disused room. Then returning in the same frantic manner she furiously dashed against the door on the opposite side. My terror was divided, and I looked in turn, now at the old woman, whose great staring eyes were constantly fixed on me, and now at the cat, who was becoming every instant more frantic. At last the dreadful idea that the animal had gone mad had the effect of restoring my breath, and I screamed loudly. Mamma ran in immediately, and the cat, on the door opening, literally sprang over her head, and for upwards of half an hour ran up and down stairs as if pursued. I turned to point to the object of my terror, it was gone. Under such circumstances the lapse of time is difficult to appreciate, but I should think that the apparition lasted about four or five minutes. Some time afterwards it transpired that a former proprietor of the house, a woman, had hanged herself in that very room.—"Man and Beast," Vol. II., p. 340, by the Rev J. G. Wood.

BOOKS, MAGAZINES, &c., RECEIVED.—"The English Illustrated Magazine," "The Popular Life of Buddha," by A. Lillie, "I Fenomena Spiritici," "The Spiritual Record."

## MESMERISM AND CLAIRVOYANCE.

By H. T. HENNING.

It is now rather more than thirty years since my attention was turned to Mesmerism, and at that time I devoted some leisure time to experimenting. Seeing that you have recently given several accounts of experiences similar to some that I have had, a brief account of some of my experiments may prove of interest by adding to the stock of evidence which is being now accumulated by the Psychical Research Society.

G. W. Stone paid a visit to Waterford, and having witnessed his performances called biological, I was much interested, especially as some of those on whom he operated were acquaintances of my own. I sat on his platform staring at his disc for some evenings, and at length on one evening I found myself unable to open my eyes. No sensation accompanied this incapacity. I simply found that I could not do it, though in every other respect I felt that I was in my normal condition. I went to him and paid him two guineas to learn what was, indeed, no secret. But I have never regretted the expenditure, for it led me to devote some further attention to the subject; and, at a later period, to my entering on its more advanced branch, Spiritualism.

I was at the time engaged in business, and I began by trying experiments on some of the men in my employment, among whom I speedily discovered susceptible subjects. I took two of these by Stone's request into Waterford one evening, and I think it probable that the Earl of Huntingdon, then a boy, will remember the occasion when these two men were such a feature of the evening's performance. I recollect that one of them delivered a speech, believing himself to be Father Matthew; and that they both afterwards were despatched to pick up gold in California, of which they filled an imaginary sack, the loss of which troubled one of them next day; and he came to me to ask me to go with him to the Mayor of Waterford to endeavour to find out who had stolen it.

The other of these men complained to me that he was burnt by the streams of fire (a purely spontaneous term of his own) which came from Stone, crossing those which came from my hands and eyes, which latter he had always found pleasant to him. He was a very sensitive subject, and taking him into a perfectly dark room I uncovered a magnet, from which he declared that he saw fire proceeding like a luminous pyramid.

On one occasion he came to me, and showed me his hands, which were considerably swollen and much inflamed. I put him to sleep, which I could do in less than three minutes, and asked him what I should do. "Oh," he said, "it all came from a fog in my side. Don't you remember I told you I had a pain there, and you took it away? But you didn't take away the fog and it has come into my hands." When describing a pustule, or inflammation, he always, when in mesmeric sleep, spoke of such matters as fog. He went on to tell me to make passes down his arms and this would cure him. I did so, and in less than five minutes was surprised to see that the inflammation and the swelling were completely gone. I then asked him how long his sleep would last, and he said for three minutes longer. At the expiration of that time he awoke and was astonished and delighted to see and feel his hands restored to their normal condition, for he had previously been unable to close them or to open them out fully. Next day he came to me, and showed me that a number of small pustules had broken out on the back of his hands. I then gave him some mesmerised water, and it was not till some thirty-six hours later that I again saw him, but by that time all the pustules had completely healed.

This case was published in the *Zoist*.

At another time I had this man on the top of some stairs, and asked him if he were thirsty. He replied in the

affirmative, and I handed him a mug of water which I had previously mesmerised unknown to him. As soon as he had drunk it he was falling downstairs asleep, and I was obliged to wake him to prevent this.

One evening I had put him to sleep, and I asked him if he could go anywhere. He said, "Yes," and I took him, by directing him along a road, to the house of a friend of mine some five miles off. Directing him into the kitchen by the back door, I asked who was there. "Oh," said he, "there's Mary Doyle" (a girl from the neighbourhood, who was servant in the house). By this I knew that he was in the right house. I told him to go upstairs and tell me who was there. He described accurately those whom I thought would be there, but he described a lad who, as I thought, could not be there, and he described a young lady as having a queer head-dress, which came down and covered the lower part of the face. Next day I met the lady of this house, who told me that on the previous evening her son had come home from school, and that one of the young ladies had been suffering from severe toothache during the evening.

On another occasion I asked him to visit in the same way an old gentleman, whom I had been endeavouring (unsuccessfully) to mesmerise, to relieve, if possible, his sufferings from sciatica. "Oh," he said, "he is very bad. He'll never be better. If you could mesmerise him, it would do him good. It all came from a fog in his head." This gentleman of mine that his name was traceable to a rash which had broken out on his forehead, and had been judiciously driven in by the use of an ointment.

A man who was in my employment became unwell, and suddenly lost the use of his left arm. He saw a skilful physician, who, however, could not do him much good. He was in bed, and I went to him and mesmerised his arm. He recovered the use of his arm, and after my departure the numbness returned. At last I mesmerised the arm again and the numbness returned afterwards from the elbow on. I then, on the next day, mesmerised him generally and could not put him to sleep, but the numbness departed, and from that time he was able to use his arm as well as ever. This occurred twenty-five years since. I saw him about a year ago, and he informed me that he had never had a return of the numbness in the arm.

I have had several experiences of curing headache, and on one occasion I took a young lady's headache from her and carried it with me some four miles of my walk homeward. Then I got tired of waiting for it to leave me, and I dismissed it by my will. I remember also curing a young lady of a headache, though she had no faith in my having any such power. She then joined the party in the drawing-room, and some time later I told her that her headache was returning, which she admitted, and I again cured her of it.

I gave up mesmeric investigation, save for curative purposes, after a few months' study, as I came to the conclusion that it was not allowable, even in the pursuit of knowledge, to meddle with an organism so delicate as our nervous system.

I may also mention that once when the family were seated at supper, I, who was not taking supper thought of an experiment, and standing behind my mother's chair, began to mesmerise her arm then affected with rheumatism. After some time, she, totally ignorant of what I had been doing, said that her arm felt much better.

I have given above a few facts to which I can bear clear testimony.

Kennington, 17th October, 1883.

TO CORRESPONDENTS. Just as we go to press, other letters on Esoteric Buddhism have come to hand, amongst them two from Colonel Olcott and Mr. W. F. Brown. These we shall give next week.









its full growth, is a beautiful human shape; and yet it is a requisite preparation for that matured excellence. All sinful beings, in our kind of bodies or out of them, are in this same embryonic mould; they have fallen short of right evolution; they act and feel in God and by the powers of God, and yet are contrary to God and remain in the wrath of God because good in them has not been wrought out to true being. And what is the cause of evil is equally the cause of the ceaseless unrest of human life. "Rest," F. Baader tells us, "is unimpeded total activity. Every being acts restlessly so long as it has not attained the totality of its energies. The striving forces of Time seek rest, not to die but to be active without hindrance."

Perhaps *Fraker's* image of the broken ring gives a good idea of the cause of antagonism from breach of original sequence as any form of words could. After a long and careful exposition of the original good of the darkness which must underlie the production of fire before light itself can be manifested, he continues, "It belonged therefore essentially to the darkness and shadow, of which it was—as our weak apprehensions first begin to grasp—that which would be made, if its end was to be attained, and which beginning having never been separated from its end, could not have been evil and stand in opposition to its end, which was good, and both together were but one thing. For this end found and took hold of its beginning and swallowed it up, so that they made together but one globe wherein they were inseparably within each other, the light manifested in the darkness and shining in it, and the darkness hid in the light, and not comprehending it, as we see in a simile, in every ring or circle in which the beginning and the end are united and combined, and which would never be called a circle or a ring if it had no beginning and end, yet so that the end always lays hold of the beginning and swallows it up into itself, and the beginning is lost and disappears in the end. Now, Lucifer, who, it is granted, is not a maker, still less a creator, but a destroyer, first broke the harmonious ring in himself—for inasmuch as he was a creature, inferior and posterior to Eternal Nature, he must necessarily have had it within himself—and thereby the beginning of it appeared by itself divided from its end, and was placed in strong opposition against it, just as when a ring is broken a beginning and end appear opposed to each other, whereas it was before but one entire thing."

Lucifer, according to Boehme, first looked back into the strong first form of Eternal Nature, in which he thought with his fire to prove superiority over the weakness of light; and in this process of imagining for himself self-chosen elevation, his light extinguished and his fire remained in the dark world.

To enlarge upon this portion of the subject would carry this paper beyond bounds, and is not necessary for its aim only it should not be forgotten that any attempt to popularize doctrines of this vast scope must be at the sacrifice of all due proportion, many an adjacent branch of the subject must be ignored if minds unused to such themes are to be won to attend to them at all. The point I wish to make good without fatiguing by too copious extracts from my teacher, is that what we call evil took its rise when first Spirits of exceeding power, acting in God with all the Divine forces of the first four Spirits of Eternal Nature, "fell short of the glory of God," and broke the perfect sequence of right evolution. And that those mighty angels, with all their constituent Spirits, have for millions of ages remained in this state of tremendous opposition to light, to love, to all that is called in a special sense God—through nothing can have being out of, or apart from, the first Creator—God, the Father of spirits.

If I am told that all this belief in Lucifer and the fallen angels is the remains of superstition, an obsolete engine of priestcraft, I would request answer to this one question—

From D. A. Archer's *Third Section of Treatise on Deity*.

since no philosopher will, I suppose, deny the truth of this dictum of St. Martin's "La mesure d'une erreur est en même temps la mesure de la vérité correspondante," ("L'Esprit des Choses," Vol. I. p. 88)—what can the truth be which corresponds to these old world beliefs in a mighty tempter a cruel adversary, a tormentor of evil men?

If both philosophy and theology are silent, surely the answer which during two centuries has satisfied some of the strongest intellects, might be accepted now for at least a working hypothesis.

### OCCULT SYMPATHY.

The wife of a friend of mine, living in Staffordshire, is liable to sudden attacks of neuralgia, which come without warning when she is in perfect health. On such occasions her husband, when at a distance from her, has sympathetic notice of her suffering. He feels much depressed and exhausted, and has several times written to express his sorrow for her attack, and has always found that his apprehensions were justified by fact. A few years ago she was staying away from him in London in view of a painful operation. He was naturally very anxious about her and was hearing twice a day from her. On Thursday night, December 13th, 1877, he awoke, distinctly hearing himself called, Frank! Frank! He thought it might be a cry of suffering from his wife, and wrote off to her by the early post on Friday. The reports from her, however, subsequently proved the same as usual. But by the second post on Friday he had a letter calling him to go to Newmarket, where, unknown to him, his brother was very ill. It was too late then to start till Saturday morning, and when he arrived he found that his brother had died on Friday night, and that on the Thursday night, as he had repeatedly asked for "Frank," being anxious to have him sent for, as my friend believes, in order to make some a termination in his will. The number of things my friend had to attend to completely drove the call on Thursday night out of his head, but on finding that his wife had been as well as usual that night, he was persuaded that the call had proceeded from his dying brother.

H. WOODWOOD.

### DIRECT SPIRIT WRITING.

A correspondent of the *Revue Spirite* writes the particulars of a séance held some months ago at Syracuse, N. Y. Mr. Joseph Calhoun being the medium. To this séance Mr. Malcolm, the inventor of "Malcolm's Telescope Rifle," had been prevailed upon to come. In his pocket he brought a new and unused note book. After various physical manifestations, a spirit addressed him by the direct voice, saying how glad he was to see him and that he had brought the note book, which he asked him to hold under the table. He took the book from his pocket and did so. In a few minutes writing was heard; on its ceasing, it was found to be a communication from his friend Bollinger, the inventor of a peculiar target, it related to a subject in which they alone had been jointly concerned, and closed by exhorting him to give up his notion that death finished a man. There was more writing on another page, so minute that it was illegible without a magnifying glass. It was written within the space of a square-half-inch, and the copy of it in ordinary writing filled a page and a-half of letter paper. It was signed by another of his deceased friends, Spencer, an optician, and was upon a recondite point in optics. Acting upon the view contained in this communication, Mr. Malcolm says that he has constructed his best telescope.

The Rev. H. R. Hawes' sermon on Transcendental Physics, the official report of which appeared in these pages, has been reprinted as an 8pp. supplement to the September number of the *Harbinger of Light*.

### SPIRITUALISM AND OUR ORTHODOX LEADERS.

By F. J. THOROLD.

Dr. Norman Macleod.

Whilst reading the biography of that eminently Christ-like man, Dr. Norman Macleod, I observed that although throughout the two large volumes, the subject of modern Spiritualism, as such, was not once alluded to, no Spiritualist could fail to recognise that, whether or no he ever identified himself with, or showed any active interest in the movement, he was really in full harmony with the Spiritualistic teachings, and the highest phases of their belief. Dr. Macleod continually expresses his firm belief in what we call "Progressive Spirit Life," and what the orthodox Christians of our Churches speak of as "the final restitution of all things." He also rejoiced in the assurance of the loving presence, with us, of the spirits of those who have passed on. And that, inasmuch as he knew they preserved their individuality, unaltered (beyond the spiritual expansion, which the transition from earth to the spirit sphere would of necessity supply), he believed that their interest in us, in all the varied vicissitudes of our life, was un failing, that they were permitted to watch over us, as ministering spirits, sent forth to minister. At page 128, Vol. II., we read "A great sadness weighed on him, a weariness of the burden and the mystery of life. But out of this arose a more child-like clinging to Christ, and to the love and goodness of God."

Deeply affected by the disturbed condition of opinion in the world and the Church, he cherished only a fuller confidence in order finally coming out of disorder, and feeling his own life-work was over, he entered the more loudly into speculations as to the character of the life beyond the grave.

The future state—the society, occupations, and joy—of the blessed dead had been a favourite theme with him for many years, but during the last few days of his life it seemed to engross his thoughts. . . . "After all," he said, on one occasion, "death is a wrong name . . . it is birth into true life."

(P. 385.) Whilst endeavouring to comfort a bereaved relative, he talked with more than usual power regarding the glorified life of those who had departed in the Lord.

He recalled the names and characters of deceased relatives, and described the joy of meeting and recognising them.

He spoke of his father, of James, of sisters, and uncles who were dead, and of John Macintosh. . . . When a friend chanced to allude to their departure as a loss, he vehemently remonstrated against such a view. "Love is possession! Love is possession!" he repeated, with emphasis.

(P. 388.) Dr. Macleod described with great delight the dreams he had been enjoying, or rather, the visions, which seemed to be passing vividly before his eyes, even while he was speaking. "You cannot imagine what exquisite pictures I see," he exclaimed. "I never beheld more glorious Highlands, majestic mountains and glens; brown heather, tinted with purple, and burns—clear, clear burns; and above, a sky of intense blue—so blue, without a cloud."

(P. 390.) Dr. Macleod said to his wife, "I believe I will get better, but I wish you to record for my good, and for our good, afterwards, that in this hurricane I have had deep thoughts of God. I feel as if He said, 'We know one another. I love you, I forgive you, I put my arms around you.' . . . I have had constant joy, and the happy thought continually whispered, 'Thou art with me!' Not many would understand me. They would put down much that I have felt to the delirium of weakness; but I have had deep spiritual insight."

When he was speaking of God's dealings, the expression of his face and his accents were as if he was addressing one actually present. Still more intimately than ever his fellowship was with the Father and the Son. . . . To his daughter he said, some few hours before he passed on:—"If I had strength, I could tell you things that would do you good all your life! . . . I have glimpses of Heaven that no tongue, nor pen, nor words can describe."

### THE CHEMISTRY OF CHARACTER.

John, and Peter, and Robert, and Paul, God in His wisdom created them all. John was a statesman, and Peter a slave. Robert a preacher, and Paul—a knave. Evil or good, as the case might be, White or coloured, or bond or free—John, and Peter, and Robert, and Paul, God in His wisdom created them all.

Out of earth's elements, mingled with flame, Out of life's compounds of glory and shame, Fashioned and shaped by no will of their own, And helpless into life's history thrown, Born to conditions they could not foresee, John, and Peter, and Robert, and Paul, God in His wisdom created them all!

John was the head and the heart of his State, Was trusted and honoured, was noble and great. Peter was made 'neath life's burden to groan, And never once dreamed that his soul was his own. Robert great glory and honour received, For zealously preaching what no one believed. While Paul of the pleasures of sin took his fill, And gave up his life to the service of ill.

It chanced that these men, in their passing away From earth and its conflicts, all died on one day John was mourned through the length and the breadth of the land.

Peter fell 'neath the lash in a merciless hand, Robert died with the praise of the Lord on his tongue; While Paul was convicted of murder, and hung. John, and Peter, and Robert, and Paul, The purpose of life was fulfilled in them all.

Men and of the statesman—"How noble and brave" But of Peter, alas!—"he was only a slave." Of Robert—"Tis well with his soul—it is well." While Paul they consigned to the tortments of hell. Born by one law, through all nature the same What made them differ? and who was to blame? John, and Peter, and Robert, and Paul, God in His wisdom created them all.

But in that region of infinite light, Where the soul of the black man is pure as the white, Out where the spirit, through sorrow made wise, No longer resorts to deception and lies— Out where the flesh can no longer control The freedom and faith of the God-given soul, Who shall determine what change may befall John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase Peter rejoice in an infinite peace, Robert may learn that the truths of the Lord Are more in the spirit, and less in the word; And Paul may be blest with a holier birth Than the passions of men had allowed him on earth. John, and Peter, and Robert and Paul, God in His wisdom created them all.

LIZZIE DODGE, "Poems of Progress." (3rd thousand.)

Boston: William White and Company, "Banner of Light Office, 158, Washington-street."

MR. JONAS REAY.—The gentleman, mentioned by Signor Damiani in his letter in another column, was known to a great number of Spiritualists, and contributed at times to the pages of "LIGHT." He was an excellent speaker, and aided in no small degree, both by tongue and pen, to the spread of Spiritualism.





## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Esoteric Buddhism.  
To the Editor of "LIGHT."

SIR, May I be allowed to say some words upon more upon the subject of Esoteric Buddhism. Having left England for India on August 25th, I have been unable to keep in rapport with the discussion which it lasted, and to communicate with you at a time perhaps more suitable than the present.

I am enabled to write in answer to your Spiritualistic correspondents, because I am in sympathy with all honest Spiritualists and am a corresponding member of the Central Association in London. While acknowledging, however, the phenomena of Spiritualism to be scientific, I have been enabled by some study to see their rationale, and to rise to Esoteric Truth, which masters of Occultism and Theosophists can understand.

Well, then, I proceed now to offer some resistance to the attacks of your contributors and of the journalists of London generally.

I refer first to an opinion expressed in regard to the credence of Rhys Davids as opposed to that of our President-Founder. It would not be real modesty to refrain from asserting that no one with so-called normal powers can know nearly so much of Buddhism as the prominent members of the Theosophical Society.

I now proceed, sir, to deal with some contributions to the paper under your editorial direction. In answer to them generally, it may be said that we expect, and are prepared for the scepticism, of which we have recently had a sample. It would be vain to expect other things from those who having eyes yet do not see. The doubting of the existence of the Occult Brothers is a matter which, in the real Theosophist, provokes a quiet laugh. The speaking disparagingly raises feelings of indignation and of pity. Accepted Chelas, of whom there are many in this Empire and four of whom I have the honour of knowing personally, are in a position to be acquainted with their masters, have seen them frequently in both ordinary and to us extraordinary circumstances, and know them as they know their own souls. The statement that "the Brothers are not seen is, indeed, absurd and untrue."

And now I proceed to notice particularly the letter of one of your correspondents, Mr. Henry Kiddle. Mr. Kiddle's letter is written conscientiously and in a good spirit; and there is no doubt but that, from an ordinary standpoint, there is fair reason for the protest with which we have been favoured.

Mr. Kiddle, "not to put too fine a point upon it," accuses one of our respected masters of nothing short of plagiarism. Mr. Kiddle will not, I am sure, maintain that the ideas in his excerpts are original and are placed by him for the first time before an attentive world. Our master puts the same ideas before us (in pretty much the same words, it is true), but refers, beforehand, to a gentleman of the name of Plato. The sentences to which Mr. Kiddle lays claim are found among a number of others bearing on the subject, but the latter are not, so far as we have heard, to be found in any discourse delivered at Mount Pleasant or elsewhere. Whence come they? Is the query which arises.

We will not answer Mr. Kiddle by saying, in the words of Solomon, that there is nothing new under the sun, but will tell him, instead, that the explanation is occult, and deals with an essence known as "astral light." Our master has, no doubt, seen the idea, and, being tired (as indicated at the close of the paragraph referred to), has written or impressed it hurriedly without regard to the feelings of Mr. Kiddle on the one hand or of Plato on the other.

To us who are within the pale, it is unpleasant to write letters of a nature such as this, in answer to unsympathetic and sceptical men. But as time goes on it will be recognised (though we say it, perhaps, who should not) that an explanation such as this is good-natured, for the absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours. I am, Sir, yours truly,

W. T. BROWN, F.T.S.,  
Bachelor Legis.

Adyar, Madras (India).  
October 8th, 1883.

Esoteric Buddhism.  
To the Editor of "LIGHT."

SIR, As you have expressed your intention to close your columns on this subject, I should not—having the fear of your waste paper basket before me—have ventured to address you, but the controversy is so manifestly unfair that I cannot see it and remain quiet. Your theosophical correspondents, one and all, gird at "G. W." as if he were the only seceder from amongst them; such, however, is not the case, as when Mr. Harrychund Chintamon, on behalf of the Arya Samaj, invited Colonel Olcott to Bombay to found a Spiritual Society, Mr. Chintamon could not agree with some of the doctrines or rules put forward by Colonel Olcott, either from his own intuition or under the inspiration of his guiding star; consequently he declined to have any thing more to do with the founders, and the Colonel, therefore, after the manner of his countrymen, took the matter into his own hands, and "bossed the job" himself. The secession of Mr. Chintamon was shortly after followed by that of Mr. Wainbridge and Miss Bates, who accompanied the Colonel and Madame Blavatsky from New York. The letters that have appeared in the Bombay newspapers showing that while wine and tobacco are not allowed their disciples, the founders partake of them freely, are a curious commentary.

As regards Koot Hoomi and the Himalayan Brothers, it is remarkable that they were unknown to such a learned and accomplished native gentleman as Mr. Chintamon. If, therefore, "G. W." has got tired of the "shut your eyes and open your mouth" system it is not to be wondered at; indeed the wonder is it should have lasted so long with him.

Organization.  
To the Editor of "LIGHT."

SIR,—Mr. Jackson may be interested to learn that there is no intention of abandoning all attempt at organization in this country. Whether my arguments, which Mr. Jackson is good enough to notice, are or are not sound, we propose to act on his motto, "Try" or "try again." I agree with him that each is our duty. We shall discharge that duty none the worse if we review the past and endeavour to trace the causes of failure hitherto. That which Mr. Jackson points to as chiefly operative in America—the plague-spot of Free Love—is quite inoperative here. We have been successfully prevented from that corner. So that there must be other reasons for want of success. If Mr. Jackson will re-read my Notes, I think he will see that I have indicated some of them. But, be this as it may, I believe that the time will come when it will be possible to frame a powerful organization in Spiritualism, correlated with similar organizations in other countries. I should like to see a great Brotherhood among Spiritualists of all nations, embracing every different variety of faith, followed by no hard and fast creed, but banded together for the maintenance and defence of that faith which is their common property. I hope to see that dream an accomplished fact. I shall not defer the happy day if I keep before my mind a clear view of the difficulties in the way of its realization.

How far distant the day may be none can tell. Events move very rapidly now, and we can but proceed experimentally until we do succeed.

To this end it is very desirable that they who are doing similar work in different countries should hold communication with each other. I shall be glad to hear from any friends in America, who are desirous of co-operating with me and others here in England in making organization an accomplished fact.

Our aim should be simple. We should avoid any interference with existing societies, or any attempt at indiscriminate proselytism. The simpler our bond of union the better it will hold.

If any who favour this plan, whether in this country or elsewhere, will address me at the office of this Journal, I shall be happy to give their suggestions every consideration.

M. A. (OXON.)

Mr. Ware on Progress.  
To the Editor of "LIGHT."

SIR, Mr. Charles Ware in his letter which appeared in your issue of October 13th, is much disturbed because "a rigorous thought and a true knowledge there is absolutely no progress, but utter stagnation." This would be said and discouraging indeed if it were true, but it is not true. There is immense progress in every direction outside Spiritualism circles. It is true that creeds remain stationary, but this is no proof of stagnation, for opinions do not so remain. What

used to be called "orthodox" fifty years ago, within my memory, is, to a great extent, abandoned, and broader and more rational ideas are struggling into recognition. The orthodox "hell" has received wonderful modifications. "Eternal torture" is quickly becoming obsolete. Salvation by faith alone is fast losing its hold upon people's minds, and pulpit discourses are becoming more and more practical. There was never so much effort made towards Prayer-book reform and the disuse of the Athanasian Creed as of late years. With regard to the future state, I have been surprised to hear eminent members of the various denominations disavow the spiritual world and its truths, who cannot as much intelligence as a Spiritualist would while at the same time I know that they were old readers of our literature. There seems to be a confusion on the subject of the generally originating with a state of greater preparation, and the reception of spiritual truth. All that we might expect, and it is accompanied with an increase of forbearance and toleration which is most striking. The violent prejudices which spiritual facts used to encounter has sensibly given way. But the change is seen in it or I venture. Fifty years ago a clergyman who could advocate from the pulpit the admission of Dissenting ministers to Church of England pulpits would have called down upon him the censure of his bishop, and have imperilled his position. Now, a canon is able to counsel the same innovations from a cathedra pulpit without exciting much surprise, as was done the other day at Bristol. Look at Oxford. I can remember it as the home of narrowness, bigotry, and the most arrogant intolerance. A Dissenter was a low caste wretch who scarcely dared lift up his head in the University. But now all is changed! Nonconformists are admitted to tutorships and fellowships, the clergy are being ousted from the headships of colleges, and five hands of houses are already laymen! One of the "heretical" writers of "Essays and Reviews" has just served his term of office as Vice-Chancellor, and has now been re-elected for another year—an unusual honour. Dissenters take their place on an equality with Churchmen. Indeed, one may almost say that it is rather a recommendation than otherwise not to be a Churchman. Thus a wide door is open for the diffusion of new and more liberal ideas among the great body of the clergy and others.

With such results as these before us, and many others which might be mentioned, but are obvious enough to those who will look for them, it is strange to hear it said, "there is absolutely no progress, but utter stagnation."

There is one other thing I would like to notice. Mr. Ware compares the book of nature with the "volumes of ancient writings which we all have on our shelf" (I suppose the Bible which he seems to hold in contempt, for he exalts the former at the expense of the latter. But I cannot see the sense of comparing two things so essentially different. It is as if one should say, "Paradise Lost" is rather a childish book, with but little poetry in it, but for my own part I prefer the view from the right." The Scriptures were not written in order to expound the "book of nature," or to teach us natural sciences, or even history. They are full of spiritual lessons taught by symbol, intended to aid in the regeneration of the soul. "Nature" indeed abounds with instruction, butasmuch as the spirit is of far higher importance than the body, interesting as that is, and the spiritual world than the natural world, so the Scriptures must logically be of far more importance than the "book of nature."

To estimate the Bible as the "crude thoughts of infancy," or as the "story books of the nursery," as compared with nature, indicates rather a curious want of appreciation of spiritual things.

E. C.

Transition of Mr. John Beattie.  
To the Editor of "LIGHT."

SIR,—An old and earnest Spiritualist, Mr. John Beattie, of Clifton, passed away on the 14th October, in his sixty-third year. Born of the artisan class, but extremely fond of study, I found him twenty-five years ago a prominent photographer, and no mean metaphysician of the materialistic school. In 1864 the Davenport Brothers having come to Clifton, I met him at their exhibition, and we both agreed that they had demanded further investigation. Shortly after, Mrs. Mary Marshall was engaged to come to Bristol, and through her then marvellous mediumship, with many others in Clifton and Bristol, both he and I became convinced of the immortality of man and of the communion with the spirit world. From that time he assiduously followed up the study of our philosophy, and with word and pen made numerous converts among the Secularists, of whom he had pre-

viciously been a prominent member. By nature he was most humane, but since his conversion to Spiritualism he became a great philanthropist, and on my visiting him a few weeks only before his demise I found him an example of cheerful resignation, under the affliction of paralysis, which prevented him following his usual active life. His memory will ever be cherished by all those who knew him.—Respectfully yours,

G. DANIEL.

29th October, 1883.

Physical Manifestation.  
To the Editor of "LIGHT."

SIR, About twelve months ago I furnished you with my experience of the body of a man being a genuine physical manifestation of the presence of a powerful spirit. That experience, as recently been confirmed. On Sunday evening Mr. John Taylor, of the congregation of the Rev. Mr. Spiritualists' Society, gave a séance in their meeting room, which proved unsatisfactory with the exception of the tilting of the table. After the meeting I suggested to a friend, Mr. Lewis Firth, that we should have a séance of our own on Sunday morning. The hint was taken and a circle of eight persons, including the medium, met at 11 a.m. Six of the sitters were Spiritualists and two were gentlemen who, for a better term, I will call sceptics, as both had heard something of Spiritualism, but neither sufficient to warrant either one way or another. We had sat in partial darkness about half an hour when the manifestations commenced by the twisting of the table on the floor. After the lapse of a few minutes the table began to tilt, when all of a sudden it rose bodily from the floor, our hands, of course, upon it. By and by the medium raised his hands, bringing them violently down upon the table, which rose three times in succession. The next thing was the raising of the table under our hands and remaining about five seconds suspended as if by attraction. Then the signal was given for one of our investigating friends to get upon the table and stand on the medium's hands. Thus done the table rose bodily from the floor with its living freight upon it. A stool was now called for, which the medium placed firmly on the table, and after taking hold of two of the legs, half way between the seat and the bottom, all rose, the table following the stool. The next feat was that of the medium placing his hands on the top of the stool—still on the table and all together rising, the table and stool holding together and following the medium's hands.

We commenced the manifestations of the most satisfactory character, for Mr. Taylor was not in his usual good health, suffering from the effects of a crash of fall. He had whilst at his work a few weeks ago.—Yours truly,

FRANK LEE

141, Drake-street, Rochdale.  
October 29th 1883.

Professor Denton.  
To the Editor of "LIGHT."

DEAR SIR,—Referring to the paragraph in last issue of LIGHT, on the "Transition of Professor Denton," founded on a telegram to the *Boston Herald*, I may inform you that through out June that gentleman was toiling in Queensland, and visiting and reporting on some of its northern gold and tin mines. He and his sons then joined Captain Atkin, the special correspondent of the *Wellington Argus*, whose proprietors have fitted out and despatched a party for the exploration of New Guinea, leaving Cooktown, Northern Queensland, for thence at the beginning of July. By telegram from Port Moresby, New Guinea, dated July 28th, we learn the party arrived there safely on the 10th, leaving on the 16th with a number of native carriers, and were then at the back of Mount Asirolake, twenty miles R. N. E. from Port Moresby.

A few weeks since a short telegram from Cooktown appeared in the English papers, stating that fever had compelled the return of the Argy party to Cooktown. Professor Denton (printed Denton) being one of the victims. Whether he has succumbed to the fever or not I know not as yet, I earnestly hope he has not. The mail this month is unfortunately a week late, so I have not received any papers of a more date than August 6th.

If not a victim of the Java catastrophe, he may have fallen a victim to New Guinea fever, whose coast country is fearfully malarious.

Yours faithfully

J. BOWLING STOMAN.

15, Saltman-terrace, Plympton.  
November 5th, 1883.



laws, I should have adopted in respect of this new difficulty the tactics with which I have met so many others, and it not been that the case as a difficulty does not stand alone. I speak with some authority here, for I have followed from its very earliest conception the history of that which from small beginnings has now developed into a very portentous claim. It was some time before we heard of any Brothers at all. When we did they were spoken of quite simply as Himalayan Brothers, and we got at no facts about them. Then they became Adept Brothers, and we heard of their marvellous occult powers. But it is not till very recently that they have been spoken of with bated breath and bended knees as the Mahatmas, and lack of such reverence on our part has come to be regarded as blasphemous. This is very perplexing, and really, in the light of what "W. M. D." tells us of his futile attempts to get at them, first through one "perfectly holy man," and then through another "almost Divine in wisdom, power, and holiness," both of whom turned out badly, it is provocative of one of the snarls that I still "permit myself." It may be that all this is on the lines of legitimate development, that these mysterious beings are all that is claimed for them now by their most enthusiastic devotees. It is not possible to prove a negative. But if they be so holy, at least they are not wise. If they be wise according to their own judgment, at least they have taken some steps with regard to us that are hardly consonant with our ideas of advanced holiness. So long as they were enwrapped in isolation, we could say nothing. When they meddle with us, through an intermediary agency, we are entitled to criticize their methods of action. And this criticism, however blunt, must be adverse to the claims advanced. There is no perceptible ground for accepting what is dogmatically forced upon us as an article of faith.

I have said that this Kiddle plagiarism is not an isolated case of difficulty. Since Colonel Olcott challenges me because I attach importance—in common, I may say parenthetically, with every person with whom I have conversed on the subject—to what he thinks "fit only for children," I reply, first that it is a fact—an oasis in the midst of a desert of speculative theory. And secondly I say that, until it is fairly met, it is to the mind of most men an ugly fact. Here I give full credit for what Colonel Olcott adduces as evidence of the working of an occult law of which this may be an instance. But no such explanation will apply to the claim made from the same source that I myself had, without knowing it, been all these years in communication with, and under the inspiration of, those Brothers, of whom "Imperator" was claimed as one. Now, I had been, as any who has read my "Spirit Teachings" will know, extremely careful as to what I did. The records of all these years were most carefully kept, and many a query was put and answered respecting these mysterious Brothers. The result was the same always. The reply was that of the converts of whom it was inquired whether they had received the gift of the Holy Ghost. "We do not so much as know whether there be any Holy Ghost." Any knowledge of the very existence of such a Brotherhood was in variously disclaimed. When, then, I found that "Imperator" was claimed as a brother, and I as an unwitting disciple—who had made secure every step of my onward progress—I regarded it as a very serious matter. For many years I had searched for a fact. When I got one, it dissipated many theories.

It would be fruitless to prolong this controversy with him. He "fit only for children" or, as I rather think of very serious import, no good can be got by prolonging discussion. I have exercised a patience of which I am not ashamed. I have always given credit to Theosophical teachings for the recognition of the powers of the incarnate human spirit which Spiritualists are too apt to ignore. I

have done what in me lay to secure a fair hearing for the claims put forward. If now I am compelled to say the evidence does not satisfy me, I am ready also to admit that it does apparently satisfy some who are fully able and have full materials on which to judge for themselves. I have no wish to bias any man. I should have gone on my own way, with a hearty respect for those with whom I cannot agree—for I am sure that their motives are as pure as my own, and I do not expect to live to see the day when we shall all be eye to eye. Were it not that Colonel Olcott hastily, I cannot think, accused me of self-interest and premeditation when I have been scrupulously patient and impartial? It is, I know, quite vain to represent to those who are arrived at a position of unquestioning faith in the wisdom and absolute knowledge of these Brothers that they are in error in face of the facts. I have felt inclined to say repeatedly to them as Cromwell once said to an assembly of Scotch divines: "I entreat you by the mercies of God to be mistaken." But the dogmatic assertion: "It is impossible that the Brothers should be mistaken about anything," removes everything from the realm of discussion into that atmosphere of infallible authority which is indifferently well adapted as an environment to the Supreme Pontiff, but is only ludicrous in an imitator. And so, *adieu questio*.

M. A. (Oxon.)

### SINGULAR COINCIDENCE.

The late Mr. Ward, a well-known solicitor, of Newcastle-under-Lyme, told my informant that when he was a young man he was walking with two young ladies in Chesille churchyard up and down the centre walk. As they passed the church, some boys were playing on a tombstone touching the wall of the church, and resting upright against the church was a large, heavy stone slab. The sight of the boys playing on the tomb distressed Mr. Ward, as an apparent irreverence, and in order to put a stop to it, without the least apprehension of such a thing being really likely to happen, he said, "Come away, boys, from that tomb, or that great heavy stone may fall on you and kill you." The boys scuttled off at once, and almost before Mr. Ward could turn away the great upright stone, to his intense astonishment, fell down on the flat tomb just where the children had been a moment before. He said he never should forget the impression it made on him.

Those who believe in the power of spirits to impress persons of a sensitive constitution with thoughts or inclination to action may suppose that a friendly spirit, foreseeing the impending fall of the slab, impressed the mind of Mr. Ward with the feeling of irreverence, and suggested to him the means he adopted to get the boys away.

H. WEDGEWOOD.

**SOCIETY FOR PSYCHICAL RESEARCH.**—A general meeting of this Society will be held on Thursday, November the 22nd, at 11, Chancery Street, Covent Garden, W. The president of the Society, Professor Henry Sidgwick, will take the chair at 4 p.m. The meeting will be open to members and associates, who are at liberty to invite friends. Edward T. Bennett, Secretary, 14, Dean's Yard, Westminster, S.W. Papers to be read: I. F. W. H. Myers, Esq., Report of the Committee on Thought-transference. II. Macdonald, Esq., Account of Experiments in Thought-transference at Liverpool. III. Professor Barnard, Account of some Recent Experiments in Thought-transference and some other papers. IV. Edmund Gurney, Esq., Report of the Committee on Mediumship and Allied Subjects. An Occasional Meeting will be held at 4 p.m., on Wednesday, December the 12th, in the rooms at 14, Dean's Yard, Westminster, S.W., for the purpose of official discussion and conversation on any matters connected with the Society's Researches. The meeting is open to members and associates who are at liberty to invite friends. The question of holding the proposed Conversations is deferred for the present.

### REVIEWS.

#### PIONEERS OF THE SPIRITUAL REFORMATION.

II.—WILLIAM HOWITT.

William Howitt was conspicuously a many-sided man. In the course of a life, long in years, and longer still in the measure of the work accomplished in it, he played many parts, and played them all well, with a thoroughness characteristic of his nature, and with a vigour all his own. It is fortunate that our space is not taxed to present any adequate idea of his life-work. In this place we have to deal only with William Howitt, the Spiritualist, and, even with this limitation, we can but indicate some of the results at which he arrived. We must often be content merely with acting as guide to the many good things gathered by his daughter within this reverent memoir.

"So various," says the author, "were his literary labours, so incessant his mental and physical activity, that I feel embarrassed by the very richness of the material before me. Fully to depict this man, who during the last twenty years of his long life came forth prominently as the champion and apostle of a new, and, consequently, unpopular truth—my special object in writing this memorial—a championship and apostleship which, in the sight of an unsympathetic world, throw their shadow, rather than their light, upon his previous reputation and works—it will be needful to name those various works, and to briefly explain their character."

Confining ourselves, however, to his special writings, we find the mere enumeration of them filling some pages. From the time when in the year 1838, he began to contribute to the *British Spiritual Telegraph*, (published at Keighley, in Yorkshire), down to the time when, living in Italy, he was to a great extent withdrawn from public Spiritualism, then in a new phase of its development, he was an unwearied and trenchant defender of his faith as a Spiritualist. It had been the task to elevate matter to the plane of spirit, to vindicate Spiritualism as the handmaid of Christianity, to point to the new revelation of the power of the Divine Spirit, whereby "God left Himself not without witness among men." He saw, or thought he saw a disorderly element counselling what had seemed to him the orderly sequence of a Divine plan. The new phase—sufficiently typified by the materialisation of the full form—was to him repellent. It was the dragging down of spirit to the plane of matter, the reversal of the process congenial to his taste. He had done his work nobly and well. It was not to be expected, perhaps it was not to be desired, that he should enter into a new sphere of thought, or attempt to adapt himself, at an age when the mental processes have necessarily lost something of their flexibility to a changed order of things. We entertain no doubt that the work he allotted him was completed, when, in the fulfiling of things, he entered into the fruition of it. To no labourer could more appropriately be applied the Benediction of Peace—"Well done good and faithful servant! Enter thou into the joy of thy Lord!"

#### Howitt's Varied Experiences.

If it be impossible for a Reviewer to enumerate his writings, it is equally hopeless to attempt a detailed account of the varied experiences recorded in this volume.

He was associated with all the known writers and experts in the subject of Spiritualism. William and Garth Wilkinson, Robert Chambers, Professor and Mrs. De Morgan, Mr. and Mrs. S. O. Hall, Mr. and Mrs. Newton Crossland, Mr. and Mrs. Alaric Watts, Mr. and Mrs. Nenner, Dr. Doherty, Dr. Ashburner, Dale Owen, Benjamin Coleman, and, not to particularise too minutely, the Rev. James Smith, a man who eminently deserves a place among the Pioneers.

In the course of the narrative we find him witnessing the

\* *Pioneers of the Spiritual Reformation. Life and Works of Dr. Jonathan Kerner, William Howitt and his Work for Spiritualism. Biographical Sketches by A. M. Howitt-Watts. Price 30s. The Psychological Press Association.*

phenomena of some phase of Spiritualism with such well-known mediums as D. D. Home, Charles Foster, the Davenport, and the Seers (L.M.), to whom one portion of the book is appropriately inscribed. He was present when the Rev. T. Lake Harris, then in the plenitude of his power, electrified London by his sermons, and when Emma Hardinge delivered the remarkable series of inspirational addresses with which the name of Mr. Coleman is associated as chairman of her meetings.

We shall best discharge, with due regard to exigencies of space, the duty laid upon us, if we indicate some among William Howitt's many experiences, and refer our readers to the record of them.

#### Mesmerism.

His first acquaintance with the mesmeric phenomena was made at Heidelberg, through Dr. Spencer Hall, who also had the privilege of introducing the subject to another distinguished Spiritualist, Alfred R. Wallace. Dr. Hall had sent to him a newspaper report of a lecture on mesmerism, and Mr. Howitt had written to warn him to let the unpopular subject alone. The narrative is thus continued—

"The same day that I wrote this letter, there presented himself in the evening a young American, who, having overworked himself at Harvard College, was now travelling in Europe for his health, en route for the East. I placed the newspaper in his hand, asking him what he thought of Hall's lecture. Having read it very deliberately, he said, to my great astonishment, that the whole was perfectly true, and that he himself possessed some mesmeric power. As several other friends were coming that evening to us, we requested him after tea to make a trial of his power. He consented. He first experimented upon a German gentleman, the tutor of our sons. Mr. Wheeler, the American, had not made many passes over our German friend, before he cried, vehemently, 'Take me out of this! Take me out of this! I am being frozen to death!' The operator stopped, and finding the young gentleman actually trembling with cold, went once gave him some wine and roused up the fire in the stove. Then, however, did not fully restore the young man to his usual temperature; nor, indeed, did he fully regain it throughout the evening. Notwithstanding this strange effect, a lady, a strong, healthy, high-spirited woman, a cousin of my wife's, proposed to sit down next, and have 'passes made over her.' The effect produced was exactly the same, and it was as difficult to restore her natural warmth as it had been in the case of the young German. She cried out that she was perishing with cold, and it seemed impossible to conquer the chill from which she suffered. Our American friend expressed much astonishment. Such an experience was entirely new to him. It was evident, however, that the mesmeric force was a very powerful and formidable one. Mr. Wheeler took his leave of us that evening, saying that he started the next morning on his journey towards Syria. Within ten days after this we were shocked to learn that he had proceeded no farther than Damascus, a stage but of a few hours, where he had died of a rapid consumption! This threw a curious light over his mesmeric operations. Death was already in him, and the deficiency of his life-power in his mesmeric passes was rapidly drawing away that of his patients."

"The cold they felt was really the cold of death, proceeding from the already well-nigh dead man."

#### Automatic Writing and Drawing.

One of the most interesting chapters is that (pp. 261 to 272), which records Mr. Howitt's personal experiences in Automatic Communications. Mr. and Mrs. Howitt had been to see the beautiful spirit-drawings of Mrs. W. Wilkinson, an account of which is given in Mr. Wilkinson's "Spirit-drawings a Personal Narrative." As so frequently occurs, they had brought away with them some of the spirit-power; and when each, unknown to the other, essayed to get some such form of communication, Mr. Howitt soon found "a something resembling an electric shock through his arm and hand." The pencil began to move in circles, and finally traced upon the paper in large, strongly-formed characters—some as if printed, others adorned with scroll work—a short message. The communications automatically

For further mesmeric facts vide pp. 220 to 234, and p. 293, &c.



given began on February 8th, and ceased on July 30th, 1858. They were obtained under conditions precisely similar to those under which others have obtained like results. It is a point well worthy of careful notice that these abnormal displays of spirit-power are manifested with a strict adherence to law, under the most diverse circumstances, and through the most dissimilar mediums.

Whilst Mr. Howitt was developing Automatic Writing, Mrs. Howitt's experiment was no less successful in the direction of Automatic Drawing.\* The account of this first trial is worth study.

Sitting with her hand passively holding the pencil, it gently commenced automatically to trace a crocus-shaped flower with a bulbous root. After which came several other flowers delicately traced. She repeated the experiment, the power increasing. Within a short time a still more striking thing occurred. Whilst automatically drawing a bell-like flower, she perceived, lying upon the blank paper, the most delicately outlined and shaded butterfly, appearing as if it were sketched in spirit, the minute veining of the wings and their spots delicately outlined, as if made of the finest lace. Upon the second half of the sheet is an explanation, written by her hand, guided spiritually. These explanations appear without any alteration or confusion of expression. Their character is always plain, sometimes devotional, sometimes didactic, frequently very graceful in expression and idea. These writings show the nature of the designs to be symbolical, and thus "A man He with a spirit-drawings, like their congeners, partake of the character of the diagram—their lines, circles, and angles may truly be designated 'cognitive,' and produced by the clear demonstration of some moral or intellectual truth—their outer form is but a medium to an end."

#### Spirit Identity

There are among other noteworthy recitals three excellent cases of Spirit Identity,† to one only of which can we make partial reference. The medium was C. Foster, just arrived from America, and the sitting was held at Mr. Howitt's house at Highgate. Colonel Drayson was present, and received what he considered a conclusive proof of Spirit Identity.

"Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked who this spirit was, he said she replied, 'One who died of cancer.' My wife begged him not to refer to things so painful, but he asked, 'How then was the poor woman's spirit to identify herself?' My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agnetham (a miserable district then lying between Highgate and London), and who had begged of them after her death to take the daughter, quite a girl, from her drunken step-father, who otherwise would be the ruin of her, and place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had taken her away, and was realising all that her mother's fear foreboded, through the terrible scenes into which this wretched step-father had introduced the girl. Those ladies then asked what the spirit wished done for her daughter. She replied through the medium, that she desired her to be taken from her step-father, and placed in a certain institution for young girls. They replied that this institution was one belonging to the Church of England—and that she herself during life had been a Methodist. She replied that she did not mind this, and they promised to do what could be done to get the child placed in this institution (all of which was ultimately done, and the girl grew up a good and useful woman).

"Upon receiving their promise to befriend her child, the spirit of the poor woman expressed her great gratification and withdrew. Now, all this must assuredly have been unknown to Foster, only arrived a day or two from America, and knowing nothing of the circumstances or persons alluded to."

We had marked for notice some other among many narratives that would have interested our readers, but space

forbids. For some striking cases of Apparitions at the Time of Death (pp. 171 to 174), of Clairvoyant Dreams (pp. 210 and 234), and of the Symbolic Teachings, which William Howitt received (p. 232), our readers must be referred to the volume, which, we trust, most of them will add to their list of valued books. They will find in it much to instruct, much to charm, and not a line nor a thought to jar or to repel. It has been to the author a labour of love to sketch her father's life as a Spiritualist. The record of that strenuous existence is outshined by the tenderest and most loving touches. The father's robust and downright nature, gains some golden tints from the light shed on it by the poetic imagination, no less than by the deep affection of his daughter. Demonstrated fact, illuminated by a quickened imagination, and irradiated by a loving heart, brings us as near to the realm of spirit as man may reach.

THE POPULAR LIFE OF BUDDHA, containing an answer to the "Hibbert Lectures" of 1881. By Arthur Lillie, Member of the Royal Asiatic Society. With five Illustrations. Kegan Paul, Trench and Co. Can also be obtained from this office. Price 6s.

The author of this book is well known to our readers in connection with "Buddha and Early Buddhism," and in common with his earlier work there is much in that now under notice of interest to Spiritualists and Theosophists at the present time. Mr. Lillie is a practised writer, evidently well versed in his subject, and to our mind writes none the less forcibly of the great historic faith of the East by reason of his knowledge of psychological facts. The main object of the work is to controvert the position of Mr. Rhys Davids, who holds that Buddhism teaches Atheism, annihilation, and the non-existence of soul. How far he has been successful our readers must judge for themselves. Meanwhile we reserve our own comments on two or three passages of special interest to our readers, and which we hope shortly to quote in these columns.

DRAMA OF THE LATTER DAYS. A SUGGESTION.—"A Catholic Priest" in this pamphlet draws a picture of the probable reception of Jesus of Nazareth were He to appear once more on earth—how they at first reject and afterwards accept Him as the Messiah that was to come, his object being to suggest, in this way, a basis of unity amongst the sects.

HINTS ON ESOTERIC THEOSOPHY.—A fresh supply of Parts Nos. I. and II. have been received by the Psychological Press Association. Particulars will be found in our advertisement pages.

CASSILL'S ALMANAC for 1884, besides the usual information found in calendars, also contains a complete story by G. Manville Fenn, short biographical sketches of "Notable Men of the Year," and a variety of full-page and other illustrations. The excellence of Cassell and Co.'s publications is too well-known to need further endorsement, and this almanack is fully up to the average.

#### The sine-quid-iam for Mediumship Automatic Insulator

Apologies to the appearance of my advertisement announcing the above cleverly suggested little psychical accessory. Kindly oblige me with a word to state that in addition to the already great improvement and advantages they possess in the construction of the old-fashioned Planchette I am (a) commented upon in "Light" N° 93 I have now perfected them by fitting Crystal Balls to the Patent Insulator. Exhibition Prize Medal awards are really ascribed to them by which not only is the completest Magnetism Insulation secured, but the Balls themselves used apart from the Insulator afford a ready means for developing the Trance and Seeing phases, of course, for individually increased capacity so securing in one instrument a most practically useful combination. New descriptive circulars just published supplied on receipt of stamp for postage. Respects as regards rights of production and sale. I remain yours truly, ROBERT H. FERRIS, Bath. [Advt.]

## SPIRITUALISM AND OUR ORTHODOX LEADERS.

By F. J. THEOBALD.

II.

Twenty-three years ago, the Rev. Dr. Mullens published the "Memorials of the Rev. A. F. Lacroix," who was his father-in-law, and, like himself, a most energetic missionary in India.

Both these good men belonged to the "London Missionary Society."

M. Lacroix was born at the village of Lignéres, in Switzerland, on the 10th of May, 1799.

His father passed away, only a few days after the birth of his son. But an uncle supplied this loss so fully that the lad never felt the want of a loving father's care. He had a large school for boys, and educated his nephew himself.

At the early age of fifteen, Mr. Mullens tells, as how the current of his father-in-law's life was distinctly turned, by a beautiful spiritual intervention, given in distinct answer to prayer. Young Lacroix had set his heart upon joining Napoleon's army, in spite of the earnest entreaties of both his mother and uncle. He left home, with the full determination of going direct to the headquarters of the Swiss recruit depot at Berna.

So distressed was his good uncle at thus parting with his beloved boy, that, as Mr. Mullens says, "he carried his grief and disappointments to a throne of grace, entreating that, where earthly affections and ties seemed powerless, the authority of Heaven might interfere." In distinct reply to this prayer, we read that as young Lacroix was within sight of the end of his journey "suddenly a hand seemed laid upon his shoulder, and a voice rang loud in his heart: 'What dost thou here?' He paused, obeyed, and at once hastened back, his purpose vanished for ever! and flinging himself into his uncle's arms, he exclaimed, 'Ah! dear uncle! you have been praying for me! you have been calling me back! and here I am!'" He now settled quietly to his studies, and gave his kind guardian the highest satisfaction and delight.

The following year we find M. Lacroix studying the works of Jung Stilling, the German philosopher and mystic. His little book called "Scenes in the Kingdom of Spirit" had so great a spiritual influence upon the youth, that, whilst he had always been a high principled, good young fellow, he now "rose to a higher level of religious principle," "became a decided Christian," and "gave himself to Christ, as his Saviour and his Master, resolving in all his future life to be ruled by His Divine will." M. Lacroix's interest in Stilling's works was life-long.

Therefore, we were not disappointed in our expectations, but, on reading further into the volume, found that this good Christian man was to all intents and purposes a true Spiritualist. He taught his children from their earliest years "to believe that temporal things are strangely linked with those that are spiritually discerned."

The chapter headed "Home Life" is contributed by Mrs. Mullens, who was M. Lacroix's eldest daughter. With reference to her father's spiritual teachings she says they "prepared them in after-life to receive his speculations on the world to come (ever in accordance with Holy Writ) almost in the light of a revelation. Not but that he himself always checked such a feeling, saying 'Those are my ideas merely, and although I believe I have the Spirit of God, yet I may be mistaken.' It was this diffidence that prevented him speaking of these things except to his most intimate friends, and yet, in sketching his life, to omit a mention of his speculations, his beliefs, and his researches into the mystical, would be to separate him from that atmosphere which went with him where he went, rested with him where he rested, and hovered over every thought and action of his life.

"He hardly looked upon Heaven as wholly beyond this life, but in some part, essentially in it, as the root of the flower is within the mould." . . . "Truly it was a precious faith, for

"It asked all perplexed meanings  
Into one perfect peace."

"But," Mrs. Mullens continues, "he went beyond this. He was a firm believer in apparitions," carefully collecting all accounts of such phenomena, and "the result was that after rejecting huge masses of what was purely the growth of superstition, credulity, or jugglery, there were still thousands of well accredited facts to prove that the dead have appeared, and do still at times continue to appear, to the living. The belief was found everywhere. Scripture sustained the doctrine. History was full of it. Nearly every family had a story founded on it. Every district had a haunted place, or house. And so my father accepted

One very remarkable incident Mrs. Mullens relates (see p. 346), the truth of which she declares her father "believed as firmly as if he had had the evidence of his own senses in its favour, because it occurred to a dear and valued friend of his, a missionary in South India. This friend succeeded another missionary, who had died, leaving the accounts of the mission in a state of hopeless complication. And yet as he was an honest, upright man it was not to be supposed that he had embezzled the money for private purposes. The only question was, what had become of the missing £701 or if they had not been expended where were they to be found?

"After spending several days in trying to solve the mystery, my father's friend threw himself on the sofa, wearied both in mind and body; sorely tempted to say very hard things of his predecessor for having given him such unnecessary trouble."

"This was in broad daylight, about three o'clock in the afternoon. After lying awhile, he distinctly saw the figure of a man, dressed in clerical habiliments, rise, as it were, out of the ground, and proceed to the table, where were lying a mass of papers and accounts, relative to the affairs of the mission. Selecting one, the specter placed it uppermost, looked round at his astonished successor, and immediately disappeared.

"On the open page was a memorandum, stating that £701 of the mission money had been lent to a certain gentleman at Madras, at a high interest. This gentleman was applied to, acknowledged the debt, and refunded the amount." While speaking of the usefulness of such spirit communications, even if for apparently trivial purposes, Mrs. Mullens says that her father agreed with Southey, regarding such matters, viz. "That the end is sufficient, if sometimes one of those unhappy persons, who looking through the dim glass of infidelity, see nothing beyond this life and the narrow sphere of mortal existence, should, from the well-established truth of one such story, be led to a conclusion that there are 'more things in Heaven and earth than are dreamed of in his philosophy.'" . . . Surely every friend of religion may bid God-speed to the inquirer, who pushes his researches into regions whence he never fails to bring us tidings of the soul's immortality, and the reality of a future life."

"My Visit to Styria," by Miss Caroline Corner, having proved a success, it is that lady's intention to publish another volume of her late "Visit to Rhineland," the proceeds of which (expenses cleared) are to go towards giving a number of the poorest little children of the East End of London a treat at Christmas, by way of a good tea, amusement, and a Christmas tree, from which prizes of useful articles of warm clothing may be drawn. Miss Caroline Corner earnestly requests the kind co-operation of friends and other sympathetic and benevolent persons, by means of subscriptions for the book, "Rhineland," (published at 1s. 6d. and 2s. 6d. per copy), or by donations of clothes for the little ones, or both.—Address, Miss Caroline Corner, 3, St. Thomas's-square, Hackney, London, N.E.

\* Subsequently the power of Automatic Drawing was developed by Mr. Howitt (pp. 2, 208.)



















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#### TO CONTRIBUTORS

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and accompanied by the signature of a responsible officer, are solicited for insertion in "Light." Members of our rate circles are also obliged by contributing brief records of noteworthy occurrences at their addresses. The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

#### SUBSCRIPTION RATES.

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#### ADVERTISEMENTS CHARGES

Five lines and under 3s. One inch, 4s. 6d. Half-column, 4s. Whole Column, 8s. 6d. A return can be made for a series of insertions. Inquiries for space and rates should be addressed to The Manager. All other communications should be sent to The Editor. Changes and Post Office orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny postage stamps received for amounts under 1s. Orders for Advertisements may also be sent to The Post Publishing Company, 4, Wine Office Court, Fleet Street, E.C. or at before Wednesday of each week.

#### NOTICE TO THE PUBLIC

"Light" may be obtained direct from our Office, and also from R. W. Allen, 4, Ave Maria Lane, London, and all Booksellers.

#### NOTICE TO CORRESPONDENTS.

The Editor of "Light" will welcome it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed therein from week to week.

Light:

SATURDAY, NOVEMBER 24th 1883

### THE LONDON SPIRITUALIST ALLIANCE

The committee which is now engaged in forming this Society, has issued the following circular to Spiritualists. We print it in *extenso* for the information of our readers:—

"The Council of the C.A.S. has addressed to the Members of that Society a circular intimating that it proposes to dissolve."

"At a Conference lately held at the instance of the Council of the C.A.S., I had the honour to propose a plan for the constitution of a Spiritualist Society, which should represent the views of old Spiritualists who do not now find themselves exactly represented by any existing Society. A Committee was formed for the purpose of giving effect to that suggestion, and it is proposed to call the new Society THE LONDON SPIRITUALIST ALLIANCE."

"It is, in the opinion of a large number of Spiritualists, very desirable that there should exist in the Metropolis a society of the kind proposed. There are, I am aware, various kindred societies already in existence. With these we shall be careful in no way to interfere, and with them we shall hope to work in harmony by friendly counsel and co-operation."

"But there are a number of Spiritualists who have been associated together at various kindred times during the past ten years, who, we believe, would desire to perpetuate or to resume that association under changed conditions adapted to changed times. Their faith has undergone no modification, and they consider this a fitting time to express it once more in union with those who are like-minded with themselves."

"For many divergent opinions on spiritual matters are now before the world. Never before was greater attention paid to the claims of Spiritualism. The Theosophical Society, at one extreme, expresses opinions and holds views in which Spiritualists, as a body, are not able fully to acquiesce. The Society for Psychical Research, while doing excellent work in its own way, is concerned solely, at present, with the external aspects of what is an infinitely vast subject. Under these circumstances it will always find a sphere of action distinct from that which we now contemplate."

"Between these poles, Spiritualists pure and simple, of a type that may now almost be called old-fashioned, find their place, and should take up their position, if they desire to be true to their convictions, and to do their duty in influencing public thought."

"Such a position will be in no sense aggressive. It will involve no large outlay, nor necessitate any pecuniary responsibility beyond the small subscription incident to membership."

"The plan, subject to such modifications as experience may dictate, is simple and unpretending, and may be put thus:—

"The C.A.S. possesses a unique library, and various objects of interest to Spiritualists, some of them, indeed, historically valuable, and such as should be preserved as heir-looms for the benefit of Spiritualists in the future. It was proposed at the Conference that, if possible, these should be kept intact, that they should become the property of the new Society, and that they should be acquired by it without cost."

"A room large enough to contain this library, to serve as a reading-room, and as a place for occasional meetings, is easily procurable at a small outlay. The necessary expense of rental need not exceed £50 per annum. Under the same roof it is proposed, as a matter of convenience, by the Editor of 'Light' and manager of the Psychological Press Association, to place the publishing office of that journal and Association."

"It will be seen that an efficient system of organisation will thus be secured. Not only this, but Spiritualists as such will have taken a fitting stand in vindication of their faith at a time when such a step is incumbent upon them. It is, in the opinion of those who are acting in this matter, an imperative duty to keep together a nucleus of those Spiritualists who have so long been associated, and to do by united effort what individual energy is powerless to accomplish for the support of the literature of Spiritualism, as well as for the introduction of it in likely quarters."

"Most incontinent organisations have been crushed by the necessity for making appeals for money to those who are disposed to interest themselves in their work, but who resent the continual begging, as they consider it. We do not propose to countenance any system of appeals for money. Money will, of course, be needed; and it will be forthcoming. The small contributions of our members will furnish us with an income which will enable our operations to be rigidly confined. As our work is tested, and found to be good, we have no doubt that our income will grow, and with it our opportunity for usefulness. But in no case shall we transgress the bounds of our income."

"The really important thing is that Spiritualists, many veterans among whom have one by one withdrawn into isolated seclusion, to the great detriment of the cause which they all still uphold by their belief, should make some sacrifice, if need be, in order to unite and take counsel together in times of no little difficulty, and to maintain, among other organisations of those who concern themselves with spiritual things, one which distinctively represents, as none now does, their own special views and convictions."

"It may be well to state explicitly that no profession of faith in any set terms is sought from those who may desire to co-operate with us. We have room for all who realise the importance, in a materialistic age, of expressing a belief that there is something behind matter, and that death does not end all."

"I earnestly trust that old and tried friends of Spiritualism, whose faith is no less assured than my own, and who have done such good service in the past, will feel that there is still work for them which they cannot neglect without injuring what they would desire by every means in their power to support and sustain."

"The Society will be in working order by the opening of the New Year. It is proposed to engage rooms at a rental of not more than £50, in the immediate neighbourhood of Charing Cross; to be open a reading-room, where the various Spiritualist papers can be read, to make the library generally available to members, to hold periodical social meetings, and to organise a Sunday service, if found desirable. The subscription of Members is fixed at a minimum rate of a guinea."

"I trust you will give us the countenance of your support, and that you will enrol yourself and members of your family as subscribers. Kindly address your reply as soon as convenient to 'M.A. (Oxon.)', care of John E. Farmer, Esq., 38, Great Russell-street, W.C."

"Signed on behalf of the Committee,

"M. A. (Oxon.)"

"November, 1883."

BOOKS AND PAMPHLETS RECEIVED.—"The Works and Deeds of Joshua Davidson: A Vision." "The Cross and the Crescent, or the Coming Overthrow of Religious Sects."

### THE CENTRAL ASSOCIATION OF SPIRITUALISTS

The C.A.S. is in process of being dissolved, and will be succeeded by a society based on a scheme suggested by M.A. ("Oxon.") for carrying on effectual work under improved conditions and in other premises. In reference to the C.A.S. we have received a communication from the committee appointed to wind up its affairs, asking us to state that, chiefly through a large number of members having failed to pay their subscriptions, the funds at the disposal of the Council show a deficiency of about £150. A circular has been sent out to the members impressing upon each one of them the necessity and duty of contributing his fair proportion towards the meeting of this deficit. Some have readily responded to this request, and the committee desire to urge upon those who have not yet done so, the importance of forwarding their contributions without delay. The Council of the C.A.S. are anxious to save their large and unique library and other valuable effects from dispersion and to hand them over to the new Society to be preserved for the future use of Spiritualists, but they will not be able to do this unless their efforts in this direction are generously assisted. We cordially second this appeal, as it would be positively disgraceful, and even cruel, to leave the members of the Council of the C.A.S.—several of whom have for many years given freely of their time and money for the benefit of the cause—to bear the serious burden of liabilities which have been brought about by circumstances over which they could have no possible control.

### SPIRITUALISM AND RUSSIAN MEN OF SCIENCE

Translated from the November number of *Psychische Studien*.—

"At the meeting of Russian men of science, held at Odessa in August, 1883, Alexander Butlerov, Professor of Chemistry at St. Petersburg, delivered an address on 'The necessity of an investigation of mediumistic phenomena.' More than 500 persons were present. The address has already appeared in the Russian journal *Rebus*, and will also be published in the Report of the Assembly. With the exception of Professor Barrett's paper read before the British Association at Glasgow in 1876, this is the first time that an address of this nature has been presented to a formal gathering of scientific men."

MR. D. D. HOYLE.—Full length portrait of Mr. Hoyle, painted by Pickersgill, R.A., for sale.—Apply to Mr. John E. Farmer, 38, Great Russell-street, Bloomsbury, W.C.

ERRATA.—In last number of "Light," p. 500 second column, fifth line, insert the words, "in proportion," before "to a individually inclined capacity."

THE PSYCHOLOGICAL PRESS ASSOCIATION.—We are asked to give publicity to the following:—Will you allow me, in the columns of "Light," to correct a misapprehension which, from some cause or another, has obtained currency as regards the aim and purpose of this Association. Started for the purpose of publishing the late Psychological Review, it gradually outgrew these limits, is now the recognised publishing agent of standard works in Spiritualism, amongst others those of "M.A. (Oxon.)" Mrs. H. W. Watts, Miss F. J. Theobald and Mr. J. S. Farmer; and is, at the same time, a clearing-house for the supply of the general literature of the subject. In consequence of an increase of work, and the success of a new but very poor and all-pervading medium devoted to the dissemination of spiritual literature, a body, during the current year, has been formed to see that the purpose of free grants of books and pamphlets, a free grant of fifty volumes, was made by the C.A.S. and an analogous similar parcel of the Metropolitan Spiritualist Library, gifts to the value of £1 have been made to several of our libraries besides the most broadcast distribution of copies of the chief editions of "The New Laws of Belief," "Psychography," and "How to Investigate Spiritualism." The accounts will be duly audited each year, and can be inspected by anyone who desires to do so. It is managed by unpaid labour, and, in fact, no individual benefits pecuniarily from its operations. I am sorry to trespass upon your space, but it appeared necessary to state these facts.—The Manager of the P.P.A.

### INTERESTING MANIFESTATIONS.

#### OUR CHILD IN HEAVEN.

By S. C. HALL.

I wish to relate another manifestation concerning my intercourse with my beloved wife: she being in Heaven, and I on earth.

In 1831, it pleased God to give us a daughter—the only living child we ever had. I had a strong hereditary desire that the mother should be the nurse of her child. My mother nursed twelve children, never having employed an hireling. I held that the nurse transmits to the babe she suckles much of her own nature, be it for evil or for good thereafter, it is more likely to be the one than the other. In this special case, the mother after the birth was utterly unable to discharge that natural duty—the highest and holiest a woman owes to her offspring. She lay on her bed—utterly prostrate—for two weary days. I was sustained—and betrayed—by Hope. At length came the warning of the doctor: it should have been given earlier. I always blamed him for a loss that was, as the result proved, irreparable. I sallied forth, brought back a healthy young mother, and placed the babe in her arms, but it was too late.

Next day it died, literally of inanition for it was a strong, healthy babe—who ought to have lived, and would have lived if either the monthly nurse or the doctor had done what both ought to have done—warned me of the danger I encountered in my urgent desire that the mother should be the foster-mother as well as the mother of the new-born babe.

Though more than fifty years ago, it has ever since been a *malheur* for me that this child did not live. She would probably have given me grandchildren—possibly great grandchildren—to cheer and gladden my heart, mind, and soul as I near the bottom of the hill of life, to be my playmates—and my "carees" for here and hereafter. I dearly love children, few things rejoice me more than a romp with them. As it is, I have no thoughtful love from any of my blood. My beloved wife knows that: and so has brought that child to visit me. That is the purport of my present communication to the editor of "Light."

Let me first give you a key to my communication by quoting some lines from my honoured friend, the poet Longfellow:—

"She is not dead,—the child of our affection  
But gone into that school  
Where she no longer needs our poor protection  
And Christ Himself doth rule."

"In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead."

"Not as a child shall we again behold her  
For when with raptures wild  
In our embraces we again unfold her,  
She will not be a child."

"But a fair maiden, in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face."

My friend Tom Hood wrote of children:—

"A blessing on their merry hearts,  
Such readers I would choose,  
Because they seldom criticise,  
And never write reviews."

And—longo intervallo—I will quote four lines of my own

"God bless you children, bless your simple ways;  
God free your lives from earthly soil and dross  
God keep you pure as now, to length of days  
God give the crown, yet teach to bear the cross."

Well, after this somewhat long introduction, I desire to say that this child—this "fair maiden" is frequently







to publish the above protest." Such flings and such language as is contained in the article under notice will be best ignored for the future.

Mr. Lillie's "Popular Life of Buddha" is, in effect, an attack on Dr. Rhys Davids, whom Mr. Lillie rather unkindly describes as "a very hard-working Pall scholar, but a confused and untrained thinker." There will be war in Heaven over that very frank utterance. For Dr. Rhys Davids is of the elect, and the mantle of the *Saturday Review* enshrouds him. Mr. Lillie says that Dr. Rhys Davids says—which is a little second-hand in the way of information :—

1. Buddha preached Atheism
2. He denied the immortality of the soul
3. He was a Materialist.

Furthermore he states that Cingalese Buddhism is the primitive faith, and that about the date of the Christian era a spurious Buddhism arose "which proclaimed a belief in God." Against this somewhat pronounced programme, Mr. Lillie takes up his parable. He demolishes agnostic Buddhism, and makes light of Dr. Rhys Davids as a misguided Comtist. There can be no doubt that Dr. Rhys Davids colours with his own preconceptions what he reads. A man who finds in Buddhism, "Atheism, annihilation, and the non-existence of the soul," has brought with him what he discovers. This, I am aware, is the modern method. The ancients, so we are now taught, did not know their own meiosis. It is the business of the higher criticism to read into their works that which is lacking in them:—not a soul, for the higher criticism knows nothing of soul:—but that pure and elevating gospel of matter, not uncombined with fog, which is a familiar sign of the present times. According to Mr. Lillie, Dr. Rhys Davids is very successful in supplying fog. Mr. Lillie's book will command deserved

Mr. Hiram K. Kelch, who dates from 16, Bratt's square, Boston, U.S.A., records in a recent number of the *Banner of Light* some instances of materialisation, which are as striking as any that I have met with. The medium was Mrs. Ross, of Providence, R.I., the place was Lake Pleasant, and the date August 27th of this year. The light is declared to have been sufficient for exact observation. The medium sat in a small room separated by a curtain from that in which the circle, one of the members of which was Dr. Slade, was seated. After various figures had appeared, the narrative is thus continued

The curtain was again drawn aside, revealing the form of a woman, and I was gratified to receive a request to approach it when the spirit appeared to express satisfaction, and at once said, 'Oh! my dear, dear brother, you know me now,' and then repeatedly kissed me. The spirit again spoke, thanking me for acts in the past. It said, 'I have enjoyed it very much, brother, you are—' and here the spirit seemed to lose power but reaching back, touched the medium, which evidently renewed our strength, and continued—'you are loved by your spirit-friends. Father is here, and we send love to all.' This speech was given word by word, slowly, all the time the spirit having her arms around my neck, while I had my arms around her waist. The eyes of the spirit were bright, and the movements of the face natural. She referred to subjects known only to ourselves, and in every way endeavoured to impress upon me the reality of spirit-return. After assuming me of the love of my spirit-friends she slowly dematerialised, having her arms around my neck, while my arm was around her form—in a moment all was gone, leaving my arms empty. That this spirit was my sister, Sarah C. Duane, formerly of Winthrop-street, East Boston, I have no hesitation in asserting. She passed from earth some years ago, but never, before this occasion, had she been able to fully shew herself, having often cried, and I have no doubt but that her spirit left her home in the 'better world' to banish all doubt from my mind, so that I

should never again question the immortality of the human soul.

The teaching of the Quietists has been lately revived among us by the publication of some extracts from "The Spiritual Guide" of Molinos,\* with a preface by one who perhaps has more sympathy with them than any living man of mark—Mr. J. H. Shorthouse, author of "John Inglesant." Quietism, substantially identical with the doctrine of the great mediæval Mystics, dates back to the latter part of the seventeenth century, when Miguel Molinos proclaimed at Rome his central doctrine, so near akin to the chief doctrine of Buddhism, and was crushed by the Inquisition. His constant theme was the necessity for perfect internal repose, not as in itself the highest good, but as a necessary step to perfection. Therein he differed from the Eastern doctrine. He regarded the soul distracted by the turmoil of the world, concerned chiefly in battling with surrounding dangers and temptations, as incapacitated for real development and growth. In a state of calm alone does the soul become conscious of the spiritual power that directs the universe, and is filled with a holy joy as it enters into communion with them. This state is reached only by absolute abnegation of Self. Not only must the outward life be regulated in accordance with the principles of morality; but the inner and true life must be nurtured by meditation, and regulated by the sacrifices of every selfish wish or aim that could introduce a discordant element or even a disturbing influence into the presence-chamber, where perfect peace should reign. This rare state is the rest after conflict, the result of victory over temptation; the final triumph over obstacles placed designedly in the way by spirit-guides and instructors, lest arrogance, self-confidence, and pride make pure Quietism impossible. Mr. Shorthouse's preface sets forth his belief that Quietism as a doctrine is appropriate to an age which is witnessing an arrogant reign of intellect, and a decay of faith. The publication of the book, and its recommendation by a popular writer, is at any rate a sign among many of the quickening of the spiritual life, and of the more definite conception of spiritual things which this generation is also witnessing.

<sup>a</sup> M.A. (Oxox.)<sup>2</sup>

Mrs. LOTTIE FOWLER.—This well-known medium leaves London for a short provincial tour on Tuesday next, after which she proceeds to America on family business. She goes first to Glasgow for three days, thence to Edinburgh, and then on to Newcastle. Friends in other places can obtain appointments by addressing her. Address up to Monday, the 3rd inst., 104, Moorgate street, for meeting on WEDNESDAY.

MATERIA UNIFORME. (One striking fact about  
this is that it is homogeneous.) It is this which accounts  
of materia unita from the bare study of facts before the student  
of nature. It is natural and unqualified with these facts, as they were  
converted to Materia unita. What a man has seen, heard and  
felt, he knows, and argument about its impossibility is useless.—  
The Six that is, and

Was it Providence?—The following interesting extract is from a letter recently to hand from Mr. Bedford, a Staff-surveyor under the late General Taylor, to whom we have sent a card of Welcome to our new friends the Amos. Referring to his own, as to an occurrence in a dream, if it be such, it was indirectly the means of saving my life. I have said my tale, which is such as it is, and as just finished, yet I am now pondering over what Wesley said about spirits saving in many cases from sudden death by impressions, and was walking in the surreptitious world where his men were felt very large time, when I was almost immersed in sleep. I note I have bled a few minutes, and I am so weary, I note again that I can not disregard it and note that the tree fell right where I was standing, grazing my heel as it fell. Another second I should have been crushed to death, and previously neither I nor my men had any idea the tree would fall my way as was leaning such a distance from it. This is what would ordinarily be called a special interposition of Providence, but no Spiritualists know that Providence works by deputy, and that the agents in such instances as this are disembodied spirits.—*Harbinger of Light.*

\* "Golden Thoughts." Glasgow David Bryce, 1863.

## “WHO ARE OUR SPIRITUAL ENEMIES?”

А РАСПЕВОВ ГЛОХ ВОНЖИ.

## III

"We have shown you already concerning the seven forms of the Centre of the Eternal Nature, where every form is a several well-spring of nature; in like manner out of every form, out of every well-spring, go forth *spirits*, according to the multiplicity of essences and properties, every one according to its kind." ("Threefold Life," chap. iv., par. 37)

It is curious how absolutely blind we may be to the freight of a sentence for which we have no prepared ground. it may be read repeatedly and yet lodge no idea in the mind. This is particularly the case when we read writings so loaded with obscurities as Böhme's necessarily are (*could* the riddle of the universe, if it were explained to us, be solved in simple language?) I suppose I must have passed over those words "*Out of every form go forth spirits,*" at least a dozen times before—only a year ago they suddenly lit up a labyrinth of puzzles for which I had never found a clue. But I had found and held fast the Scriptural sayings that caused these puzzles, and so when the light flashed in, there was proof of its being true light, ready at every point on which it fell. And just this is the advantage of the blind faith so often scornfully spoken of, it fixes words of revealed truth in the mind, and holds them there until intelligence can overtake belief: whereas if only what can be understood is retained, the measure of understanding is too likely to become the test of what we can believe to be true, and then the superstitions of ignorance stultify us more and more.

I read in the Bible of the enemies of the soul, of the powers of darkness, of spiritual wickedness in high places, and without any cavil, asked myself, How can God allow them to be powers? Why are they enemies? How did spiritual wickedness get into high places? and this tempting of the devil, even supposing that myriads of evil spirits form the enemy of mankind, how is it effected when, so far as self-consciousness goes, we are, for the most part, our own tempters? But having fully grasped Bohme's doctrine as to the soul of man being existent in the mutual interaction of the seven Spirits of Eternal Nature, having for the root of its manifested life the three first "tormentive forms" of that nature,—the fourth fire for its first essential life in nature, and the three last forms for the blissful evolution of that life, with a will acting in its fiery life free to allow either form or property of nature to elevate itself above the rest in its own abyss, free to "imagine into" either, to draw with all the magic magnetic strength of the will towards either,—then these few words, "*Out of every form go forth spirits*," explained to me more than I had ever hoped in this life to understand.

To say that a man has no worse enemy than himself, meaning by such words that he permits and indulges what is evil in himself, is therefore to utter a very foolish, ignorant, and cruelly misleading notion. For what is man? A being who consists *as to nature* [of his anti-naturing original I do not speak] of these seven forms of Eternal Nature, which extend through all created worlds and cause all manifestations of spiritual life hence his own abyss of being is in a very mysterious but terrible sense contiguous to that of *all* others, and countless in potentiality. What is more awful still, man made in the likeness of God has no equal in the spiritual world in this prerogative—he alone among all creatures is a denizen of what Bohme calls the three principles, i. e. the dark world, the world of light, and the world of mixed essences, (corrupt and mixed in the nature of our earth, but pure and glorious and truly substantial in the region from which our world of nature derives;) so that

spirits native to these three principles all desire the agency of man, for "all would be creaturely," even, so Böhm writes, "the Deity hath had a longing to see the wonders of the Eternal Nature and of the innumerable essences in substance and in corporeal things. ("Threofold Life," chap. iv, par. 26.) All seek the agency of a being who can represent their dominant desire in ultimates.

In the commonest instincts of human nature this longing to realise internal life by external shews itself, witness the efforts of an angry person to get someone else into a rage, of rough strong men to promote a fight; of greedy or frivolous characters to further the gluttony and vanity which they cannot themselves indulge. Now in the dark world where true substance is impossible to attain, this eagerness for embodied representatives is presumably very strong.

In the seventh form of Eternal Nature, the substantiality, all the other forms find their completion and rest, and this, one may suppose, is one reason for the effort of the spirits in each principle or property to find ultimatum, i.e., embodiment in man.

"The desire of the dark world is after the manifestation, viz., after the outward world, to attract and draw the same sensuality into it, and thereby to satisfy its wrathful hunger." ("Signatura Rerum," chap. II, par. 35).

For every fire in the spiritual as well as in the material world needs substance to maintain its strength. Let us pause a moment to think what the will of an angry person is;—anger, that so common ripple on the surface of life a tremendous depths!—in connection with the following passage. "The Spirit of God worketh in love and anger. For it is the spirit of every life, it is in everything, like as the things will and property is, for one property receiveth another, what the soul willeth, that will'eth also the same into which the soul turneth itself. It is all magical: whatsoever the will of a thing willeth, *that* it receiveth." ("Fifth of Great Six Points," chap. viii, para. 48, 49.) Remembering also that "the original nature, first, and radical principle or constituent essence of the soul without the light of God is as mere a devil or infernal dragon as Lucifer himself is." ("An Epistle of J. Böhme's," par. 11

Any one meeting the eye of man or woman when wrath bursts into utterance, must have instinctive consciousness of this, little as the oppressive or agitating influences of rage are understood. And not only one dragon in human guise confronts us then,—not one bosome devil animates us when our wrath blazes out. In either case, a multitude of spirits who go forth from the well-spring of nature in the property of wrath, combine to emphasize the provocation and keep up the fire. This is quite as certain as that the least brawl in the street quickly attracts a circle of eagerly sympathizing spectators, and, if we but knew what we were about when we allow an angry look or word or gesture to escape us, we should suppress the first movement of indignation as anxiously as we remove gunpowder from risks of accidental ignition.

"We have good and evil in us, into which we frame our willing, the essence thereof become stirring in us, and such a property we draw also from without into us." . . . "If we lead ourselves to the good, then God's Spirit helpeth us, but if we lead ourselves to evil, then God's fierce wrath and anger helpeth us, what we will, of that property we get a leader, and thereunto we lead ourselves. And yet it is not the Deity's will that we perish, but His anger's and our will."—"Fifth of Six Great Points," chap. viii., para. 5, 10, 14

Mr H. G. ARTHUR, writing from Boulogne-sur-Mer, says —  
 "LIGHT" seems to me to be the only good journal on the  
 psychological side of Spiritualism: all that I care for. I find  
 Spiritualists here firm believers, quite tired of Spiritism.  
 Spiritism is not Spiritualism, nor religion, nor poetry, nor elevating  
 sentiment.

\* "The Popular Life of Buddha." May be obtained of the Psychological Press Association.

\* "Golden Thoughts." Glasgow David Bryce, 1863.







SPIRITUALISM & OUR ORTHODOX LEADERS.

By F. J. T. KONIG, D.

LI

## 2.1. Lactols

(Continued from page 501)

M. Lacroix was—like all true Christian Spiritualists—  
"reverent in his researches," having a "great dislike to the  
spirit-rapping sores in America and the exhibitions of  
crazy young men in England."

His testimony to the great value of Spiritualism, coming from the orthodox camp of the London Missionary Society is really refreshingly in contrast to the bitter denunciations many of our Christian brethren pronounce against us.

The fruit of this belief in the inter-communion between the two worlds on M. Lacroix was, as his daughter declares, "pre-eminent peace," and an earnest desire to live unspotted from the world, knowing that thereby he would be "fitted to see God."

In the March of 1859 M. Lacroix heard, as he said, "a distinct voice from Heaven say to him, 'Set thine house in order, for thou shalt die, and not live.'" He had been somewhat enfeebled in health for some few months, but was by no means in any precarious condition, so as to have reason to anticipate a speedy removal. But calmly and wisely, he so far heeded the spirit-warning as to obey the injunction without delay. Preparing a most clear and elaborate statement of his own affairs and of all other things in his hands, he explained the whole to his wife, and showed her where every book and balance was to be found. Before four months had passed he had gained his spirit home.

The account of these last days on earth is most touching. His joy in the anticipation of his passing on was calm and deep. There was "no doubt," "no fear," but "perfect peace," for "Jesus was always near." As the end of his earthly sufferings approached, his son-in-law writes: "For two days he was very silent, and then frequently mentioned that he had seen and conversed with his dear friend, Dr. Morrison who, quite unknown to all in India, had died in London three weeks before." He also spoke of another dear friend (in the spirit-land), saying that he had "seen him, too, and had had much talk with him."

M Lacroix was just sixty years of age when he passed away. Upon a marble tablet raised to his memory are the following words:—

"As a preacher to the lionheart he excelled,  
As a pastor his was greatly beloved  
As a man of undimitted integrity wisdom, and loving-kindness,  
As a Christian, he was universally admired."

THE LONDON SPIRITUALIST ALLIANCE.—Our readers will find (fresh) information respecting this new Society on p. 520.

A TRANCE-MEDIUM AMONGST THE WEAVERS. — At the conclusion of a usual evening service at the Methodist Free Church in Ironbark, Sandhurst, on Sunday, September 16th, a young man, named Richard Keast, approached the communion table and uttered a trance song, and described to the assembled congregation, a vision of Heaven. The form of the service was a happy one with the doctrines of the church with which he had been brought up. The music of the sensitive was subdued. From the description of the only deities, he was evidently in the ecstatic condition, his countenance being transfigured by the psychological impressions. A lengthy account of the matter appears in the *Bendigo Independent* of the 18th ult., and a writer in the *Advertiser* of the following day suggests the utilization of the spiritual influx by the church. It seems that both minister and congregation were deeply impressed with the occurrences, which they look upon as supernatural, and intend to assist the young man to qualify himself for a preacher. A study of some spiritualistic literature relating to trances and clairvoyance would be of considerable service to them, by shewing that the only requisite is favorable conditions to educe the latent powers of the sensitive. — *Hurlbinger of Light.*

## SPIRIT TEACHINGS.

## Second Series

This series of Spoken Teachings, like the former is made up of a series of talks from a great mass which have been automatically written during a series of years. They are some of the other products of the mind of a being who has been incarnated to do a work of education and enlightenment. As far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in accordance to many repeated requests.

M. A. (Oxon.)

No. XLIV

[The fondness of spirits for anniversaries led me usually to expect some sort of retrospect at the close of a year. On the last day but one in the year 1876, I had had some conversation about the then condition of Egypt, and the relations to what was at that time making a stir—Occultism. Imperator, from the very first time that I had any talk with him about the old magical and occult lore, seemed to know little, and to care less, about it. That which he concerned was not in its sphere of action—he had not meddled with it; and he was plainly too much absorbed in his own work to enable himself about it. He entrusted to others the task of doing so as far as was necessary about the past. At the same time, however, he did occasionally give me such information as he could afford, and I learned whatever old students had to teach. He drew what struck me as a careful distinction between the experience of those who violently assailed the closed gates—who would take the kingdom of Heaven by storm—and who, if successful, wrested from the Dweller on the Threshold so much as they were fit to obtain, which, at best, was little, and that little of questionable value;—and those who, now that the gates are ajar, approach under quite other conditions to be received and welcomed, guided and instructed by those who, under other circumstances, could not be reached at all. Something of the kind is put in this communication, given nearly seven years ago.]

This is a warning that you may well ponder. It is necessary for you to know and act on it, but for the majority they have not yet reached the plane of knowledge when they can take in this truth. Hence it will come to pass that Spiritualism will be known exteriorly as commingling with devils, or as a curious form of mental or bodily disease, or as hallucination or fraud. From such a source it can never be known as you know it, can never be lovely or desirable among men, but must ever be a strange and tangled story, which will baffle the wisest among you to unravel by his own unaided powers.

There is another ~~side~~ the ~~existence~~ where far other evidence is had of the beauty of ~~such~~ communion where two or three meet in ~~unity~~ and sincerity to receive the word that comes to them. Where such circles meet, where the mind is pure and sincere, where the aspirations are exalted and the plane of thought spiritual, where due preparations are made to purify the atmosphere and provide conditions into which the higher spirits can come, then results are commensurate. Where the tone is one of pure affection, the friends who have gone before can often return and identify themselves, or like-minded souls can come and speak words of consolation and good cheer. Or they who, like ourselves, are charged to enlighten and elevate the seekers after truth, can come and instruct you in the science which crowns all other knowledge. This is an atmosphere far other than that of which we have spoken. Into it the underdeveloped cannot enter, or cannot come without permission; even as we cannot long breathe the emanations that beset the circles where the unprogressed gather together. With due care, such circles might be made the vehicles for angel enlightenment. But, alas! for the frailty of man's purpose! The concentrated aspiration which is needed becomes irksome. The world engrosses, business presses, cares and troubles enter in, and the medium becomes worthless for our purpose, or friends soon learn all they can assimilate, and so our work flags. Hence it is that no circle can long endure unless under circumstances rare to find. Development is slow, and many cause

But so long as these sacred meetings are perpetuated among you, so long will there be an esoteric band, who know that the

common notion gained in ordinary circles is not the truth, or at least not all the truth. And so long will the aspect of spirit communion which is most associated with the affections, continue to produce the purest and best proof of the holy nature of its faith. You can see now, we hope, why we have always urged on you the esoteric nature of true Spiritualism; why we have warned you to regard the truth as something too holy to be noised abroad and profaned; why we have witholden you from publicity, while we have encouraged you to defend the outworks of the truth. And you can see too, why, now that the truth is in danger, it becomes your duty to do still more for its defence. You can see, too, why we urged you and our friends to withdraw from open communion until the troublous time was past.

This is the risk, and thus the blessing of Spiritualism. You know them before, but it is well they be stated afresh. Observe that we have as yet said nothing of that which you call Occultism. We have spoken of the better side of Spiritualism as founded on the affections. In proportion as the affections are brought into play in pure and sincere aspiration, the best results are obtained. But there are other qualities of your mind which find no place in what you may describe as the sentimental side of the question. We have said that the intellect will find little satisfaction in the study, under such conditions as Exoteric Spiritualism provides, of the occult phenomena he finds there. In the family circle he will have rare opportunity; and there, of course, much that should engage his intellect which escapes in Arcane circles. He finds himself either perplexed by contradictions, or puzzled by evasions. He asks in vain for light which he is not fitted to receive, and bewilders himself with questions which he is unable to solve. He has entered on another plane of thought than that of simple faith or affectionate love, in which alone he found satisfaction from the pure atmosphere of the home circle.

The mental attitude has changed, and questions press for solution to which he can find no key there. When he attempts to grapple them he cannot grasp the reason and method of his findings but will at any time turn these questions into what he cannot penetrate without taking up what is practically a new study, the complement of that which he has passed through. This is Occultism, since it pleases you so to call it. It is the intellectual side of Spiritualism, and teaches the student the latent powers of his own spirit, and its place in the great world of spirit which surrounds it on every side. In saturating himself with the lore stored up for him by many a student who has preceded him, he finds that he has entered on a new domain. For the stored up wisdom of the ancients deals entirely with the investigations and researches of those who would penetrate unbidden into the domain of spirit, and would overburden some of its lower powers to their own marvellous gain. This is not the side that you and those associated with you have approached the subject from. In your day the gate is opened, and entrance on certain conditions is invited. In the days of old the gate was storm'd, and the methods are more or less plainly written for the guidance of the initiated.

In this, occult lore has passed out of sight and has given place to wisdom. There is no room for affection in its simpler developments, but wisdom governs all. The stories told up are not simple stories of faulty love which all may read, but records of idealism of nature, of latent faculties of spirit to be ostracized only to the pure and good in heart and life. Hence to the material world these books are an idle tale. They gain from them no knowledge because they do not possess the key. To the neophyte as he grows in wisdom, they unfold a view of the hidden mysteries of nature, which makes him marvel at his former ignorance. Step by step he advances on his path, and finds at every turn some use to direct and guide him. By degrees he learns to read the history of the world of spirit in which he is a unit. He gains the knowledge which is power, and he progresses by thorny and difficult paths, in which he is sifted through and through, up to the height where the whole panorama breaks upon his gaze. He has not got there without trial, temptation, risk. None gain anything without risk as you ought to know and to be always counting the cost is no way to soar. The risks that beset occult studies are proportioned to the value of the truths

The neophyte must win them, as you know, by conflict and trial. If he be boastfully over-confident, he will find that his pride will have a fall. If he be timid, he will learn that he who would wrest truth from those who guard it must prove his courage. If he be sluggish, he will learn that the seekers after

truth must be ever on the alert against danger on the right hand and on the left. If he be impure in thought and life—say, if he be dominated by the flesh, he will learn to subdue it to the spirit. If he be vacillating and torn in conscience, he will learn that he who climbs a giddy height in a balloon will fall. If he be worldly and governed by the world's ostentatious ways, he will learn to cast them behind his back. And if he fail to learn these lessons, if he temporize and hesitate, if he linger in temptation and look back in longing to the City of the Pharis, then not for him the heights where knowledge dwells. Round his neck is a millstone that will prevent his progress. He has intruded where he had no right to go. He has failed where failure means disgrace, and it were better for him that he had not run the risk. A greater risk still hangs over those who would use their knowledge for base and unworthy purposes. On that we do not dwell. It is not one that concerns you. You need you seek to know the cure that such accumulation of knowledge brings.

It were better for them, assuredly, that they had not been born

As the neophyte progresses he finds that his troubles decrease, the probation time is over, and the lessons learned are not so hard to remember. He finds others who are walking in the same path, and his courage, purity, sincerity, and perseverance have been proven and approved.

It is not permitted us to tell you much that is in the  
your mind to ask. Do not be too literal. There are hints and  
side that you know not of, and if there be risks too, these are  
the conditions of knowledge. Never can sight be had without  
facing danger and risk. It is impossible, even as it is impos-  
sible for you to gain knowledge and progress without conflict.  
We have answered your request as fully as we are per-  
mitted to your questions. Remember only that it is the broad  
lessons that you should learn, and leave the details for the  
hereafter. We have ourselves written this, lest you should  
refuse to accept the statement of Angus. But we should not  
permit any who are unworthy to have influence over you.

† IMPERIAL

## WHAT OUR CONTEMPORARIES SAY

## Spiritualism and Politics

The *Requiem* *Platonic* *poet* *on* *not* *containing* *upon*  
the subject of a woman, who having and only been bereft of  
husband and children, had, in despair taken her own life.  
says:—"Reader, if you are a Spiritualist as we hope you  
are, you know this poor woman cannot escape from herself,  
neither can she at once be happy by a reunion with her  
loved ones, but you know that the darkness now envelop-  
ing her is not eternal, you know that loving messengers  
from the realms of light are striving to aid her weary steps  
towards a higher and a happier condition; you know that  
some time she will join her husband and child. Let us all  
unite in heart-felt desires for her progress toward light and  
happiness. The true Spiritualist learns to act unselfishly  
for the good of others, whether it bring happiness or un-  
happiness to himself, to act rightly because it is right so to  
act, and not because of any anticipated reward here or  
hereafter. Resting securely in his knowledge of a con-  
tinuous existence beyond the limits of earth-life, and that  
he will meet his loved ones there, he is prepared to do his best  
for his brother man. He bears the hardships and sorrows of  
this life with philosophical calmness and a resignation not born  
of despair. He knows that all his trials will in some strange  
way work for his good. A mediumistic soul with a sweet, all-  
sustaining faith closes a beautiful allegory thus: 'Our  
Heavenly Father wakes us from the slumber of infancy and  
helplessness and sends us forth alone into the world to learn  
life's great lessons. When we have learned them well, He  
sends the pale messenger Death, to take us home. How  
blessed will be that reunion.' The same writer ends her  
allegory of 'The Two Ways' with this paragraph: 'There  
are two ways of journeying through life. One, like the first  
pilgrim, who thought only of self and of speedily reaching  
the vale and the journey's end, the other better and wiser  
one, productive of greater good to all, of making a path  
that all who come after us may be blessed by our labours.  
Our unseen friend, Epes Sargent, on his dying bed with the











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## TO CONTRIBUTORS

Reports of the proceedings of Spiritualist Societies, and other papers, are solicited for insertion in "LIGHT." The Editor of "LIGHT" does not accept of any payment for insertion, but he will be glad to receive contributions of any kind, and will be glad to receive contributions of any kind, and will be glad to receive contributions of any kind.

## REMARKS BY THE EDITOR

The Editor of "LIGHT" is glad to receive contributions of any kind, and will be glad to receive contributions of any kind, and will be glad to receive contributions of any kind.

## ADVERTISING CHARGES

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The Editor of "LIGHT" will welcome it a favour if readers and subscribers will make a point of introducing this journal to the notice of those who are interested in the subjects discussed herein from week to week.

## Light:

SATURDAY, DECEMBER 9, 1885

## HINTS FOR INQUIRERS INTO SPIRITUALISM

In accordance with our policy of occasionally publishing articles suitable for inquirers, we this week print the first of two or three short articles which seem suitable for this purpose. In connection with this the "Testimony to Physical Phenomena" and "Advice to Inquirers," on page 511, should be read.

## Some Circles—Suggestions and Rules by GLEN D. STUBBS.

How shall we investigate Spiritualism? It is asked from all quarters and from every land. To know more of man's inner life—of his spiritual faculties and relations—is the need and demand of the world, a need more pressing, a demand wider and more urgent, than exists touching any kindred subject.

Public instruction has done much, and is doing much, to help the investigation, and the genuine and devoted medium is worthy of all commendation, but we greatly need more study and experience. The quiet privacy, the sacredness, the trust which comes with mutual affection and reverence ripened by long acquaintance, the harmony and confidence which banish unjust suspicion yet do not lessen watchful care, all help to the best results, and all exist in the highest degree in well-ordered homes. More home spaces, and more thoughtful study of psychological laws and powers, will be of great use.

The Psalmist said "While I was musing the fire burned." If we choose our seasons of quiet thought and self-communion, that sacred fire will burn and the light which will be revealed.

To sit in circles, or to witness the best mediumship, as more wonder-seekers eagerly looking for some test of spirit presence, but paying no heed, and giving no thought, to the wondrous powers of the spirit in us, is of small benefit—often a positive injury. Such moods and methods darken and belittle, give no inspiration, no inner light, no richer or truer life, no higher comprehension of the grandeur and beauty of immortality.

From "Home Circles," etc. Religious-Philosophical Publishing House, or of the Psychological Press Association.

To consult the spiritual intelligences as infallible authority, or to ask their help and weakly rely on them in matters of selfish gain or of ordinary life, is unwise and enervating. As our true friends on earth will help us in sore need, so may our heavenly friends help us in like great troubles, but it is best, as a rule, that we help ourselves. No voice of angels which contradicts the reason and intuition of man is to be heeded, for they are fallible like ourselves—often wiser, yet liable to err.

We must always bear in mind that we are dealing with human beings who come back to us from a higher realm of the eternal life. We are spirits clad in mortal bodies, they are spirits clad in incorruptible and immortal bodies, too fine for our dull outward eyes to see. Some of those who come back are below us in honesty and intelligence, others are above us, they all gain and grow in grace in the higher light of their abiding place. The angel is the man reaching toward wisdom and love and harmony, glorious and majestic, yet not infallible, there are no angels, save the spirit of just men and gracious, true women. Their highest faculties and greatest powers are but the development of like faculties which are in germ in us. Clairvoyance, for instance, is the spiritual sight, not dependent on our outward eyes, but most perfect when those are closed. We get glimpses of clairvoyance here; it may be the common vision of the Life Beyond.

While the circle should be open and friendly to the spirit-world, it can also be a school of psychological or spiritual science, a help to know more of psychology, clairvoyance, magnetism, the gift of healing, and other and far-reaching faculties in ourselves. Thus we shall learn a new self-reverence, discover wonderful results of our own powers, and yet witness the finest spirit-manifestations, gain the highest spiritual communion, and learn that the spirit-world above us is best understood by those who know most of the spirit-life within us. Self-knowledge brings light, thoughtless ignorance and credulity darken the vision. Intelligent Spiritualists can be the best psychological students. They have, indeed, the only basis for a rational psychology, such as the world needs. While the spiritual philosopher will prize the beauty and significance of the facts of spirit presence, he can understand that back of all outward signs are MENTAL INTUITIONS—the best teachers, with their lessons confirmed by facts. It is the innermost spirit of man which says: "Thou shalt never lie."

To show the beauty of our interior faculties, and to emphasize the necessity of a culture of these gifts in aid of the finest spiritual experiences, an extract is given from the account by Andrew Jackson Davis of his first clairvoyant vision ("Magic Staff," p. 314, &c.). After describing the room in Poughkeepsie, the persons present and the magnetizer, he continues (in January, 1844, he was seventeen years old):—

"I concluded I was physically in a deep sleep, mentally in a peaceful reverie. \* \* I observed an intense blackness, apparently enveloping the earth for hundreds of miles. Gradually this disappeared; and as gradually my perception was awakened and enlarged. All things and persons in the room were surprisingly illuminated. Each human body glowed with many colours, more or less brilliant and magnetic, \* \* the head was very luminous—the emanations extended from four inches to as many feet. \* \* I was overwhelmed, but continued to observe, as one in solitude, with unspeakable joy and holy reverence. A few moments more, and I beheld the interiors and the hidden sources of these luminous emanations. In my ordinary state I had never seen the human viscera, but now I saw all the organs and their functions. The whole body was as transparent as glass! It was invested with a strange, rich spiritual beauty. Each separate organ had centres of light, besides being enveloped in a general sphere

## CURATIVE MAGNETISM.

peculiar to itself. For example the arteries and ventricles gave out distinct flames of light, and the pericardium was a garment of magnetic life, surrounding and protecting the heart. The various air chambers seemed like chemical laboratories. The fire is there, wrought instantaneous chemical changes in the blood, and the great sympathetic nerve whose roots extend through the lower viscera, and whose topmost branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and blended with a soft and silvery fire! \* \* The brain seemed like a crown of spiritual brightness, with shining crescents and flaming jewels. \* \* Without conscious effort I could discern the whole mystery and beauty of the human economy—and enjoy that festive illumination which the ten thousand flames of the golden candles of life imparted to every avenue, pillar, chamber, window, and dome of the human temple. \* \* The sphere of my vision widened, the village was open before me, the broad earth for hundreds of miles became transparent. By a process of *inter-penetration*, as I now term it, I was placed in rapport with Nature. The spirit of Nature and my spirit had formed what seemed to me a kind of psychological or sympathetic acquaintance—the foundation of a high and eternal communion. The properties and essences of plants were distinctly visible. Every fibre of the wild-flower or stem of the violet was radiant with its own peculiar life. \* \* Earth gave off one colour, stones another, minerals another. Everything had a glory of its own. \* \* In this mysterious vision, gentle reader, I saw everything just as you will—with the penetrating senses of the spirit—after you have passed away from the visible body at physical death. \* \* Every little grain of salt or sand, every minute plant or flower; every tendril of the lofty tree, the minerals and ponderous animal forms—each and all were clothed with a dark or white atmosphere, with an infinite variety of shades and degrees of brilliancy and refinement. \* \* In each mineral, vegetable, and animal I saw something of man! The whole system seemed to me like fragments of future human beings."

We are gaining new evidences that man has a dual body,—an outward and physical form with its external senses, and an interior form, real yet usually invisible, with its finer spiritual senses; and that death destroys the outer body only to release this inner form, which it does not and cannot touch that it may enter the upward path to a higher life. When the material eye is closed, the clairvoyant eye opens; when the outward ear is sealed, the clairaudient sense awakens, and these inner senses are far-reaching and delicate beyond our outward senses. Sometimes they are active in this life; in the next life they may give broader range and finer perception to the spirit. To understand the co-existence of these two bodies here, their separation at death, and the continued organic existence of the inner, or spiritual body opens the way for the best spirit communion.

One closing word—last but not least, in importance. For satisfaction or success in the circle, the mood and spirit of the members must be good, their character and conduct true and pure. Vulgar and idle curiosity creates inharmonious, destroys all serenity and sanctity, and makes success well-nigh impossible. Vicious and degrading habits, dishonesty, or selfishness have like untoward results.

Tennyson well says:—

"Do we indeed desire the dead  
Should still be near us at our side?  
Is there no happiness we would hide  
No more vilest than we read?"

How pure at heart and sound in head,  
With what divine affections bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead.

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except like them, thou too canst say,  
My spirit is at peace with all.

The Société Scientifique des Etudes Psychologiques, of Paris, distributes its work among committees, one of which is called the Section Magnétique. The Society's last monthly report informs us that the interest in the practical proceedings of the magnetic section is so increasing that its place of meeting is inconveniently crowded. Physicians and students are among the visitors, they come animated with the ordinary professional notion that all *bien faits* magnetic phenomena can be explained by hypnotism upon hysterical subjects. Being soon disabused of this error, they remain among us as inquirers.

Every advance offers some special points of interest. At that of October 23rd, there was an interruption of the ordinary course of experiment. The reporter says:—

"At this session I put a photograph into Madame Samier's hand while she was in the magnetic sleep. It was that of a young friend of my own, who, three days before, had, in a moment of despair, shot himself. I had not mentioned anything of the circumstance to anyone. Madame S. described the living original, and said that her feeling was that there had been a vital disruption (*une rupture fluidique*). Conducted by my thought to his abode, she described him as he was there in life—his going, out, returning, putting a pistol to his temple, and firing. She seemed to feel the shock, fell in a fainting cataleptic state, out of which we had some difficulty to draw her. Then followed a scene interesting to students of mediumship. Madame S., who is not only impenetrable to magnetism but is a *souffrant médium*, seemed to us to perceive the spirit of the unhappy young man, passed into the trance state, addressed him in terms of reproach and regret, then knelt and uttered a most moving prayer in his behalf. At the close of this we recalled her to resume our ordinary course of proceeding."

"We had just terminated our session, when another incident occurred with Madame Samier. A gentleman, who had arrived in Paris only four days before, was placed in rapport with her. She described him as coming from the Ile de Reuillon on the steamer, *Caledonia*, his having an almost fatal faintness in his bath during the voyage and also seemed to feel the agony which he had then felt. All this, the gentleman said, was exact. We had to be very patient in bringing her out of this state."

Men in practice are invited in this section, on certain evenings, to discuss upon the subject of Curative Magnetism. Addresses by M. Adolphe Didier and M. Hippolyte are reported. The former gave an outline of its progress in England, where he had practised until recently for nearly forty years; spoke of the advocacy of it, under the name of Mesmerism, by Dr. Elliotson and other physicians, by Archbishop Whately, by Miss Martineau, and others. He referred to facts within his own knowledge and to competent authorities, to show the advantages of surgical operations being performed while the patient is in the magnetic sleep instead of put under by ether or form and other chemical anaesthetics. He regarded the magnetic action in healing, although physical in effect, as spiritual in principle. He believed it probable that spirits participated in the good work of healing. He related that once he received an urgent message from the family of a lady living at a great distance from London, where he resided, for him to go to magnetise her, she was reported to be in a sinking condition from typhoid fever. While hesitating as to the probability of being of service, considering time and the distance, he heard an internal voice bidding him go with courage and good assurance. He went, magnetised at once with faith and energy. The lady rallied and made a rapid recovery. He thought all were endowed, more or less, with the faculty, and that it ought to be fostered and exercised in families.





## Koot Hoomi.

To the Editor of "Light."

Sir, The letter of W. T. Brown, F.T.S. Bachelor Lodge, dated November 8th, 1883, and published in your issue of the 15th inst. calls for some comment from me, on account of the singularly correct and original view it takes of my position in regard to the text and Hinduistic controversy.

I made a "statement of plagiarism" in an explanation to the public press, and in one of Koot Hoomi's "letters" and in a number of other previous articles. I simply asked for an explanation. It was, indeed, a great compliment to be quoted (even without the usual marks) by so profound a sage, so great that I almost doubted the existence of the sage. He said I had not explained myself, and I have waited more than three months, anxiously expecting his occult problem to be solved.

But how has it been solved? Mr. Bennett pleads ignorance but thinks the question "trivial." Mr. Brown, however, says conjecturing, "Our master has, no doubt, soon the idea how about the words?" and to my mind has written an answer it is hard to get at. In regard to the feelings of Mr. Kiddle on the one hand, and to the other "beautiful child" on the other. But does this satisfy the question of an occult? If the master was too "tired" to write a copy of a child's words, how is it that his mind was so clear in making up the passage to Occultism, while it was meant for Spiritualism? And why did he interject the remark about Plato, attributing to that ancient philosopher what he was copying from my address? I usually request Mr. Bennett, Mr. Brown, or Koot Hoomi himself to show me by definite citation that the passage referred to was written by Plato. I certainly did not translate it from any of his works. This seems to be an attempt to change the matter by asserting, without any proof, that the real author of the passage in question is Plato. Perhaps he is, but I ask the proof. Then we shall see what the "feelings of Plato" have to do with the matter. As to myself, it is not at all a matter of feeling but of truth. This is what I wrote to obtain, but it is very "occult," I am told, "it deals with an essence known as 'Astral Light.'" Oh! And then I am somewhat impatiently and pertinently, I must inform that "the absence of an 'Astral Light' on the part of Mr. Kiddle is manifestly untrue." Yes, but when I had my property in the possession of another person, it seems like adding insult to injury to be told, "You are an ignorant fellow, else you would know where and how I got it, and that you have no rightful claim to it. Don't charge me with stealing, but look to my friend and accomplice Astral Light!" Mr. Bennett may look at this matter as "trivial," and perhaps it is; but let me remind him that the question, "Is Koot Hoomi a myth?" has not been answered yet, and quite recently the authority for "Esoteric Buddhism" and its "magical" theories and statements is still extremely shadowy.

If the "masters of Occultism" are striving to enlighten the world, they will be willing rather to remove the very natural scepticism that exists than to "quietly laugh" at it, as Mr. Brown puts it, unless to the occultist a laugh is equivalent to an argument. If the "occultists" know the "Brothers" as they "know the way," their testimony would be singularly interesting, and conclusive.

HENRY KIDDLE.

New York,

November 21st, 1883.

[By mentioning Mr. Kiddle's final reply we must not be understood as encouraging further discussion. We will note facts in connection with this subject if any are brought to our notice.—Ed. "Light."]

## Miss Corner's Mission Work.

To the Editor of "Light."

Sir, May I inform your readers that I have secured the Memorial Hall, Bethnal Green, for the occasion of my children's treat, January 10th, 1884? All who would wish their names to appear on my list of friends and supporters must kindly send in before Christmas, as a list will be published with each copy of the book, "Blindfold," the entire proceeds of which will be devoted to charitable purposes.

**PATRONS AND SUPPORTERS.**—Baroness Von Vay, The Lady Helen Newman, Countess Wadlock, Countess Spink, Countess Nina Wurmbrandt, Sir Wm. Topham, Bart., Sir Chas. John, Bart., Right Hon. Henry Fawcett, M.P., John Holman, Esq., M.P., Arthur Power, Esq., M.P., Wm. Crookes, Esq., F.R.S., Chas. James, Hensleigh Weymouth, Esq., J.P., Andrew Peck, J.P., Edward Corner, J.P., C. C. Massey, Esq., Dr. Wynd, Dr. Corner & Co. &c.

CAROLINE CORNER

3, St. Thomas's-square, Hackney.

A FACILITY of disposition, and delicacy of feeling, when exposed to a frequent contact with the ungenerous, is one of the most serious misfortunes that can befall humanity. A person so constituted is obliged to endure a thousand affronts, and if, by any means, he is roused to resentment, he is called arrivable for no other reason, but because he is uniformly expected to be submissive.

## THE INITIATE.

Slowly, with day's dying fall,  
And with many a solemn sound,  
Slowly from the Athenian wall  
The long procession wound.

Five days of the mystic maze,  
Glad in solemn thought, were past,  
Here the few could drink the wine,  
Or seek the height at last.

Then the chosen, young and old,  
To Eleusis went their ways  
But no lip the tale has told  
Of those mysterious days.

In the secret seeing eye—  
The maiden with a faithful soul,  
In youth that did not fear to die—  
Was felt that strange control.

Yet no voice the dreadful word,  
Through these centuries of man,  
Made the sacred secret heard,  
Or shewed the hidden plan.

All the horrors born of death  
Rose within that mine days' gloom,  
Chasing those forms of mortal breath  
From awful room to room.

Deep through bowels of the earth  
They drove the seekers of the dark,  
Hearts that longed to know the worth  
Lied in the living spark.

In that moment of despair  
Was revealed—but who may tell  
How the Omnipotent declares  
His truth that all is well.

How they found of their own lost  
Blaze they knew that have fled?  
We know not, or know at most  
Their joy was no more dead.

Light of resurrection gleamed,  
But in what shape we cannot hear,  
Glowy shone of the redeemed  
Beyond this world of fear.

Old books say Demeter came  
And smiled upon them, and her smile  
Burned all their sorrow in its flame,  
Yet left them here awhile.

Unshadowed sphere whereon we pause  
To live our dreams and suffer, thou  
Shroudest the initiate days, the cause  
Gleams on thy morning brow.

—*Atlantic Monthly*, December, 1883.

MR. D. D. HOME.—Full-length portrait of Mr. Home, painted by Pickersgill, R.A., for sale. Apply to Editor of "Light," 38, Great Russell-street, Bloomsbury, W.C.

THE C.A.E.—A meeting of the Council of the C.A.E. will be held at 38, Great Russell-street, on Tuesday next, at 6.30 p.m., to receive the report of the committee recently appointed to carry out the resolution for bringing the Association to a close.

A GOOD TEST MANIFESTATION.—The *Spiritual Record* for December gives the following:—"Mr. Blackburn, one of the shrewdest, most persevering, and most self-sacrificing of Spiritual investigators, had a good test one night with Mr. E. J. Norton at Dr. Nicholas's. Sitting next him, laughing in the light, they had a small work-box between them on the table. After examining the box, Mr. Blackburn placed on it a blank card, and then, instead of a bit of pencil, a pocket knife, which he borrowed of Dr. Nicholas. Then he asked the spirits, instead of writing or drawing on the card, to cut out of it a geometrical figure, such as his daughter should choose. They placed their hands on the cover of the box, so as to make access to it 'impossible,' and she asked that the figure might be a hexagon, a figure with six equal sides, as cleverly made by the bees in honeycomb. In a few seconds they opened the box, and found in the centre of the card a hexagon accurately cut, but kept in its place by two slightly adhering corners."

A READING people will become a thinking people, and then they are capable of becoming a rational and a great people.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT: A NEW LIGHT!"—*Carlin*

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## CONTENTS.

Notes by the Way. By "M.A. (Ozon)"	541	M. Akshak's Exposure of the M. Pater's Committee on Spiritism	548
Instances of Double-Consciousness in Dreams	542	Notes for Teachers in Spiritism	549
Notes on Spiritism	543	Visions in the Air	550
Who are the "Partial Darkies" As Accepted about	544	Conspicuous Manifestations	551
The Theosophical Society's Conventions to Scripture and Poetals	545	The Life of Buddha	552
A Spiritual Romance	546	A "Setting Sun" scene	553
		Illustrations from "Light"	554
		Reprints	555

[The Editor of "Light" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Ozon)"

In "Light" (November 17th ult.) some details were recently given of what has become known as "The Shropshire Mystery." There is, in effect, no great mystery about this story of powerful physical mediumship, but the newspapers have made a wonder of it, and the illiterate and uneducated people of the neighbourhood have magnified reports until it becomes very difficult to know how much is to be believed. It seems clear that the girl, Emma Davier, is a medium, and that various phenomena, familiar to Spiritualists, occur in her presence. The invisible agency is destructive, mischievous, and indulges in the rough horse-play characteristic of the *Polygraph*. There is absolutely nothing in the accounts given, making due allowance for exaggeration, that differentiates this case from others duly authenticated in days past. But a fiercer light bears upon these matters now, and it is not surprising that the London newspapers should see a possible opportunity for some spy paragraph. One of them sent down a representative, selected apparently from the possession of a purely negative qualification. He knew nothing about Spiritualism, but he did know that nothing of the kind had ever taken place in his presence. He had always felt able to dispose of ghosts and psychical phenomena as mere hallucinations of a weak or diseased mind. And so he went off with a light heart to dispose of this new imposture. In due course there appeared in the journal which he represented an account of a confession made by the girl that she had imposed on the credulity of these simple country-folk, and had done by natural means what they regarded as supernatural occurrences. The newspapers rejoiced, for they are half afraid of Spiritualism, and wholly hate what they instinctively fear. And so the matter dropped.

But not for long. From the *Wellington Journal* and *Shropshire News* of November 24th ult., I see that the phenomena have broken out with renewed vehemence. From the account, which is as poor and flippant as can well be conceived, and which I quote, therefore, with much reservation, it appears that the girl when sitting on a chair was raised, together with the chair, a foot from the floor. It is not easy to see how she could have effected this by natural means. Various other phenomena are recorded; and a statement of the girl's is published which throws

some light on the fair and honourable methods by which the newspaper reporters and doctors extracted from her the so-called confession which has so isolated the London journals. These "doctors, newspaper men, &c." (no newspapers are referred to specifically), are charged in this statement with frightening, intimidating, and even striking this poor girl in order to overawe her into saying what they wished. One interviewer represented himself as a police constable, and threatened her with the gaol if she did not tell how the thing was done. They misled a fellow-servant to worm out the secret. One crafty reporter resorted to the time-honoured plan of making love to the poor girl to get at the truth. The whole story is as pitiful as can be conceived. Whether wholly or partly true it is not pleasant reading, and suggests with startling force the shifts that men of education and position will resort to in order to crush what they detect. The London reporter, of course, neither kissed nor "smacked" this little servant-girl, but, by his own confession, he went down with no qualification but a strong belief that those things never occurred at all, and he found what he carried with him in his own strongly prejudiced mind. The local journal, which prints the statement of the girl, winds up by saying, "The child must be a most accomplished actress!" The pitiful fact becomes evident that the popular superstition is only too plainly increasing.

Though I by no means attach importance to the *ipse dixit* of an illiterate girl recorded by a scarcely less illiterate reporter, who suffers from a belief that it is his duty to be funny, I think the statement important enough to be placed on record, and therefore quote it from the journal to which I have referred. It seems to me that this is a case which should be carefully looked into by some experienced member of the Psychical Society. To remove the girl from her environment, and bring her to London would be probably to paralyse the manifestations for a time at any rate. The whole matter should be patiently investigated on the spot by some qualified observer. The statement of the girl is as follows:—

"They fetched a basket, and shook me, and smacked me. 'Chuck it high over head,' and because I did not throw it high enough they made me do it again. They asked me how these things were done, and I told them I didn't know. They said yes, I did know, and that I should have to tell them, and said what they would do. I told them something. I don't know what I said because they smacked me. I was frightened and told them that I did it. I really don't know how to do them. When anything has happened I haven't known about it till I have seen it. I don't know how the thing is done. I can't move that brick or table or anything else without catching hold of it. (This was said with a smile.) One man said he was a police constable, and he should take me to gaol if I did not tell him. I thought he was a police constable. He was in plain clothes. I was frightened into saying what I said. Of course what I told him was not true. I was frightened into it. I can't account for the things in any way. I feel frightened after they have been done. Dr. Cooke gave me a shilling, and said it was 'to keep the devil off.' I don't know how the things happen. I want them stopped. They upset me. The one who said he was a policeman asked me how to make the knife fly off the table. They tried to make me do something with the knife, but I wouldn't, they looked the doors to keep me in. They followed me all about the house. They gave the other girl something to ask me to show them how to do the knife trick. I never saw it

till they shewed me. (A smile.) One slipped my hands and held them behind my back. The others said it was too bad. I did no tricks with the knife or anything else. I couldn't. A chair, and a thing they hang clothes on, a clothes horse, moved about, and a pair of slippers went from the hearth on to the sofa. Miss Turner did not see it, but she was trying to do it herself. I cannot tell you how the things are done, nor anything about it. Dr. Corks was very kind. He said he should tell mother he thought I was tricky. Dr. Mackay was also very kind. More things happened at home than at Wem. I can't account for it. While I was there the housekeeper's dress flew off the bod. Jane was there then, and she said she would not stop if I did. One of the reporters asked me to kiss him before he went. I wouldn't, but (smiling) he kissed me. When I was washing my hands in the yard the bucket moved. They said I did it, but Dr. Corks's boy, who was in the yard, said I didn't touch it. I've had nothing to do with those things at all.

The *Spectator* (November 24th ult.) has a very fair review of the Lourdes cures, of which an account has been recently published by M. Henri Lasserre. This gentleman had been recommended to try the Lourdes water by M. de Freycinet a Protestant, and since then Prime Minister of France. In September, 1862, M. Lasserre had so far lost his eyesight (from hypertrophy of the optic nerve) that "he could not read three or four lines of the largest print without an excessive fatigue in the upper part of the eyes, which rendered it quite impossible for him to continue." It was when he had been deprived of his sight for all reading purposes for nearly three months, that M. de Freycinet urged him to try Lourdes. M. Lasserre was unwilling not that he feared failure, but success. The responsibility is tremendous (he said in effect); with a doctor, the fee would quit me; but if God cures me, I must give up all in the world, and lead a saintly life. M. de Freycinet, however, overcame his scruples, and himself wrote to the curé of Lourdes for a bottle of water for his friend's use. The letter was signed by M. Lasserre, and a photograph of it is given in his book. "The cure was sudden and complete, though there was some threat of a relapse, which M. Lasserre ascribed to a conscious moral failure of his own, following directly on the cure—a threat of relapse which was averted, as he believes, by the prayers of M. Dupont, and his own penitence. Twenty years have elapsed and M. Lasserre, who has become the historian of the Lourdes wonders, has never found his eyesight fail him again."

That is, in itself, a strong case, and the testimony is unimpeachable. But physicians would, I presume, refer the cure to the stimulating effect of faith acting on a nervous disease. But the following case cannot be included in any such category.—A carpenter of Lavour (a town some forty miles from Toulouse) was cured of an exceedingly aggravated disease (varicose veins, of thirty years' standing). First of all, to establish the reality of the cure, three elaborate certificates are given from two local physicians, and from Dr. Bennet, of the Faculty of Paris. They are too long for citation, but I give the comparatively brief one of his regular attendant:—

"I, the undersigned, declare that for about thirty years Mr. Francis Macary, carpenter, has been suffering from varicose veins in the legs. These varicose veins, which were of the thickness of a finger, and complicated with *de cordons noueux et fibreux très-développés*, compelled him to wear up to the present time a regular compression (*une compression méthodique*), exerted partly by means of twisted bandages, partly by means of dog-skin stockings. In spite of these precautions, ulcers frequently showed themselves on both legs, and, whenever they did, compelled complete repose and a long course of treatment. I have visited him to-day, and although his under limbs were stripped of all clothing, I have only been able to discover a few traces of these enormous varicose veins. This case of spontaneous cure appears to me all the more surprising, that the signals of recovery record not a single feat of this nature.—(Signed), BROWN, Doctor of Medicine, Member of the Mutual Aid Society of Saint Louis, Lavour, August 10th, 1871."

Dr. Bennet's testimony is far more minute, and none of the physicians conceal their astonishment at this cure of a man of sixty, whose disease, of thirty years' standing, was of such an aggravated character. Nor can they in any way explain what they nevertheless attest.

Society journals reflect, in a certain way, the floating opinion of what in London passes for fashionable life. It is so far interesting, therefore, to find the *World* concerning itself with what it calls "The New Religion." "Aesthetism is becoming obsolete, and the new gospel of Buddhism is rapidly supplementing it in drawing-rooms and boudoirs." "The modern Leconte de Lisle," it seems, "reads 'Lila' uncoiled, and fervently accepts the new revelation, according to Mr Sinnett and Madame Blavatsky. . . . Few male worshippers are associated with her in the new religion, and these few are of the weak-kneed race. . . . The new religion is essentially feminine. . . . The air is heavy with aspiration (*sic*), ghostly forms sweep round the threshold, and the astral body of Madame Blavatsky stands within before the vision of the sacred Lotus." And so forth. The stuff is poor enough, and the writer is ignorant of what he (or is it she?) deals with. The fact is that some very powerful and robust intellects have been and are influenced by this new religion. The dealing at all with the subject in a society journal is the only point worth noting, unless I except the admission that "literature and conversation witness on all sides to a decay in the general conviction of immortality." This note of the age is beginning to strike even observers so superficially flippant as the writer in the *World*. What he calls "the preposterous imposture," which he fails to understand or appreciate, is not the only answer to this craving for new spiritual food.

Mr. Im Thurn, an Oxford graduate (I wonder of what nationality), recently appointed a special magistrate among the Indians of the Pomeroy River, has gathered together and published\* a vast amount of information about the Indians of Guiana. A reviewer in the *St. James's Gazette*, who is apparently not well informed as to the subject of Spiritualism or Thought-reading, which he seems to regard on synonymous terms, then comments on a very interesting part of the book. It is easy to ignore his preconceived ideas and to recognise among these primitive people the presence of what is ubiquitous and protean in its manifestations.

"Every one who has been in British Guiana has heard of the Kaimina, human and spiritual powers of evil, who are the bone and terror of the Indian's existence. To counteract the malefic influence of the Kaimina, each larger Indian village keeps its peerman or medicine-man. One of Mr Im Thurn's most interesting adventures was that in which he placed himself in the hands of a peerman, who undertook to cure him of a headache, and who, to judge from the author's description, had in him the making of an admirable Spiritualist professor or of a thought-reader. Mr Im Thurn submitted for six long hours, in a hut on the savannah, to the process of 'peu-ing.' By ventriloquism were produced the most terrible noises, and an extremely clever imitation of the animals of Guiana in whose bodies the Kaimina who had bestowed the headache were supposed to lurk. The patient describes himself as being all the while in a sort of mesmeric trance, feeling at times the air driven over his face, 'as if some big-winged thing came from afar toward the house, passed through the roof, and then settled heavily on the floor, and again, after an interval as if the same winged thing rose and passed away as it had come.' It was interesting, even wonderful; but he was not cured. He rushed at last into the open savannah and 'a wild and pitch-dark night,' and, 'bare-headed, bare-footed, and combed,' with the lightning flashing now and then behind the distant mountains, waited for the dawn. The peerman insisted that a cure had been effected, and demanded payment, and as he produced in proof the Kaimina, a caterpillar which had been extracted from Mr Im

\* Among the Indians of Guiana. By Edward Im Thurn. (Kegan Paul and Co., 1882.)

Thurn's body, his fee, 'a looking-glass which had cost four pence,' could not be denied. Concerning the folk-lore of the Indians it is somewhat difficult to come to any certain conclusion; for there can be little doubt that it has been mixed with stories told by white men. This chapter on Animism—that is to say, the assumption of the Indian that there is a soul in everything, from the bird overhead to the weirdly-shaped stone by some waterfall—is very entertaining and suggestive. To the Indians, dreams and visions are realities. 'To him, dream-acts and working-acts differ only in one respect—namely, that the former are done only by the spirit; the latter are done by the spirit in his body.' Consequently, if an Indian dreams he has been ill-treated by any one, it is an injury that actually occurred, and has to be avenged accordingly, for the *mandé* in the police of the Indian's world. This dream-life is a source of such that is ludicrous, and also of a good deal that is tragic, as may readily be imagined."

M.A. (Oxon.)

## INSTANCE OF DOUBLE-CONSCIOUSNESS IN DREAMS.

### THE SLEEPING MUSICIAN

(From article on Dreams in "The Occult Sciences," by the late Eliza Rich.)

"It was observed by the ancients that a certain class of dream occurs in the transition between sleep and waking, but they were far from supposing that this discovery explained the mystery of dreaming in general.

"Such an opinion, however, has obtained currency, chiefly, we believe, on the authority of Lord Brougham, and it forms a part of that sensational philosophy which recognises in sleep nothing more than the repose of organisation. So far from the notion of Lord Brougham and his followers being true, the very reverse is the fact. The more profoundly we sleep the more perfectly we dream, for the degree in which the spirit is remitted into freedom, and into the exercise of its proper faculties, is proportionate to its separation from the body; or if the body remain active (as in some states of clairvoyance), to its distinct consciousness. In proof of this distinct consciousness, how often do we suddenly remember having dreamed, though previously the night had appeared to us a perfect blank. Frequently the dreamer awakes at the instant when a whole train of circumstances or a scene vanishes, not by a decay of memory or deficiency of impression, but in all the vividness of life, and as instantly as if a door were closed against him which opened into another world. In such cases no volition can recover the momentary glance that alone seems necessary to restore the vision. Children, also, wake up in excitement often immediately after talking in their sleep, and yet, however closely questioned, they have no recollection of having dreamed. Beyond these significant facts there are certain vague impressions of another field of memory, the objects of which seem to float in some indistinct shadowy outline before the mind's eye, and every instant we expect these impenetrable little mysteries to blossom into life, until expectation may, under peculiar circumstances, become agony. There are feelings that nearly all must have experienced, and the inference we draw from them is, not that volition ever ceases, but that the objects that occupy it are not always impressed upon the material memory. In other words, that the memory, so far from being one distinct organ, is the activity of all the faculties, which activity is resolvable into two or more distinct states of consciousness.

"The double consciousness is recognised by Dr. Moore in his 'Power of the Soul over the Body.' He cites a few cases from Pritchard, Abercrombie, and others. The following instance, abbreviated from the account of Dr. Abercrombie, is most interesting.—A girl, seven years of age, employed in tending cattle, was accustomed to sleep in

an apartment next to one which was frequently occupied by an itinerant fiddler, who was a musician of considerable skill, and who spent a part of the night in performing pieces of a refined description. These performances were noticed by the child only as disagreeable noises. After residing in this house she fell into bad health, and was removed by a benevolent lady to her own home, where, on her recovery, she was employed as a servant. Some years after she came to reside with this lady, the wonder of the family was strongly excited by hearing the most beautiful music during the night, especially as they spent many waking hours in vain endeavours to discover the invisible musician. At length the sound was traced to the sleeping room of the girl, who was fast asleep, but uttering from her lips sounds exactly resembling those from a small violin. On further observation, it was discovered that after being about two hours in bed she became restless, and began to mutter to herself. She then uttered tones precisely like the tuning of a violin, and at length, after some prelude, dashed off into elaborate pieces of music, which she performed in a clear and accurate manner, and with a sound not to be distinguished from the most delicate modulations of that instrument. During the performance, she sometimes stopped, imitated the re-tuning of her instrument, and then recommenced exactly where she had stopped, in the most correct manner. These paroxysms occurred at irregular intervals, varying from one to fourteen or even twenty nights, and they were generally followed by a degree of fever. After a year or two, her music was not confined to the imitation of the violin, but was often exchanged for that of the piano, which she was accustomed to hear in the house in which she now lived; and she then began to sing, imitating exactly the voices of several of the family. In another year from this time she began to talk much in her sleep, in which she seemed to fancy herself instructing a younger companion. She often decanted with the utmost fluency and correctness on a variety of topics, both political and religious, of the news of the day, the historical parts of Scripture, of public characters, of members of the family, and of their visitors. In these discussions she showed the most wonderful discrimination, often combined with sarcasm, and astonishing powers of memory. She was fond of illustrating her subjects by what she called a fable, and in these her imagery was both appropriate and elegant. She has been known to conjugate correctly Latin verbs, which she had probably heard in the school-room of the family, and she was once heard to speak several sentences correctly in French, at the same time stating that she heard them from a foreign gentleman, but could not repeat a word of what he said. During her paroxysms it was almost impossible to awaken her, and when her eyelids were raised and a candle brought near her eye, the pupil seemed insensible to the light' (Obap. x., pp. 220-223.) Corroborative facts may be found in most works which treat of mental philosophy or physiology connected with mental states."

Take from the Bible what is termed miraculous or supernatural, and you have nothing but history left. Spiritualism shows how all this is possible, through natural laws, and gives a reason for everything, so that no more is it supernatural, but rational and tangible to our senses. To know that death is but a change—a vacating of the old home of the soul, for a new and spiritual one, a leaving the old chrysalis state to emerge a bright and radiant being in the natural element of the spirit, is a joy unspeakable to mortals here below. It is not death, but life, not destruction, but a new birth into a changed condition of existence—an immortal one, with glorious possibilities of growth toward the Infinite, of which we, as children of our Heavenly Father, are an epitome creation, made and fashioned in His own image.—Michele, in *Saratoga* (N. Y.) Sun.

Parnassus has its flowers of transient fragrance, as well as its oaks of towering height and its laurels of eternal verdure.



## "WHO ARE OUR SPIRITUAL ENEMIES?"

A PATCHWORK FROM BOHME.

BY A. J. PENNY

V

Very significantly does Bohme say in his "Aurora," to which I must refer the student for copious (and to a patient mind fairly intelligible) teaching about Lucifer, "In his pride he suoth himself with darkness and blindness, and made himself a devil. He knew in God only the majesty and not the Word in the centre. He would needs inflame himself and rule in the fire over the meekness." ("Aurora," chap. 15, par. 19.) To the present hour how incessantly we make the same mistake. The dignity of pride, the superb stateliness of indignation, the forceful bluster of wrath, how much stronger and more availing they feel to every angry human heart! It knows the majesty, i.e., the might of the kindled aching forms of nature, but not "the Word in the centre," the meek light of love escaping from the fire, and shining far beyond the lurid prison where only wrath and pain can be generated, and never the waters of eternal life and the imperishable substance which it forms. The forces of Eternal Nature are mighty, but to the Word in the centre alone was all power given in Heaven and in earth.

In the 1st book of Kings, chap. 19, the agency of the powers of Divine Nature, as contrasted with that of the Word of God, is marked emphatically. We read there that "The Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire, and after the fire a still small voice." To this the negative is not added, and we are led to suppose that the God of Israel was in that voice made known. Again, when the disciples of Jesus proposed to bring fire from Heaven to punish the Samaritans, His gentle monition, "Ye know not what manner of spirit ye are of," suggests Divine knowledge of the evil source of a wish for exercising resistant power even with good intentions. "The devil sought great strength and power, as also the present world doth great might and honour and despiseth the light of love" ("Third Great Point," chap. 4, par. 31), and until Jesus Christ came to this earth and showed the majesty of humble self-sacrifice, the power of meekness was unknown, and to this day so contrary is it to our natural ideas of greatness that very generally it is mistaken for defect of force.

"Learn of Me for I am meek and lowly of heart" was the new and wonderful teaching of Him Who gave for His last and all-embracing commandment, "Love one another." And now we know that "in love and meekness we become new-born out of the anger of God; in love and meekness we must strive and fight" . . . "for love is the devil's poison, it is a fire of terror to him wherein he cannot stay." (Second part of "Treatise on Incarnation," chap. 7, pars. 44, 45.) "Therefore it is that Christ so earnestly teacheth us love, humility, and meekness; and the cause why God is become man is for our salvation and happiness sake, that we should not turn back from His love." ("Threofold Life," chap. 14, par. 71.) In this passage the connection of ideas is not evident until we remember the office of imagination in remoulding the attitude, and hence the "spirit of the soul," for, "mark this, every imagination maketh an essence." ("A Warning from J.B.," par. 2.) To say nothing here of the far less comprehensible effects of the Word taking flesh upon Him, we can easily see how much a fellow creature's example, greatly admired, tells upon the ideal of his admirers, and consequently upon their self-conduct. Jesus Christ gave the human race an absolutely new ideal. His forerunner announced that the Kingdom of

Heaven was at hand, but He revealed the more important truth, "the Kingdom of God is within you." Into that Kingdom we enter so soon as we surrender ourselves to meekness and love; "in the love the fire dirth and transmuteth itself into joy." (Apology 3, Text 1, par. 56.) Yes! and therefore is the joy resulting in proportion to the dying of the kindled fire.

But the habitual maintenance of love and meekness is, I suppose, a difficult achievement even to those who are constitutionally placable; to people of irascible nature so extremely difficult as to call for the Biblical proviso, "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. xii. 18.) With all men and at all times it is not possible, and for such exceptional cases Bohme gives a recipe which no one will ever try in vain. "If a fire riseth up in one qualifying spirit then that is not concealed from the soul. It may instantly awaken the other qualifying spirits which are contrary to the kindled fire, and may quench it. But if the fire will be, or become, too big, then hath the soul a prison, wherein it may shut up the kindled spirit, viz., in hard nerving quality" (which here I venture to explain to myself as inaction and silence)—"and the other spirits must be the jailers, till wrath be allayed and the fire be extinguished." . . . "but if the spirit breaketh out of prison, then put it in again, make good thy part against it as long as thou livest." ("Aurora," chap. 10, pars. 85, 86, 90.)

I must diverge a little from the main line of this chapter to call attention to the way Bohme here contrasts the power of the seven fountain Spirits with that of the soul, taking for granted its possible supremacy in every conflict. He here identifies the soul and the will; now as elsewhere the soul is spoken of as one with the seven Spirits of Eternal Nature, confusion of thought will result unless we carefully bear in mind that he has shown that this Eternal Nature was, and is, the consequence of the Abyssal Deity willing to manifest itself the original of the human soul also was prior to its manifestation, for we are told that God breathed into man the breath of life—a life that must have preceded all nature and creature since it emanated from God, and made man to be in the likeness of God. Hence the much contested free will of man which now fights at such tremendous odds against what we call fate, i.e., the forces of inferior beings raised by Air fall, and insubordination to comparatively superior power, say, in time, and as regards his external life to most undeniable superiority. Yet, notwithstanding all the opposition of the stars and the elements in his outer life, in the life within "all is possible," as soon as the good changed into evil as the evil into good. For every man is free, and is as a God to himself, he may change or alter himself in this life either into wrath or into light." ("Aurora," chap. 18, pars. 42, 43.)

An assertion that many will contradict, but one that should be taken as bearing upon the generality of human beings; not those who by long continued indulgence of lowest instincts have lost, or by the hereditary penalties of ancestral vice have hardly ever attained, consciousness of their human birth-right.

In our short sentence Bohme sums up what is in the power of every human being whose spiritual degradation is not yet complete. "Man hath the death in him, whereby he may die unto the evil." ("Signature Reform," chap. 16, par. 28.)

Incapable as the deeply corrupted may be of doing or feeling anything right, ceasing to do evil remains possible, and when this—the whole of man's share in working out his own salvation—is persisted in, the Divine spirit begins and carries on the new creation of regenerate life. This habitual death to the instigations of the divided properties or forms of nature in us, is the indispensable condition of any true life. "The curse of God" (i.e., the

withdrawal of God's holiness—wholeness of action) "is come into the seven forms so that they are in strife and enmity, and one form doth annoy the other, and can never agree unless they all seven enter into death and die unto the self-will. Now, this cannot be except a death come into them, which breaks all their will, as the Deity in Christ was a death to the human selfhood." (Ibid, chap. 12, par. 30.)

And had not Jesus Christ broken the rebellious will of the human selfhood in a true human soul, this death had not been possible to us. "For the soul having sprung out of the Eternal source, and having its originality out of the eternity, none can redeem it in its own root of eternity, or bring it out of the anger, except there come one who is love itself and be born in its own very birth, that so he may bring it out of the anger and set it in the love in himself, as it was done in Christ." . . . "We know very exactly that we could not be redeemed except the Deity did go into the soul, and bring forth the will of the soul again out of the darkness in itself, into the light of the meekness, for the root of life must remain or else the whole creature must be dissolved." ("Three Principles," chap. 25, pars. 6, 8.)

## AN ANCESTRAL GHOST

The following singular story was related to the writer in 1865 by a gentleman who shall be called Major Hammond.

He was born, he said, in an ancient house in one of the Midland counties, a curious place which for many generations had been in the possession of his family. It had originally been surrounded by a moat, which possessed the reputation of being haunted. The story of the haunting was current amongst the country folk; nevertheless my informant, as child and youth, had heard no description of the ghost. "In fact I did not in those years," he said, "give credit to such tales." During his boyhood the moat was filled up. When the water was drawn off, the workmen came upon a strange thing lying in its bottom, namely, a log of wood, rudely carved, and chained to stakes firmly planted in the mud. As soon as the workmen came upon this thing they, in great confusion, rushed from the spot. They had come upon the ghost's effigy chained and "laid" by seven clergymen, according to the prescribed formulae of exorcism and "ghost laying." No one, at first, dared to touch or to remove this effigy from its chains, but once more the ghost should "walk."

The father of the Major, from home at the time of the discovery, upon his return forthwith ordered it to be removed. The informant well remembers that the uncouth log lay disregarded afterwards for years, in an out-house.

Time passed on, and the ghost was no more talked about. One night, however, the Major, then grown into a young man, whilst on a visit at home, dreamed a most vivid and frightful dream. The impression was so strong and disagreeable that he found it impossible to again fall asleep. What with the horror which he had passed through and his sleepless night, when he appeared at the breakfast table his countenance betrayed that something was grievously amiss with him. His mother anxiously demanded an explanation from her son.

"It was only a dream, mother," he replied; "never mind it."

The mother, however, not easily satisfied, pressed the youth again so earnestly for an explanation that, at length, he told her what had been his "vision of the night."

In his dream he had seen a relative, lately deceased, whose death had been caused in a frightful manner, and whose life, unhappily, had been one of violence and dissipation. He beheld the deceased precisely as when still upon earth, only with a countenance expressive of direst misery. The expression of anguish of mind was such that once beheld it could never be forgotten. Beside

the dead man stood a lady clothed in a long white garment of most peculiar fashion. Her tawny-coloured hair hung in heavy, loose, trailing masses around her, nearly to her feet. Her face was beautiful, but sad and stern; a countenance to turn the on-looker almost to stone, as if she herself had been Medusa. Her keen, pitiless blue eyes were fixed upon her companion in unflinching gaze, as if conveying to him an unspoken judgment. With her right hand she repeatedly struck him with a switch. This lady had no left arm, it was cut off at the shoulder, leaving only the stump.

No sooner had the son described the left arm as being wanting than the mother exclaimed with terror, "You saw then, the White Lady, the ghost of the family! Some misfortune surely must be about to happen."

The youth in his dream had thus beheld the ghost, said to have haunted the house in former generations, and the effigy of whom he had seen raised out of the moat! No misfortune, however, so far as he remembered, appeared to have followed upon his sight of her in this dream. But the dream itself left behind it an indelible impression. The idea remained ever with him, that this ancestress of the family, herself in a state of purgation, was made, by an irrevocable decree, the agent of purgatorial suffering for her descendants. Possibly the vision of the stern, avenging spirit had been granted to the young man as a salutary lesson for future guidance.

A. M. H. W.

## THE PHENOMENA OF SPIRITUALISM CONCESSIONS TO SCEPTICS AND POSTULATA.

CONCESSIONS TO SCEPTICS.

"I grant of the facts affirmed to be real, many are very strange, unusual, and improbable; and that we cannot understand them or reconcile them with the commonly received notions of spirits and the future state."

"I allow that there are many over-credulous persons, and that frauds, impostures, and delusions have been mixed up and confounded with real facts in Spiritualism."

"I grant that melancholy and imagination have very great force, and begot strange persuasions; and that many stories of apparitions have been but melancholy fancies."

"I know and yield that there are many strange natural diseases that have odd symptoms, and produce astonishing effects beyond the usual course of nature, and that these are sometimes quoted as explaining preternatural facts."

POSTULATA.

"Having made these concessions, the postulate which I demand of my adversaries as my just right are:

That whether our phenomena occur or not is a question of fact, and not of a priori reasoning."

"That matters of fact can only be proved by immediate sense, or by the testimony of others. To endeavour to demonstrate fact by abstract reasoning or speculation is as if a man should attempt to prove by algebra or metaphysics that Julius Cæsar founded the Empire of Rome."

"A certain amount and character of human testimony cannot be reasonably rejected as incredible, or as supporting facts contrary to nature, since all facts within the realm of nature must be natural."

"That which is sufficiently and undeniably proved ought not to be denied because we know not how it can be that is because there are difficulties in the conceiving of it, otherwise, sense and knowledge are gone as well as faith. For the mode of most things is unknown, and the most obvious in nature have inextricable difficulties in the conceiving of them."—ERES SARGENT.

A SPIRITUAL ROMANCE by W. J. Colville, is announced and will be an excellent, based on actual history setting forth the leading features of the Spiritual Movement during the last ten years. The relations of Spiritualism to the notions of every section of society will be vividly portrayed. The Spiritualists will recognize glimpses of the most prominent workers in the cause—the actors who appear on the stage thus depicted. All phases of Spiritual Teaching will be introduced, in such a manner that the general reader will be well informed on Spiritualism without intonation on his part of such a result."



Mediumship should be a state of exalted concentration, hence mediums have great need of self-control and self-reliance. The mistaken ideas of the character and requirements of mediumship have borne bitter fruits, and it is to be hoped that their correct understanding will not only clear away the accumulated rubbish, but bear the cause to higher grounds.

[The following letter contributed by Mr. Tuttle to the *Harbinger of Light* is also to the point, and should be read in conjunction with the above.—Ed. or "Litur."] *Mediumship.*

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I find in reading the pages of your excellent journal, a constant demand for mediums, and regret that mediumship is not more common. I am deeply impressed by this state of affairs, to write a brief communication on the subject. The desire for foreign mediums about whom wonderful things are recorded, is well enough, and perhaps should such be secured good results might follow. Yet as the conditions of mediumship are so varied, evanescent, and as yet undetermined, no one can safely predict results. I have watched with great interest the effects of public mediumship, and contrasted it with what may be called that of home growth, and I am in favour of the latter. While public mediumship has its place, and has accomplished a great work, I think the home circle is the more appropriate place for satisfactory investigation.

All are more or less sensitive, and it would be difficult to select six or eight persons, without securing at least one whose sensitiveness would develop into noteworthy mediumship.

Now I have to recommend this to the Australian friends who are seeking for light. Do not wait the coming of some remarkable personage; they may not come, and should they the chances are you will be disappointed. Form a circle of your family, or such friends as sympathize with you. The arbitrary rules laid down are of little force, in regard to numbers, arrangement in the circle, &c. Of course true and worthy persons should be selected, who are in earnest and desirous of arriving at the truth. The number of ladies and gentlemen should be equal and not to exceed ten or twelve, nor less than six. The circle should be formed around a table by resting hands on its top; joining hands is not especially recommended; singing is of benefit by its harmonizing influence; an eager, over-expectant state of mind is to be carefully avoided, and in order to do so, light conversation and a happy disposition are to be cultivated. Two circles should be held with stated regularity, for it is presumable the engagement will be kept on the part of the spirit-friends, who form a most important element in the result.

We have known circles resolving excellent manifestations, some member being at once developed as a speaking or writing medium, at the first séance, but such a result is not to be expected. The members ought not to become discouraged if they meet many times without receiving any manifestations. The spirit-friends are quite as anxious to give as we are to receive, but they are as unacquainted with the laws of control, perhaps, as we, and time is necessary. A person may have the possibilities of sensitiveness, yet uncultivated, and it is only by means of sitting that a higher sensitiveness can be gained. A certain relation must become established between the medium and the spirit.

Thus an important element of success is patience, we become acquainted with a circle of twelve earnest people who met once each week for a year before they received the least sign, and then it seemed as though a flood of manifestations came. The fact was their earnestness was a bar against them, which required time to wear away.

There is probably a medium in every family in Australia, and if proper means be employed to develop their latent faculty, the effort will be repaid many fold.

There is far more satisfaction in sitting in a circle with relatives and known friends, than with strangers. When will our departed friends come, if not to the home circle? If they come and communicate with us through strangers, it is because they have no choice, they not being able to approach the dearer friends. It is a duty we owe them to provide the means for their communion with us by forming home circles. Then we shall find that the vacant chair holds unseen the dear one gone, with heart tender and true, anxious to make known to us his presence.

HENSON TUTTLE.

Berlin Heights, Ohio, U.S.A.,

July 24th, 1883.

## VOICES IN THE AIR.

I have, bound up with other curiosities of occult literature, a pamphlet, published in London in 1708, entitled, "A Wonderful Account from Orthes, in Bearn, and the Covenant, of Voices heard in the Air, Singing the Praises of God, in the Words and Tunes of the Psalms used by those of the Reformed Religion, at the time of their cruel and inhuman Persecution, and the Destruction of their public Worship, by the French King. Credibly attested by the Certificates of Monsieur Jorion, and many other Ministers and People, Inhabitants of those Places, who heard the said Singing in the Air, which some of them call the Singing of Angels."

As I do not remember to have seen this record elsewhere cited, I will give the substance of the account, which is too long to be copied entirely. (Compare it with a similar manifestation which brought comfort to the monks of the Charterhouse, on the eve of the suppression of their establishment. Froide's History of England, ed. 1870, Vol. II. c. 9.)

It seems that the report of these mysterious singings had been already prevalent after the suppression of the public worship of the Protestants at the Revocation of the Edict of Nantes, in many places, before M. Jorion, one of the banished French ministers, made from Holland a particular inquiry into the evidence for the phenomenon at Orthes and parts of the Cevennes. Several original testimonies of persons of credit and repute, who themselves heard the voices, are printed at length, as well as much general hearsay. The singing was heard usually in the night-time, but occasionally at mid-day. It attracted multitudes of people, who resorted every night to the parts of the city where it was to be heard. These assemblies were prohibited by the magistrates. Not only the Protestants heard it, but even bigoted Papists, as they were constrained to admit, ascribing it (of course) to the devil. Every precaution is said to have been taken against artifice, but the character of the phenomenon, and the places where it was heard, made this supposition quite inadmissible. The singing is described as up in the air, consisting of many voices in harmony. The tunes were identified as those of the psalms and hymns usually sung in the Protestant churches, and many of the witnesses professed to distinguish the words. "I confess," says one of the witnesses, "I only heard a charming music that represented a great number of voices that agreed exceedingly well, but I could not distinguish the words, there was one that raised his voice above the rest, and made himself observed when the rest had done. After I had a long while heard the melody with ravishment, I perceived that these voices drew off and abated by little and little, till they were insensibly lost in the air. The same evening, returning to my own house, and discoursing at the gate with many of my neighbours of the marvellous things we had heard; on a sudden the same voices again saluted our ears, and filled us with new delight for a quarter of an hour, and then withdrew as before. The Tuesday following, in the

evening (being calm), being with one of my relatives at the door of my own house, we both heard a number of voices in the air, which resounded with strength, and made themselves heard with greatest clearness." One of the witnesses estimated the voices at two or three thousand. "After the church at Orthes was razed to the ground, this singing ceased, till about October following, and then was again heard by many of that city and by many that came out of the country to market, and stayed all night on purpose. It ordinarily happened about the same hour, between eight and nine at night; some heard the words, others the tune of the psalms, and there is scarce a house in Orthes in which some of the family hath not heard it. . . . To conclude, it is impossible to doubt of a truth, which the far greatest part of the inhabitants of Orthes are able to certify, and to which the Parliament of Bearn have also given their testimony by a decree, which forbids men to hear these psalms, or to say they have heard them, on the forfeiture of 500 crowns, and the Councils of Orthes published these ordinances in their city." (That is how unacceptable evidence was dealt with in the seventeenth century. *Mutatis mutandis*, the same spirit is alive now; though it is the bigotry of a shallow "enlightenment" that issues its decrees, and its penalties—ridicule and scorn and pseudo-scientific examination—are more dreaded by many than would be "the forfeiture of 500 crowns.")

"The same thing hath happened in the Cevennes. As this country is full of mountains, where there are schools, which multiply and return the voice, and as night assemblies have continually been made there, where they sing psalms with a loud voice, therefore the relation of singings (in the air) may seem the more doubtful. But the affair of Orthes, which is a close country and without mountains, being well proved, I see no reason," says M. Jorion, "to question that of Cevennes; and shall therefore without scruple produce the certificates which come from that country."

"But as to the business of singing the praises of God," writes one of M. Jorion's correspondents from the Cevennes, "it is necessary that I speak to you of the words which make so much noise in this country. Which is, that since the entire loss of our churches and our pastors, there has been heard in the air voices and sounds of instruments, very melodious, and that which is most extraordinary is that many persons distinguish the tunes of the psalms. I can assure you of the truth thereof, since I myself have distinguished more than thirty. It has been told me that my brother, M. de Mont Valant, distinguishes them all perfectly well. . . . I had forgotten to tell you that the noise of a drum is here heard so clearly, that nobody can doubt thereof, no more than about the singing of psalms, for there are so many persons of good understandings convinced thereof that we ought to give up ourselves to the power of truth. I do avow that the thing passes all imagination, but be assured that all care imaginable has been taken to prevent delusion."

I have given but fragments of the evidence printed in this pamphlet. C. C. M.

## INTERESTING MANIFESTATIONS.

Since the publication of Mr. S. O. Hall's account of "Interesting Manifestations," in our issue of November 17th, we have received the following letter bearing upon the subject, and has kindly forwarded it to us for publication:

DEAR MR. HALL,—Thank you very much for sending me "Light," containing your very interesting letter. It has given me great comfort, for I have long seen the same sort of things, and have been puzzled to account for them, half fearing that the lights were the magnifying of my own brain, but I am learning now to distinguish between the two.

There is a white light, which seems to come from my own eyes in regular beats sometimes, but every night I see a great deal of clear light filled with innumerable pin points of greater light, and flashes like miniature lightning and sudden stars, and across the light go backwards and forwards faint shadows, and

one night I saw for one instant, close to me, a lovely face beaming the morning air, which was like a cloud over it. I do not know the face, a woman's, but I saw the shining brown hair in a low knot at the back of the head, and the perfect forehead, nose, and mouth, and wonderfully clear eyes, all like a living face, not dead as wax. Your letter makes me hope that I, too, shall be privileged to see my dear husband who I know is with me somewhere. Why even at I write in broad daylight, a beautiful white star flashes out before me, and of an I see an intensely blue star. My dear son (my daughter) is gone, so I have no assurance but the lights increase upon and more. Ah! how good is God to give us so much. I am dear Sir yours very truly,

November 23rd.

Mrs. A. M. Howitt Watts has also written to Mr. S. O. Hall as follows, respecting his recent article on "Children."

I have just finished reading your most touching and truly heavenly-inspired paper on "Children" in "Light," and cannot resist my impulse to tell you how beautiful and true I feel it!

The words given from my dear father are very beautiful, and from their likeness to himself I recognize at once his identity in them. He loved children with all his heart, and nothing would be more accordant with his spirit than to comfort you by speaking of your charming daughter. This paper of yours I trust will bring conviction to many hearts.

In the act of spirit communications which my parents received (many years ago), professing to be from their children in Heaven (reference to which is made in my long-ago sketch of my dear father), there are many points of his life in Heaven, identical with the glimpses given in this paper. Infants who had passed from earth having or y-bred a drama were in a few hours or days were there encountered as spirits of a most ancient and celestial order, having gone on that way in the manner of the olden times, and under the instruction of a great and wise spirit, with the most exact and complete view of the world. Eye not seen, but ear heard fully, for each entered a high art of spirit, and I conceive what had been prepared for those who love Him. But we do have glimpses indeed granted us, and not far off from the truth.

Of course you know Mum Thelwell's little book about children in Heaven—one of the series called "Heaven Opened." Her descriptions are also in entire accord with yours.

## CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses, and a return address. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

### The Popular Life of Buddha.

To the Editor of "Light."

SIR,—After the sympathetic, and I must add highly interesting, notices of the "Popular Life of Buddha" that have been printed in "Light," it seems to me that I must appear to your readers (one who is not M. A. C. L. L.) the most grateful of mortals if I utter a word of protest, but I wish to point out that no work as a higher and more worthy to correct the false view of the Christian Knowledge Society.

For many years I had studied the Gospels, and I was the ancient mysteries, and the ancient "wisdom" in its fascinating and I had read many works on the Rosicrucians, the Gnostics, the Kabalists, and the Magicians. I had dived into T. Taylor and the Mysteries of Eschm, and seen the Apocrypha, and the "Freemasonry" as it was over and over again. I was of light flashed about here and there, no doubt, but when the "Adopt," the Occident, the "Esoteric" teacher approached the Adytum of the temple he always put on a look of alarming profundity and announced that some secrets were too great for mortal utterance. This proceeding suggests a doubt that was rare when a certain lawyer was chosen for England.

It is impossible for anyone and that, to be so wise as Thelwell's book. I must confess that I was fortunate enough to read M. Foucaux's translation of the *Lulita Vistara*, or *Life of Buddha*, I made little progress in my occultist studies; and it was not until I had read it carefully two or three times over when preparing my most recent volume that its full importance dawned upon me. I consider it by far the most valuable work that the student of ancient mysteries can study.

In very plain language, the work itself makes the claim. It professes to "reveal" the "secrets" of the Adepts or Buddhas. It professes to show a mortal how to gain "supernatural powers," the "divine vision," calmness, purity, self-mastery. It professes to show him how to gain the night spiritual, or as modern mystics would say, the eight interior states, the "Kuan mat of Indra, the Conqueror" (who who overcometh) of the Apocalypse, the "Kuan mat of Brahma," and so on. (Foucaux's translation, pp. 7, 401, et seq.) Oddly enough, too, it exhausts



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## CONTENTS

Notes by the Way	By - M.A.	5	The Piousness of Theosophy
10			24
Prayer of the Holy Rosary	50		25
Who are the four who are the four			26
11			27
12			28
13			29
14			30
15			31
16			32
17			33
18			34
19			35
20			36
21			37
22			38
23			39
24			40
25			41
26			42
27			43
28			44
29			45
30			46
31			47
32			48
33			49
34			50
35			51
36			52
37			53
38			54
39			55
40			56
41			57
42			58
43			59
44			60
45			61
46			62
47			63
48			64
49			65
50			66
51			67
52			68
53			69
54			70
55			71
56			72
57			73
58			74
59			75
60			76
61			77
62			78
63			79
64			80
65			81
66			82
67			83
68			84
69			85
70			86
71			87
72			88
73			89
74			90
75			91
76			92
77			93
78			94
79			95
80			96
81			97
82			98
83			99
84			100

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The Indians of British Guiana seem to be attracting attention. Last week, I referred to a book by Mr. in Thurn, in which some interesting psychological details are given. Since that time I have come upon another book of legends and myths, collected by a missionary,\* who has spent some time among those aboriginal peoples. It has unfortunately occurred to the collector of those legends to adopt what he calls a metrical form; and to embody what is often charming and beautiful in spirit in doggerel that disfigures it utterly. A simple recital of these primitive legends would have been full of interest. As now presented they are intolerably wearisome. The head men of the tribes were, it seems, mostly sorcerers, and have "in the vicinity of our missions, nearly all passed away." With them, many a legend has died, and many that remain have received an admixture of what the missionaries have superficially taught. They are concerned with God and the future of the soul, which, in the case of the Arawaks, was singularly simple and pure:—an universal Father, a future of light and life for those who have done their duty here, a hell of woe and possible extinction for the wicked.

The Waraun, more concerned with warfare, had bow and arrows buried in their graves to fight their way into the spirit-land. Those of them who settled in Trinidad (as Kingsley mentions in "At Last," ch. 8), conceived with poetic beauty that the pure souls of the good were enshrined in the jewelled body of the humming bird, and spent an eternity of bliss in darting from flower to flower. It is curious to note that among all these tribes the legends shew a belief in a descent from a higher state of existence. The Caribs tell how, in a superior state, the first men saw this world that it was soiled and stained, and descended to purify it. A cloud conveyed them, but, as they toiled, it receded and left them helpless in a world of sin. Other legends are less poetical, but all shew a similar tendency, and a curious parallelism with the Mosaic records. We have the Fall, or Descent into Matter: the subjugation of the animals to man; a Deluge and many other parallelisms in legends which are stated to be primitive and antecedent to the introduction of Christianity.

When an Arawak suffers from pain or disease he summons a sorcerer. The medicine man appears with a large

<sup>1</sup> *Legends and Myths of the Aboriginal Indians of British Guiana.* By W. E. Dorr. B.D. London: Gardner & Paternoster Buildings.

rattle called a "shok-shok" and some tobacco. With the rattle he creates a dreadful din, while he roars his incantations, and shouts at the fiends of disease. He puffs the smoke of the tobacco up the nostrils of the sick man, and then proceeds to pound and rub the part affected. This done he applies his mouth, and sucking hard, removes from it a nail, or thorn, or claw, or some such thing which he declares the fiend has put into the sick man. The "memeric" pounding and rubbing are common, I believe, to most primitive peoples as a cure for pain.

The University of Pennsylvania, which it will be remembered, lately received a large bequest under the will of Henry Seybert for the impartial investigation of the phenomena of Spiritualism, has appointed a committee for that purpose. Dr. Pepper, Provost of the University, is chairman, and the Rev. G. S. Fullerton is secretary. It has been decided to commence with "the collection of authoritative and representative literature" of the subject. Dr. Fullerton has been "entrusted with the main work of accumulating the necessary literature, and he will also prepare a suitable historical sketch of modern Spiritualism." Dr. Fullerton, it is to be hoped, has nothing else to do, and is in the enjoyment of vigorous health. For he has his work cut out, and will need a long time to complete it. The literature of Spiritualism in English, German, French, and other tongues to say nothing of that which lies closer to Dr. Fullerton's heart in his own country, is vast as bush, and a most careful sifting. It is characteristic of it that a few grains of wheat are often buried beneath a mountain of chaff, but the Committee wants the wheat, and the chaff must be winnowed. This will involve a far greater expenditure of time than "the entire winter," which is prescribed as sufficient. The members of the Committee are laudably anxious that it should be known that "no one of them have any bias nor prejudices existing in their minds which would prevent them from joining in a thoroughly impartial examination." It would be unfair to hold them responsible for this remarkable piece of grammar. It is the *Philadelphia Press's* way of putting it. It is well, however, while giving all credit for impartiality to these gentlemen, to note also that no one of them has any knowledge of the subject which would qualify him to conduct so delicate an investigation.

Professor Max Muller contributes to the *Pall Mall Gazette* an account of one whom he calls "a great religious reformer,"—Dayānanda (or Dayānand) Sarasvati, the founder of the Arya Samaj, who has recently died. Dayānand was a scholar deeply read in the theology of his country, and profoundly possessed with the belief that the Vedas were the final and complete revelation of the Divine will. For him a question was absolutely settled by a reference to the Vedas, just as for many amongst us a text from the Bible clinches an argument. "Whatever was not to be found in the Vedas he declared to be false or useless whatever was found there was to him beyond the reach of controversy." It is instructive to note that like Western believers in the verbal inspiration and plenary authority of Scripture, he was acquainted with no sacred writings but those of his own religion. Like them, too, he spent infinite pains in twisting words from their plain meaning in order to bolster up a preconceived theory. Since the Vedas were

as the vocabulary of Christian mystics and talks of the "mystical annihilation," or "mystical death," like Madame Guyon and St. Francis de Sales. My work is an attempt to give a taste of the obtained with extracts from other important Buddhist and Brahminical spiritual works. In I paraphrased everybody to my way the work well in French a translation. most delicate

From the earliest days, man knew that he had a great destiny before him. This was to make himself as worthy without loss of humanity, with the Great Spirit of the Universe. Thus a delicate problem arose, namely, how to find some analogy or symbolic connection between the physical man and the Great Spirit. The solution was twofold:

1. The mystic got to image God as a transcendental man in whom vigorancy of the universe, the fatherly and motherly principles, and the seven legions of immortal spirits were embodied. This is the *Adam Kadmon* of the Kabbalists, who call him the *first of the ten Sefirot*. This is also the *Parush* of the

3 The second solution look for symbol that portion of heaven soon by night with the sceptic for riu and the Dragon for apex, and called it the Temple of God. This accounts for the sceptic being the point of departure for all the symbolism of the Zoroastrian Ho is called "Ho who has turned in the Zoro." The early Christ a socratec Ingham were called

[illegible][illegible]

ARTHUR LILLY.

### A Perplexing Experience

For the first time in 10 years

Rev. May I send a few words to your excellent paper, with a view to throwing light upon the perplexity of your contributor,  
'E. D.

If a patient is continuing to sit for writing under such annoying difficulties deserves high praise. As my own experience was very similar, I will briefly relate it, and trust to your kindness to insert my remarks.

A few years ago, without the least expectation or wish on my part, my hand and arm were controlled to write. It would be tedious to relate all the particulars suffice it to say that I was seized upon by a power to write by one of the most confused stuff I came to the conclusion that I was either an experienced Spiritualist who had written books, automatic early in the case, and he very kindly told me to put myse. into the hands of a developing medium, and he gave me the name of one I followed the advice, and after (I think) two or three sittings with the medium, I could write quite legibly in what I should describe as a large round hand, not my own writing at all. My writing need no remind me of telegrams--no stops, &c.

By this means I got a coherent message from a departed friend, and when it was finished the control left me, and has not returned.

It "E. D." will try the plan I think he would at least go to know if the source had any lung to say through a bit.

An to be ish influences. 'The devil' & it is we known that undevel'ed spuds often call themselves freely by the name of late physical personage as they use the names of Robert Burns or Martin Luther. They can't think it makes them important to use the names of distinguished persons - I remain, Sir

ONE OF YOUR SUBSCRIBERS AND ASSOCIATE OF S. P. H.

### Half Growing from Casts

To the Editor of "Leisure."

Sir,—Signor Damani will be interested to learn that the above is by no means a singular phenomenon, nor is he the first who has observed it. The fact has been repeatedly noticed, and has given rise to some interesting discussion by correspondents in "Notes and Queries." Not to occupy your space with the pros and cons, and the various suggestions offered, I will give Signor Damani the following references, in which I have noted on the subject:—Vol. I. p. 294; Fourth Series, Vol. X. p. 524. Vol. XII. pp. 33, 180, 232, 240, 316, 476. Vol. XIII. p. 381. Vol. XI. pp. 106, 126. Fifth Series, XI. p. 67. XII. p. 293, in which last place appears a letter on the subject from Mr. Henry G. Allen. "Is it key?" is con-

1 If I had referred to another "that a few agitated  
though not myself are laboring under refusal to believe in  
the human hair grows in after death, and under the following  
primary conditions. The example of a woman who died  
a few days ago, employed the sculptor to make a bust of  
the deceased relative. Forthwith a nail was taken shortly  
after death of the head and face, and from this point a cast was  
made of came out a can and with no sign of hair adhering to  
it. About three years ago the sculptor first mentioned to me as  
a matter of common occurrence, not only derived by himself  
but by others that hair often grows from casts. I smiled at the  
idea for as many of your readers will doubtless. Taking  
a cast the no referred to and hidden in the box. I saw  
under my name at a hair on neck and on the back, apparently  
a natural manner from the head and face. In the temple  
and yelow a week ago we examined this cast again, and we  
both at once remarked that the hair had increased in length  
particularly over the eyebrows. I may add that we examined  
other casts, made under similar conditions, and found hair in  
nearly all of them. I enclose, with his permission, the sculptor's  
name.

I shall cut out Signor Damiani's communication in "Leant," and forward it to *Notes and Queries*, as the latest contribution to this curious discovery, though I am myself far from attributing the fact to "spiritual" agency. C. C. M.

## RESULTS

To the Editor of 'Lancet'

I have constantly read in my possession the first copy was  
 made and have never found a number of more interest. May  
 I ask you to let your readers know of a new and lately obtained  
 hands, which I am convinced will give rise to new and distinct  
 conceptions of Spirit and its high office. It is by the  
 Rev. a Professor of Theology in the University of Western The  
 Chapel of the Resurrection. A short quotation may convey our  
 readers to judge of what manner of book it is. "It par  
 graphs the whole. While we admit that the theory of a new the  
 ology is adverse to a long belief in ourselves we see that this ten  
 deney is not to the advantage of science and mankind but  
 to the hurt of our common and dearest religious principles of the  
 regions of thought and we are the more certain to see. And  
 even here the more it is of for makes itself more and more felt  
 and we are the more of what we see. Finally when material views  
 of the Universe appear to be gaining ground and an absolute  
 ascendancy; popular material finds prevail now in the form  
 of extravagant credulity, and now in that arrogant philosophy is  
 not by superstitious spiritualism, and there is no room for both  
 or else. The harmony of a true faith finds a witness to its falseness  
 in this impetuous assertion of the antithetical elements, which  
 is too open and refined. There are causes which impress a very  
 distinct character or different degrees of practices, and on the  
 form which is held in the materialism assumes at different  
 periods. This investigation is full of interest, and carries before  
 in a remarkable degree to illustrate the progressive forms of  
 materialism. If practices are neither unnatural, nor impossible, it  
 follows that the record of them cannot be different or more reliable.

"Is the present and the future the definite limit of not only the mode) but of the object of humanity? Is there no faculty by which a man can contemplate the temporal a true image of the eternal? Is there no fact which unites the seen and unseen? Can the soul reach forward to fuller forms of being? Can it with regard its proper heritage, a future appearance in the fulness of a glorified humanity before God?"

J.B.F.

the Mrs. HARDINGE BRETHERTON APPOINTMENTS Mrs. Hardinge  
na Britton will lecture in Manchester Tuesday January 11th  
agn 1884 in Newcastle Sunday, January 13th and 1884 and  
and Manchester the 27th inst. Also in Liverpool and Manchester  
on the alternate Sundays of February

GATESHEAD-IN-TYNE. On Sunday evening last the Spiritualists of Gateshead listened to a far famed lecture on the Immortality of Man, which was given in the Central Rouding by Mr Henry Burton, who leaves during the week for Queensland. The lecturer from three premises, v. z., nature, reason, and revelation, proved admirably that man enjoyed an innate immortality and that behind all evanescent forms of matter there ever existed distinctive permanency. One word expresses the influence of the lecture, it was "inspiring." Affectionate and hearty notes of thanks were accorded to Mr Burton at the close.







OFFICES OF "LIGHT,"  
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## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies, in as accurate a form as possible, are solicited by the Editors. Reports of private circles will also be accepted by the Editors, but must be accompanied by a statement of the names of the writers, and the names of the persons who were present at the sittings. The Editors will not undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

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## NOTICE TO THE PUBLIC.

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## NOTICE OF REMOVAL.

Special attention is directed to the change in the address of the offices of this paper. They are now situated at 8, GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C., and for the future all communications should be so addressed.

## Light:

SATURDAY, DECEMBER 22ND, 1883.

## EXPERIENCES IN SPIRITUALISM.

No. I.

By H. T. HUMPHREYS.

In proposing to give you some of my experiences in Spiritualism, I think it will probably be the best way to furnish a history of my acquaintance with, and study of, the subject.

It was not till the latter end of the year 1864 that I took any interest in Spiritualism. I had heard of it, but while I formed no opinion upon what I had heard, I never either secured it, or questioned the possibility of the phenomena. My previous knowledge of mesmerism prevented my doing this, but as I knew something of the mesmeric phenomena of clairvoyance, thought-reading, and prevision, what I said as to Spiritualism was that I could not see how the visits of spirits were proved by what had been told me, as mesmerism appeared to be sufficient to account for what I had heard.

It was then in the latter part of 1864 that an acquaintance, who has since passed from earth, came into my chambers and told me he was going to see the Davenport Brothers next day. He said he meant to be on the platform, and to expose them. He boasted that he had exposed every mesmerist whom he had come across. I told him that I was also going to see the Davenport Brothers on the next day, but that I much doubted that he would expose them, and I told him the story of a case of clairvoyance, which you have lately published in "Light." On hearing it he told me, in terms which most men would have resented, that I was saying what was not true. However, we were at the Davenport sittings next day, and my friend tied up one of the brothers. He tried to catch a hand which protruded from the hole in the cabinet, and was rewarded by a severe blow on the knuckles from the trumpet. After the cabinet sittings, on being asked to state his opinion, he said, "I came here to expose the Davenport Brothers, but I am compelled to admit that I can expose nothing. So far as I am concerned, they have passed through the ordeal triumphantly."

Not very long after this occurrence, this gentleman came to my chambers, and said, "Humphreys! Spiritualism is a wonderful reality." He invited me to his apartments, where I was for the first time present at a sittings, the medium being his sister-in-law. I then had communications from my sister, who had left this earth a few months previously. After this I sat with my wife, and had many communications, by tilting. I speedily discovered by all diabolical tests, that the movements of the table were due to no muscular motion, and I held many sittings with my wife, my sister, and nephew, and with personal friends, rarely failing to obtain answers by tilting, whenever I sat with anyone.

In these investigations I can truly say that my conviction of the truth of Spiritualism was wrought, not by what may be called phenomenal manifestations, but by the intelligence which was displayed from sources entirely outside of, and utterly uncontrollable by, any of those present in the body. I began to write under control, but after a time found that frequently the words I wrote passed through my mind as I wrote them, and I gave up trying to write.

At this time, Mrs. Milner Gibson used to hold weekly sittings at her house near the Marble Arch, and Mr. S. C. Hall, by her permission, invited me to them. I arrived one evening after those who were sitting had closed the door of the inner room, but I went in there unbidden, and having spoken to Mrs. Milner Gibson, was about to leave, when a message was given directing the son of \* \* \* to come to the table. I had to admit that this was my spiritual name as given me at home, and I sat down. We received, during the sittings, a message, which I took down, and which now has before me, though I regret that it is unaltered. I gave a copy to Mrs. Milner Gibson. A spirit announced herself as Anna B., who when on earth had been known to Mrs. Milner Gibson. The message was as follows:

"My earth-life was passed in error."

Some surprise was expressed by the hostess at this, but she said to me, "She was intellectual, and attended church" (her brother was a clergyman of the Established Church), "but I think it possible that she had no strong convictions of religion."

An explanation was asked for, and was thus given:—

"I did not believe in God's mercy, nor did I believe in the Lord's sacrifice. Oh! how this sin brought misery on me."

"But the Lord in mercy and love gave me the light that I anxiously sought for in my wretched darkness."

A gentleman who was present asked if the spirit would kindly explain what she meant by the words, "the Lord's sacrifice"? The reply was affirmative, and the following words were then given:—

"Why explain that which needs no explanation to those who search the Scripture with prayer?"

During the year 1865 I was sought out by P. M., an old acquaintance, who had been abroad as an officer in the navy and he, finding that I was interested in the investigation of Spiritualism, came frequently to my chambers, where he sat with my wife and myself. On two occasions during that year I was told to go to places in town next day. In one of these it was stated that a deed was waiting for my signature, and by post next morning I had an intimation that it was so. In the other case I went to the office, as mentioned in the message, which had told me that A. F. P. wanted to see me, and when I walked in, he said, "I was just going to write to ask you to come."

A letter of mine was published in "Light," No. 35, June 25th, 1881, in which I mentioned some facts which occurred in the presence of this friend, and I here recapitulate these, with one or two others.

## "THE BROTHERS" OF THEOSOPHY.

The following paper was read by Mr. Sinnett at a recent private gathering of Theosophists and their friends:—

I have put down on paper the few remarks I want to make this evening, in order that some views connected with the Theosophical Society may be presented for your consideration in a systematic way.

All persons who become interested in any of the teachings which have found their way out into the world through the intermediation of the Theosophical Society vary soon turn to the sanctions on which these teachings rest.

Now the orthodox occult reply hitherto given to inquiries as to the authenticity of any small statements in occult science that have hitherto been put forth, has simply been this:—"Ascertain for yourself." That is to say, lead the pure spiritual life, cultivate the inner faculties, and by degrees these will be awakened and developed to the extent of enabling you to probe Nature for yourself. But that advice is not of a kind which great numbers of people have ever been ready to take, and hence knowledge concerning the truths of occult science has remained in the hands of a few.

A new departure has now been taken. Certain proficients in occult science have broken through the old restrictions of their order, and have suddenly let out a flood of statements into the world, together with some information concerning the attributes and faculties they have themselves acquired, and by means of which they have learned what they now tell us.

It is very widely recognised that the teaching is interesting and coherent, and even supported by analogies, but every new inquirer in turn must ask what assurance can we have that the persons from whom this teaching emanates, are in a position to ascertain so much. Most people, I think, would be ready to admit that persons invested, as the Brothers of Theosophy are said to be invested, with abnormal and extraordinary powers over Nature—even in the departments of Nature which we are familiar with—may very probably have faculties which enable them to obtain a deep insight into many of the generally hidden truths of Nature. But then comes the primary question, "What assurance can you give us that there really are behind the few people who stand forward as the visible representatives of the Theosophical Society, any such persons as the Adepts Brothers at all?" This is an old question which is always recurring, and which must go on recurring as long as new seers continue to approach the threshold of the Theosophical Society. For many of us it has long been settled, for some now inquire the existence of psychological Adepts seems so probable that the assurance of the leading representatives of the Society in India are readily accepted, but for others, again, the existence of the Brothers must first be established by altogether plain and unequivocal evidence before it will seem worth while to pay attention to the report some of us may make as to the specific doctrine they teach.

I propose, therefore, to go over the evidence on this main question, which certainly underlies any with which the Theosophical Society, so far as it is concerned with the Indian teachings, can be engaged. Of course, I am not going to trouble you with any repetition of particular incidents already described in published writings. What I propose to do is briefly to review the whole case as it now stands, very greatly enlarged and strengthened as it has been during the last two years. The evidence, to begin with, divides itself into two kinds. First, we have the general body of current belief, which in India goes to show that such persons as Mahatmas or Adepts are somewhere in existence; secondly, the specific evidence which shows that the leaders of the Theosophical Society are in relation with, and in the confidence of, such Adepts.

As to the general body of belief, it would hardly be too much to say that the whole mass of the sacred literature of India rests on belief in the existence of Adepts; and a very widely spread belief, covering great areas of space and time, can rarely be regarded as evolved from nothing,—as having had no basis of fact. But passing over the Mahabharata and the Puranas and all they tell us concerning "Rishis" or Adepts of ancient date, I may call your attention to a paper in the Theosophist of May, 1882, on some relatively modern popular Indian books, recounting the lives of various "Sadhus," another word for saint, yogee, or adept, who have lived within the last thousand years. In this article a list is given of over seventy such persons, whose memory is enshrined in a number of Marathi books, where the

On the first occasion of his sitting, which was with Mrs. Humphreys and myself, a spirit announced itself as G. A., an old college chum. He said: "If you are my old friend, G. A., you can tell me the name of a professor to whose room in ——— street we used often to go." The name, of which Mrs. Humphreys and I were ignorant, was spelled out (Christian and surname). He then asked for another name, which was at once correctly given. At his second sittings his mother announced herself.

He asked her to tell her maiden name, which was given correctly. He then asked, "Where did you go to school?" "At L——." "Where were you married to my father?" "At B——." "Who married you?" "The Rev. Mr. E." He wrote that evening to his father and to his aunt to ask the same questions, as he did not know whether the answers were correct or not. He received a reply from his aunt which said, "Your mother went to school at L——. She was married at B——, by the Rev. Mr. J." He was much annoyed at this contradiction. On the next day he had a reply from his father. "I do not know where your mother was at school. We were married at B——, by the Rev. Mr. B., the curate, because the Rev. Mr. J——, the rector, was from home at the time."

On another occasion he was told at a sitting with me that his father had that evening written to him, enclosing a P.O. order. The letter did not arrive, but a day or two after he had a letter from his father asking him why he had not acknowledged the receipt of the P.O. order which he had forwarded.

On another occasion I was absent. He sat with Mrs. H., when he had a message from Anisi, a negro boy who been taken from a slave ship on the African Coast and had served him on board one of H.M.S. He had been suffering from lung disease, and had been left with some friends in the Cape Colony. His first message, after giving his name and stating, in the Galla language, that he was very glad to meet my friend again, was to tell him not to carry out an intention which he had formed, unknown to any one else. This advice was most distasteful to my friend. The message next spelt out was in Arabic, as follows:—

"O Christ Allah, in Allah if Allah, Mohammed rasul Allah."

The last clause the spirit persistently adhered to.

The following is somewhat interesting. While sitting with my sister at her lodgings, on September 24th, 1865 we received the following message from a spirit who announced himself as Francis Hippolyte:—

"Life-like homes are here; we cannot get into them. Pray for my progress that I may be admitted into one of them."

I asked him if he had not heard of Jesus Christ? He professed utter ignorance even of the name. I told him that Jesus Christ had died to save him, and asked if he would join in prayer in His name. He answered affirmatively. I prayed, and he tilted the table in assent. He then left.

A few days later he again announced himself, and told me he had a house. He thanked me for my aid, and I have never since had any message from him.

It is, perhaps, right that I should say that during this period I had some very curious communications, not unlike some of which certain of your correspondents have told. Most of these were false. I had communications purporting to come from St. Paul, the Virgin Mary, Thomas a Becket (who was very noisy, and at times thumped about the room), and others. My friend, while we were sitting in perfect darkness, would seize a pencil and write a message—in English, Greek, or Latin it might be, but perfectly unknown to him till the gas was turned up. A young lady and myself had our hands on a Planchette, and three attempts were made to write the name of Felice Orsini, with whom she had been acquainted. The third only was successful.

(To be continued.)

"miracles" they are said to have wrought are recorded. The historical value of these narratives may, of course, be disputed. I mention them merely as illustrations of the fact that belief in the persons having the powers now ascribed to the Brothers is no new thing in India. And next we have the testimony of many modern writers concerning the very remarkable occult feats of Indian yogis and fakirs. Such people, of course, are numerous, but the psychological rank of those whom we speak of as Brothers, but the faculties they possess, sometimes, will be enough to convince anyone who studies the evidence concerning them, that living men can acquire powers and faculties commonly regarded as super-human.

In Jacobelli's books about his experiences in Benares and elsewhere, this subject is fully dealt with, and some facts connected with it have even forced their way into Anglo-Indian official records. The report of an English Resident at the court of Ranjeet Singh describes how he was present at the burial of a yogi who was shut up in a vault, by his own consent, for a considerable period, six weeks, I think, but I have not got the report at hand just now to quote in detail—and emerged alive, at the end of that time, which he had spent in Samadhi or trance. Such a man would, of course, be an "Adept" of a very inferior type, but the record of his achievements has the advantage of being very well authenticated as far as it goes. Again, up to within a few years ago, a very highly spiritualized ascetic and gifted seer was living at Agra, where he taught a group of disciples and by their own statements has frequently re-appeared amongst them since his death. This event itself was an effort of will according to an account I have heard a good deal about from one of the "occult" folk-lore, a cultivated and highly respected native Government official, now living at Allahabad. His existence and the fact that he possessed great psychological gifts, are quite beyond question.

Thus, in India, the fact that there are such people in the world as Adepts is hardly regarded as open to dispute. Most of these, of course, concerning whom one can obtain definite information, turn out on inquiry to be yogis of the inferior type, men who have trained their inner faculties to the extent of possessing various abnormal powers, and even laught into spiritual truths. But none the less do all inquiries after Adepts superior to them in attainments provoke the reply that certainly there are such though they live in complete seclusion. The general vague, indefinite belief, in fact, paves the way to the inquiry with which we are more immediately concerned,—whether the leaders of the Theosophical Society are really in relation with some of the higher Adepts who do not habitually live amongst the community at large, nor make known the fact of their adeptship to any but their own regularly accepted pupils.

Now the evidence on this point divides itself as follows:—

First, we have the primary evidence of witnesses who have personally seen certain of these Adepts, both in the flesh and out of the flesh, who have seen their powers exercised, and who have obtained certain knowledge as to their existence and attributes.

Secondly, the evidence of those who have seen them in the astral form, identifying them in various ways with the living men others have seen.

Thirdly, the testimony of those who have acquired circumstantial evidence as to their existence.

Foremost among the witnesses of the first group stand Madame Blavatsky and Colonel Olcott themselves. For those who see reason to trust Madame Blavatsky, her testimony is, of course, ample and precise, and altogether satisfactory. She has lived among the Adepts for many years. She has been in almost daily communication with them ever since. She has returned to them, and they have visited her in their natural bodies on several occasions since she emerged from Tibet after her own initiation. There is no intermediate alternative between the conclusion that her statements concerning the Brothers are broadly true, and the conclusion that she is what some American enemies have called her, "the champion impostor of the age." I am aware of the theory which some Spiritualists entertain to the effect that she may be a medium controlled by spirits whom she mistakes for living men, but this theory can only be held by people who are as credulous as a tenth of the statement she makes, not to speak yet of the testimony of others. How can she have lived under the roof of certain persons in Tibet for seven years and more, seeing them and their friends and relations going about the business of their daily lives, instructing her by slow degrees in the vast science to which she is devoted, and be in any doubt as to whether they are living

men or spirits? The conjecture is absurd. She is either speaking truly when she tells us that she has so lived among them in the Adepta who taught her ever since. The Spiritualists' hypothesis about her supposed contacts is built upon the statement she makes that the Adepts appear to her in the astral form when she is at a distance from them. If they had never appeared to her in any other form, there would be room to argue the matter from the Spiritualists' point of view, or there might be, but for other circumstances again. But her astral visitors are identical in all respects with the men she has lived and studied amongst. At intervals, as I have said, she has been enabled to go back again and see them in the flesh. Her astral communication with them merely fills up the gap of her personal intercourse with them, which has extended over a long series of years. Her veracity may, of course, be challenged, though I think it can be shown that it is most unreasonable to challenge this, but we might as reasonably doubt the living reality of our nearest relations, of the people we live amongst most intimately, as suppose that Madame Blavatsky can be herself mistaken in describing the Brothers as living men. Either she must be right, or she has consciously been weaving an enormous network of falsehood in all her writings, acts and conversation for the last eight or nine years. And the plea that she may be a loose talker and given to exaggeration will no more meet the difficulty than the Spiritualists' hypothesis. Part away as much as you like from the details of Madame Blavatsky's statement on account of possible exaggeration, and that which remains is a great solid block of residual statement which must be either true or a structure of conscious falsehood. And even if Madame Blavatsky's testimony stood alone we should have the wonderful fact of her total self-sacrifice in the cause of Theosophy to make the hypothesis of her being a conscious impostor one of the most extravagant that could be entertained. At first when we in India who specially because her friends, pointed this out, people said, "But how do you know she had anything to sacrifice? She may have been an adventurer from the beginning." We proved this conjecture, as I have fully explained in my preface to the second edition of the "Occult World," and from some of the foremost people in Russia, her relations and affectionate friends, came abundant assurances of her personal identity. If she had not given up her life to Occultism she might have spent it in luxury among her own people, and in fact as a member of the aristocratic class.

Difficult as the hypothesis of her imposture thus becomes, it is not in the least incompatible with all the facts of her life. It is in flagrant incompatibility with all the facts of Colonel Olcott's life. It is undeniably as in the case of Madame Blavatsky he has forsaken a life of worldly prosperity to lead the theosophical life, under circumstances of great physical self-denial, in India. And he also tells us that he has seen the Brothers both in the flesh and in the astral form. By a long series of the most astounding thaumaturgic displays when he was first introduced to the subject in America, he was made acquainted with their powers. He has been visited at Bombay by the living men, his own special master, with whom he had first become acquainted by seeing him in the astral form in America. His life, for years, has been surrounded with the abnormal occurrences which Spiritualists again will sometimes conjecture—so wildly—to be Spiritualism, but which all hinge on to that continuous chain of relationship with the Brothers, which for Colonel Olcott has been partly a matter of occult phenomena and partly a matter of waking intercourse between man and man. Again, in reference to Colonel Olcott, as in reference to Madame Blavatsky, I assert, fearfully, that there is no compromise possible between the extravagant assumption that he is consciously lying in all he says about the Brothers, and the assumption that what he says establishes the existence of the Brothers as a broad fact, for remember that Colonel Olcott has now been a co-worker of Madame Blavatsky's, and in constant intimate association with her for eight years. The notion that she has been able to deceive him all this while by fraudulent tricks, apart from its reasonableness in other ways, is too unreasonable to be entertained. Colonel Olcott, at all events, knows whether Madame Blavatsky is fraudulent or genuine, and he has given up his whole life to the service of the cause she represents in testimony of his conviction that she is genuine. Again the spiritualistic hypothesis comes into play. Madame Blavatsky may be a medium whose presence surrounds Colonel Olcott with phenomena, but then she is herself deceived by astral influences as to the true nature of the Brothers who are the head and front of the whole phenomenal display, and we have already

seen reason, I think, to reject that hypothesis as absurd. There is no logical escape from the conclusion that things are broadly as she and Colonel Olcott say, or they are both conscious impostors, rival champions of the age in this respect, both sacrificing everything that worldly-minded people live for, to revel in this life-long imposture which brings them nothing but hard living and hard work.

But the case for the authenticity of their statement, far from ending here, may in one sense be said to begin here. Our native Indian witnesses now come to the front. First Damodar, of whom the well-known writer of "Hints on Esoteric Theosophy" speaks as follows in that pamphlet:—

"You specially in a former letter referred to Damodar, and you asked how it could be believed that the Brothers would waste time with a half-educated slip of a boy like him, and yet absolutely refuse to visit and convince men like — and — Europeans of the highest education and marked abilities. But do you know that this slip of a boy has deliberately given up high caste, family and friends, and an ample fortune, all in pursuit of the truth? That he has for years lived that pure, unworldly, self-denying life which we are told is essential to direct intercourse with the Brothers? 'Oh a monomaniac' you say, 'Of course he sees anything and everything.' But do not you see whether this leads you? Men who do not lead the life do not obtain direct proof of the existence of the Brothers. A man does lead the life and avers that he has obtained such proof, and you straightway call him a monomaniac and refuse his testimony. . . . quite a 'heads I win, tails you lose' sort of position."

Damodar has seen some of the Brothers visit the headquarters of the Society in the flesh. He has repeatedly been visited by them in the astral shape. He has himself gone through certain initiations, he has acquired very considerable powers, for he has been rapidly developed as regards these, expressly that he might be an additional link of connection, independently of Madame Blavatsky, between the Brothers, his masters, and the Theosophical Society. The whole life he leads is impressive testimony to the fact that he also knows the reality of the Brothers. On any other hypothesis we must include Damodar in the conscious imposture supposed to be carried on by Madame Blavatsky, for he has been her intimate associate and devoted assistant, sharing her meals, doing her work, living under her roof at Bombay for several years.

Shall we, then, rather than believe in the Brothers, accept the hypothesis that Madame Blavatsky, Colonel Olcott, and Damodar, are a band of conscious impostors? In that case Ramaswamy has to be accounted for. Ramaswamy is a very respectable, educated, English speaking native of Southern India, in Government service as a registrar of a court in Tinnevely, I believe. I have met him several times. First, to indicate the course of his experience in a few words, he sees the astral form of Madame Blavatsky's Gurus, at Bombay; then he gets clairaudient communication with him, while many hundred miles away from all the Theosophists, at his own home in the South of India. Then he travels in obedience to that voice to Darjeeling, then he plunges wildly into the Sikkim jungles in search of the Gurus, whom he has reason to believe in that neighbourhood, and after various adventures meets him, the same man he has seen before in astral shape, the same man whose portrait Colonel Olcott has, and whom he has seen, the living speaker of the voice that has been leading him on from Southern India. He has a long interview with him, a waking, open-air, daylight interview, with a living man, and returns his devoted chela as he is at this moment, and assuredly ever will be. Yet his master who called him from Tinnevely and received him in Sikkim, is of those who on the spiritualistic hypothesis are Madame Blavatsky's secret controls.

Two more witnesses who personally know the Brothers next come to me at Simla, in the persons of two regular chelas who have been sent across the mountains on some business, and are ordered en passant to visit me and tell me about their master, my Adept correspondent. These men had just come, when I saw them, from living with the Adepts. One of them, Dhabagiri Nath, visited me several days running, talked to me for hours about Koot Hoomi, with whom he had been living for ten years, and impressed me and one or two others who saw him as a very earnest, devoted, and trustworthy person. Later on, during his visit to India, he was associated with many striking occult phenomena directed to the satisfaction of native inquirers. He, of course, must be a false witness, invented to prop up Madame Blavatsky's vast imposture, if he is anything

else than the chela of Koot Hoomi that he declares himself to be.

Another native, Mohini, soon after this begins to get direct communication from Koot Hoomi independently altogether of Madame Blavatsky, and when hundreds of miles away from her. He also becomes a devoted adherent to the Theosophical cause, but Mohini must, as far as I am aware, be ranked in the second group of our witnesses, those who have had personal astral communication with the Brothers, but have not yet seen them in flesh.

Bharan Rao, a young native candidate for chelaship, who came once in company with Colonel Olcott, but at a time when Madame Blavatsky was in another part of India, to see me at Allahabad, and spent two nights under our roof there, is another witness who has had independent communication with Koot Hoomi, and more than that, who is able himself to act as a link of communication between Koot Hoomi and the outer world. For during the visit I speak of, he was enabled to pass a letter of mine to the master, to receive back his reply, to get off a second note of mine, and to receive back a little note of a few words in reply again. I do not mean that he did all this of his own power, but that his magnetism was such as to enable Koot Hoomi to do it through him. The experience is valuable because it affords a striking illustration of the fact that Madame Blavatsky is not an essential intermediary in the correspondence between myself and my reverend friend.

Her illustrations are afforded by the frequent passage of letters between Koot Hoomi and myself through the mediation of Damodar at Bombay, at a time when both Madame Blavatsky and Colonel Olcott were away at Madras, travelling about on a Theosophical tour, in the course of which their presence at various places was constantly mentioned in the local papers. I was at Allahabad, and I used, during that time, to send my letters to Koot Hoomi to Damodar at Bombay, and occasionally receive replies so promptly that it would have been impossible for them to have been furnished by Madame Blavatsky then four or more days further from me in the course of post than Bombay.

In this way, my very voluminous correspondence is demonstrably as regards portions of it, and therefore by irrefragable inference as regards the whole, not the work of Madame Blavatsky or Colonel Olcott, which, if the Brothers are not a reality, it must be. The correspondence is visible on paper, a considerable mass of it. How has it come into existence, reaching me at different places and times, and in different countries, and through different peoples I do not quite understand what hypotheses can be framed by a non-believer in the Brothers about my correspondence. I can think of none which are not at once negatived by some of the facts about it.

It would be useless to copy out from statements that from time to time have been published in the *Theosophist*, the names of native witnesses who have seen the astral forms of the Brothers—spectral shapes which they were informed were such—about the headquarters of the Society at Bombay. Quite a cloud of witnesses would testify to such experiences, and I myself, I may add, saw such an appearance on one occasion at the Society's present headquarters in Madras. But, of course, it might be suggested of such appearances that they were spiritualistic. On the other hand, in that case the argument travels back to the considerations already pointed out, which show that the occult phenomena surrounding Madame Blavatsky cannot be Spiritualism. They can be, in fact, nothing but what we who know her intimately and are now closely identified with the Society, believe them to be with full conviction, viz., manifestations of the abnormal psychological powers of those whom we speak of as the Brothers.

#### "YES" OR "NO"

The following letter appeared in several of last Monday's London daily papers. Perhaps some of our readers can assist Mr. Gurney in the matter:—

"Sir, The Society for Psychical Research has collected a very large number of cases where some marked event—usually either death or serious danger—happening to a person at a distance has coincided either with the apparent perception by some friend or relative of that person's bodily presence, or with an exceptionally vivid and haunting dream of him. The reality of these coincidences is beyond dispute, and their number, also, is far greater than any one can be at all aware of who has not taken special pains to procure first-hand evidence of them. It may, however, be argued that the coincidence, though real, is in every case due to chance. Now, the force of this argument must clearly depend on the frequency of hallucinations of the

Sir I find in an article by Mr Peter Lee, in "Library," N. number 101, the following: "I furnished you with my experience of the folly of attempting to get satisfactory physical manumission from a promiscuous or even wise circles. It may be of advantage to several others to state what I have witnessed in 'genuine' clairvoyance. I was sure, there was no assistance a moment, as the man we occupied was very large and the number of attendants of him average 12 or over twenty for seven consecutive evenings, in matter what the wearers might be or how varied the character of the attendants, say materialistic forms appeared to the number of ten or a dozen. These consisted of white persons and Indians, men, women, and children. The last one who generally comes, and always

## DIAGNOSIS

*A Journal of Psychological, Occult, and Mystical Research.*

Page TWENTY-

Contributed by: H. A. JONES, 1

A Journal of a very different ex-pression is also merely distresses that any encouragement sh-ould be given to what it was needed to be have been. The whole paragraph is worth placing on record. The arrogant tone, the calm assumption, the Phrasian const of ex-cessive possession of the key of knowledge, and not least the up-titener with drag in an appeal to moral sanctions to prove a what to fear, are extremely su best to. Here is the paragraph:

'A body calling itself The Society for Paying Back the debt of the world and the human race is not the promoter of a poor cause and the least is addressing a series of most

The Warden of H. J. C. Lodge (Ford) contributes to the *Pub. M. C. Bulletin* December 8th an interesting paper on "Statistics" upon one of a book to which I have alluded in these Notes. "The Golden Book of M. C. A. A. After a graceful comment to Mr. Shorthouse he sets himself to find out what Qu. C. has to offer on an age, one of the most important ones of which is hurry push competition strife in the or other of the Proteus terms. I



similar epochs, though the stress has never been so great as it is now, men have found peace and repose of spirit in a recognition of a neglected side of their nature. To go aside from the din of strife, especially of theological strife, from hair-splitting over the letter that killeth to the inbreathing of the Spirit that giveth life, was true rest of soul. The inward communion of the soul with God, and the accessibility to all of this spiritual refreshment—these were the cardinal doctrines of Quietism. They are, in their own way, medicinal of the ills that our poor souls inherit and propagate in this age of hurry-scurry and superficial practicality. For, as Mr. Talbot well points out, many a soul, nurtured on the husks of external form, is starved in the midst of its ceaseless round of religious ceremony. The development of the *Ego* is not compassed by any such means. Growth comes from within: the spirit is nurtured by the things of spirit, and man grows as much by meditation and prayer, as he does by leading the active life of piety and good works. "Life and strength may be gone before, by the complicated roads of evidence from result, we reach the truths to which no doubt ultimately they converge. Thought may be dissipated into a number of *aperçus*. We may be always abroad, collecting, observing, organising and acting, never at home, missing meaning, meaning, and being." "The Quietist corrects and calms our practical ways by his serene concentration on the one thing needful: he makes us aware of the confusion and blindness of the life unnumbered in detail. He shows us that though we may be learning much, and doing much, we have forfeited our most imperial endowment unless we see through all learning and doing to a central Being and Thought and Purpose, which is the true One in the many." Mr. Talbot's paper does not bear condensation, but it amply repays study.

With this number the third year of "LIGHT" closes. A retrospect of the year now passing will be found in another column. Here I may perhaps be permitted to refer with some satisfaction to the fact that these notes on current events connected with Spiritualism, and notices of books and facts old and new that have come under my view, have now issued in unbroken continuity during the whole of that time. My correspondence witnesses to the great kindness with which they have been received, and to the interest which their varied subject-matter has excited. They cannot pretend to any exhaustive treatment of even current events. For the Press is crowded with matter that ought to be at least referred to. Already the announcements of the January magazines show that the supply will be maintained. I shall hope to utilise it hereafter.

Mrs. Oliphant is to give us another treat by contributing to *Blackwood* another "Story of the Seen and the Unseen," which is to deal with "the Higher Spiritualism." And the Bishop of Carlisle is to discuss "Apparitions" in the next number of *The Contemporary*. In the face of all this, the author of "Vico-Verré" is discoursing in *Longman's* on "The Decay of the British Ghost." He does not make much out of it, and the ghost will not decay—bodies decay, by the way, not ghosts, like John Brown they "go marching on"—the ghost will go on in spite of the author of that topsy-turvy but most funny book. I cannot profess to find out all that I should notice. Perhaps any of my readers who catch me in the act of omission, will give practical proof of their approbation by sending the material to rectify it addressed "M.A. (Oxon.)" care of "LIGHT."

M.A. (Oxon.)

INDEX TO VOLUME III. For the convenience of those of our readers who bind their sets of "LIGHT" we have prepared the usual index and title page for the volume which closes with the current number. This will probably be published in our next issue.

## CLAIRVOYANCE IN DREAMS.

By ELIZA DOUGHERTY.

The following curious clairvoyant dream was experienced many years since by a fellow townsman of my own, whom I knew, though not intimately, so long as I can remember, and up to the time of her death. The account was given by the niece of the dreamer to my sister, who most kindly, knowing my interest in psychological subjects, sent it to me in writing, some few months since. I copy the narrative from her letter (which I have preserved) almost verbatim, but I am not at liberty to publish names, and will therefore call the clairvoyante Miss M., who, when young, was apprenticed to a milliner residing in a neighbouring town. The latter had for sale a handsome lace veil, price £5, which, being unable to dispose of it, she determined to put up for a raffle. So numbers were fixed on, and a list prepared accordingly. Whilst the affair was pending, Miss M. told the principal that she had dreamt of having taken a certain number which she had seen over a list. She sent in a Dissenting chapel in her native town of W., and had won the said. The principal replied, "That number is not on the list, but I will put it down and you shall take it," Miss M. having had no previous intention of putting into the raffle. She, however, took the number and won the prize, which being of little use to her, she again offered for sale, but failed to obtain a purchaser. Time passed on, and she returned to her home. A good while afterwards Miss L. called on the young milliner and asked whether she had not a veil she wished to dispose of, and being answered in the affirmative, the veil was purchased at the original price, £5, and was worn by Miss L. at her wedding, the bridegroom being the minister of the very chapel in which the winning number had appeared so plainly visible to the dreaming eye of the young milliner. Another singular phenomenon of the same class happened during the current year, the dreamer in this case being a servant in the employ of a member of the family, the lady whose death has so strangely fore-shadowed that of a cousin of my own. (The name of the lady is not given, but her name was the same as that of the cousin.) The dreamer, who was a young girl, had been out, strange to say, within a day or two, a letter of the exact description arrived by afternoon post with the sad news that the poor girl, who had only been married about a year, had died quite suddenly, and, before her husband could be summoned from the chapel, a short distance off, where he was that morning either preaching or reading prayers. The above two cases, from private sources, are doubtless but as a drop in the ocean, in comparison with the vast number of similar phenomena which probably are nightly happening among us, and are but too aptly illustrated by the through ignorance of their true value, or that culpable indifference which leads us to matters connected with the higher and more marvellous which he so rarely meets as to be almost too prone to lead causes as almost naturally to fall into.

## BACK NUMBERS OF "LIGHT" SPECIAL NOTICE.

The Editor will be obliged if any subscriber, having copies of the following numbers of "LIGHT" in spare, will kindly forward them to the office. They are urgently required for sale. Full price will in each case be given for them.

No. 105 for January 6th, 1883.

" 106 " " 13th. "

" 128 " " June 6th. "

" 127 " " Aug. 18th. "

SPECIAL NOTICE TO SUBSCRIBERS. Subscriptions to "LIGHT" for 1884 are now due. We shall be obliged if subscribers will forward the amount, viz., 10s. 10d., for each copy, without further application, to "The Manager of 'LIGHT,'" 3, St. James-street, Bedford-row, London, W.C. P.O.O's may be made payable to Henry Barnes. While remitting for the copies supplied to them personally, our readers may in view of the interesting series of papers by M.A. (Oxon.) who appear during the forthcoming year feel he must to make an extra payment to be sent to a address of some friend or acquaintance to be sent to in this subject. Were this course adopted by each reader it would at once save "LIGHT" on a secure financial basis, and enable us to direct attention to the carrying out of various improvements which cannot even be considered at this position as secured.

## EXPERIENCES IN SPIRITUALISM.

No. II.

By H. T. HUMPHREYS.

(Continued from page 557.)

In the latter part of 1866, Mr. S. G. Hall, who took the initiative in the establishment of the Spiritual Athenæum in Sloane street, invited me with others to join the council, and one evening when he, Mr. Jencken, Mr. Perdicaris, Mr. D. D. Home, and myself had met at the rooms, which had been taken in Sloane-street, and were engaged in the discussion of some of the preliminary arrangements, I noticed from the expression of Mr. Home's face that he was looking at something which we could not see. He then told Mr. Hall that a spirit was present, a daughter of Robert Chambers, and gave her name, saying that she wished him to write to her father with reference to her husband. Mr. S. G. Hall said that he did not believe R. Chambers had a daughter so named, and Mr. Home replied, "You may be sure he has," on which there came three raps about us.

Several weeks later I was present with Mr. Home and some others at Mr. S. G. Hall's, Essex-villas, when this spirit again came, and urged Mr. Hall to write to her father, which he had not done, though he had ascertained that the name was correct. She brought with her another spirit, said to be that of a younger sister, who gave us a message simply the two words "Pa, love." Mr. Hall thereupon wrote to Robert Chambers, who perfectly comprehended the message sent, and further stated that the two words "Pa, love," were the last spoken in the world to himself by his little child.

On another occasion Mr. S. G. Hall and myself were sitting with Mr. D. D. Home, at the Spiritual Athenæum, when a chair was carried, without any of us touching it, up to my side. Mr. Home said that he saw my sister carrying it.

On Friday, December 14th, 1866, I went, pursuant to invitation, to the house of Mr. A. R. Wallace, in St. Mark's-crescent, Regent's Park, to spend the evening, and met Miss Nicholl, better known since as Mrs. Guppy. I was on the pavement trying to find out the number of the house, the pavement being separated from the houses by small gardens, some five yards in length, when suddenly Mr. Wallace opened the door. I said, "Did you know I was here?" "No," he replied, "but we heard a knock." I had heard no knock, but it had been heard inside and had led to the door being opened, saving me some doubtful searching for the house. I went in and we sat down to tea, after which we went into the back-rooms, where a round table near the window was cleared of everything on it. The cloth was then taken off, leaving the bare polished surface of the table exposed. The room was lighted by a single window over which a white blind was drawn, so that, though the gas was turned down to a faint blue point, it was impossible to sit in anything like total darkness as the light of a bright moonlight night made its way through the white blind, sufficiently to enable us all to see each other's outlines at least.

We were eight in number: Mr. and Mrs. Wallace, Mrs. Sims, Miss Nicholl, Dr. Wilsonhurst, Mr. and Mrs. J. Marshman and myself. Mr. Wallace sat with his back to the window, I sat opposite to him, and could see in the polished surface of the table a patch of white light reflected from the window opposite. We had all entered the room through folding doors which were behind my seat. Miss Nicholl sat about a yard from me, to my left hand, with her back to the fireplace. We sat without touching each other at the table, being in what must be described as an imperfect circle round it.

After we had sat quietly and motionless for a few seconds, I noticed that the bright patch on the table was

obscured by something dark, and gazing intently at this I saw the darkness spreading, though there was not the faintest sound audible. I put out my hand and took hold, to my surprise, of a sprig of solanum with its berry. I said, "Why! there are flowers on the table." I then withdrew my hand and observed the obscuration of the reflected light increasing until a message came to give light, when the gas was turned up, and we found on the table thirty-seven stalks of flowers, all of which were fresh, cold and damp, with a frosty dew, as if they had that moment been brought out of the night air. This cold dew passed off in a few minutes. Mr. Wallace, on going into his study, which was directly over the room we sat in, found that a few additional sprigs of flowers had been placed on his writing-table.

In December, 1866, a little son of mine, then eleven months old, was attacked with scarlet fever, and left me for the spirit land. My wife could not remain in the apartments which we then occupied, and we took a small house at Finchley. On the 3rd February, 1867, as my wife and I were sitting, my sister's spirit announced "Joseph is here," and then the message was given from him—

"Higher than the heavens are the ways of God. He took me from my dear father and mother that I might prepare their mansion for them in Heaven when they have finished their time on earth—I will fill it with flowers."

His mother said a few words to him, rather charging him with having shewn, while on earth, more affection for me than for her, and the reply was—

"Mamma, I gave you my hand to kiss, just before I went away, and I loved you always and papa too."

The first statement was accurate, for the child had put out his little hand to his mother just at the moment of parting.

As relating to this I here narrate a message in 1875. In March of that year it was found necessary to sacrifice the life of a baby to save that of Mrs. Humphreys, and after she had somewhat recovered, she and I sat on the 18th April, and we had the following message—

"Isaiah sends Joseph to tell you he is happy."

I said, "Who is Isaiah?" and received for reply that he was the baby above-mentioned.

I said, "Who gave him the name of Isaiah?"

The reply was, "God, innocent Son of the Creator, He stands by the throne of God."

I said, "Joseph, you said you would fill our house with flowers. Will Isaiah help you?"

The reply was, "Yes. We will fill your house with flowers and light from the thrones of God. It will be the most beautiful house in Heaven when you come into it."

Now whenever the above messages, said to be from my little Joseph, really came, one thing is perfectly clear to me, namely, that neither Mrs. Humphreys nor myself had any such ideas in our minds before the messages were spelled out.

In the latter part of 1867 I received a brief note from my old friend, Mr. S. G. Hall, informing me that Mr. D. D. Home was at his house and wished to see me. I went out to Essex-villas, where he then resided, in the evening, and met Mr. Home and three or four others. The other visitors left early, and Mr. and Mrs. S. G. Hall were standing in a recess leading from the drawing-room into a conservatory, when Mrs. Hall remarked that it was a long time since they had had a séance. Mr. Home said, "I can't sit now, I am not well, and have been talking about matters that excite me." He then sat down to a puna, but before he could open it a shower of raps were heard, as if from the inside of the instrument. "Do you hear the raps?" he said. "Come, we will have a sitting." Mr. S. G. Hall, Mr. Home, Mrs. S. G. Hall, and myself then sat round a small octagon table, the top of which was covered with cloth. It was what is known as a kettle-drum table,





## OFFICES OF "LIGHT."

3, GREAT JAMES STREET,  
BEDFORD ROW,  
LONDON, W.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their sittings.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

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## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from R. W. ALLEN, 6, Ave Maria Lane, London, and all Booksellers.

## NOTICE OF REMOVAL.

Special attention is directed to the change in the address of the offices of this paper. They are now situated at 3, GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C., and for the future all communications should be so addressed.

## Light:

SATURDAY, DECEMBER 29TH, 1883.

## 1883.—A RETROSPECT.

By "M. A. (OXON.)"

The year that is now closing has been one of change; in many respects of progress. It has witnessed a steady spread of Spiritualism in private circles, and some decline of interest in those phases of the subject which have had their day. There will probably never come a time when the public circle will not be necessary for those who can get their experience in no other way: but public Spiritualism, conducted in the old manner, produced such a crop of imposture, of doubt and difficulty, of perplexity and bewilderment, that it was very generally felt that there was something in its methods that needed amendment. To this widespread feeling was due the action of the Central Association which resulted in the general discouragement by English Spiritualists of the promiscuous dark séance.

The work of the Central Association may be said to have terminated with that practical action. In Spiritualism it is essentially true that "the old order changeth giving place to new," and the Society, which for ten years, and in more forms than one, had laboured with marked success in the cause of Spiritualism, has passed, in the closing days of this year of change, into a new order of existence. Its work was accomplished, and it has handed on to a successor that which yet remains. It would be at once ungracious and unjust to refuse to the Association the meed of praise due for a long course of energetic and successful labour. When memory does its work, it will recall much that was of eminent service to the cause with which the B.N.A.S. and C.A.S. must be credited.

The Society for Psychical Research has continued its course of cautious and painstaking work, and is rendering a service to Spiritualism which Spiritualists will appreciate in the future more than they are able to do now that the processes are so largely hidden. It is, however, abundantly sure that the experimental, and especially the literary, work of the Society will be of the highest value, not merely from the point of view of the man of science, but also of the Spiritualist.

This is not the place to speak of the Theosophical Society, which has occupied a considerable share of public attention, and has displayed a good deal of activity. The public gathering of Theosophists and their friends, and the addresses of Dr. Anna Kingsford and Mr. Sinnett, marked a new departure in the tactics of the Society. Since then we have not heard so much of their proceedings.

Other societies in London do not fall within the scope of this notice: but all work done, so it be honest work, is a subject for gratitude.

What especially concerns my readers is the career of this journal during the past twelve months. It has been one of steady growth and increasing prosperity. A glance through the pages of "LIGHT" shows what a wide area of subjects has been traversed. It is impossible to do more than indicate some among many.

Of miscellaneous articles, Professor Barrett has contributed several "Pieces Justificatives of the Need of a Society for Psychical Research." Mr. Henry Spicer, a well-known writer on Spiritualism, has sent an excellent series of narratives embodying facts of much value. Mr. Henleigh Wedgwood has given a large number of facts, especially of premonitory dreams and cases of thought-transference and transcorporeal action. Mrs. A. M. Howitt Watts' indefatigable pen has seldom been idle, and the journal owes to her some of its most attractive papers. Miss F. J. Theobald has sent various papers on home séances and the judicious development of mediumship in private. There has been continued also from time to time a series of my "Spirit Teachings."

When we come to philosophical subjects, "C. C. M." has laid us under a heavy debt of obligation by his original papers, as well as by the number of translations from the German—many of them of the highest value and interest—which he has contributed. Mr. Roden Nod, Mrs. Penny, and Mr. Sinnett have also given us elaborate dissertations on various philosophical and metaphysical subjects.

It must needs be that a number of papers can only be alluded to. Such, not inferior in merit to others that have been named, are Dr. Chazarnin's on Materialisation (ably translated by Dr. Dixon), Mr. S. C. Hall's records of remarkable sciences, Mr. Page Hopps' "Scientific and Spiritual Basis of Belief in a Future Life," Mrs. A. M. H. Watts' on "Transcorporeal Action of Spirit," and the "White Lady," Mr. J. W. Slater's, editor of the *Journal of Science*, on "Spiritualism from a Scientific Point of View"; Dr. Pardon on "Personality of the Universal Mind"; Mr. Oranston's "Psychical Phenomena in Ancient Greece"; and others which space forbids even to enumerate.

The new list of books noticed during the year is longer than can be detailed. It includes Mr. Stock's "Attempts at Truth"; Mr. S. C. Hall's "Reminiscences"; Lady Bloomfield's "Reminiscences"; Brittain's "Battle-ground of the Spiritual Reformation"; Mr. F. W. H. Myers' "Collected Essays"; "Letters from a Mystic in the Present Day"; General Ferlong's "Rivers of Life"; Charles Bray's "Science of Man"; "A Little Pilgrim in the Unseen"; "Beyond the Gates"; "Sinners and Saints" (Mormon and Shaker Spiritualism); "M.A. (Oxon.)'s" "Spirit Teachings"; Mrs. Howitt Watts' "Pioneers of the Spiritual Reformation"; Mr. Sinnett's "Esoteric Buddhism"; Mr. Arthur Lillie's "Popular Life of Buddha." This list, by no means exhaustive of modern literature, does not include the number of old and standard works which have been reviewed—such, for instance, as Hibbert's "Philosophy of Apparitions"—nor does it make any reference to copious notices of current articles in journals and magazines bearing upon Spiritualism.

The subject of healing of ascertained disease has occupied a large amount of space. Psychopathy in general; Mesmeric healing; healing in trance and by spirit-agency; healing by the aid of men still embodied, as is alleged in

the case of Colonel Olcott's remarkable cures in India and Ceylon; healing by the exercise of will; healing by faith, as in the case of Lourdes water; healing by prayer and by the laying on of hands, have occupied attention, and it is not too much to say that the body of evidence adduced is overwhelming.

The "Notes by the Way," which have formed a regular feature of the paper week by week, have covered topics of current interest, and have dealt with a vast number of subjects. Psychopathy in many aspects; Dreams, Visions, Premonitions, Signs and Warnings; Mediumship, its nature, its best methods of development, its responsibilities; Psychography in notable cases: these and many other subjects have come up at various times for notice. The passing notices of subjects connected with Spiritualism, which have appeared in books, magazines, and journals, have been recorded and criticised. Old and forgotten facts bearing on modern experience have been placed in their proper relation and bearing on what has been occurring among us.

But space forbids further detail. What has been enumerated will give some idea of the large field that is being cultivated with increasing success and acceptance. The wide circulation of "LIGHT" would, I am convinced, be a work for Spiritualism of which the value would soon be seen, and it lies within the power of most of us. I may have more to say on this when I come to estimate the prospects of 1884. Meantime I trust that it may be for all of us a year of peace, harmony, and progress.

## "RESEARCHES IN SPIRITUALISM," BY "M.A. (OXON.)."

It is with great pleasure we have to announce that our valued and esteemed contributor "M.A. (Oxon.)" has placed in our hands, for publication in "LIGHT," the continuation of his "Researches in Spiritualism," the first portions of which appeared in *Human Nature*, a magazine now defunct, in the years 1874 and 1875. The forthcoming chapters deal with the evidence for materialisation, or, as it is perhaps more correctly called, "Form Manifestation," and will, we have no doubt, prove of absorbing interest to our readers. The articles will appear, as far as practicable, week by week, and, in view of the probably increased demand for the numbers of "LIGHT" containing these papers, we shall be pleased to receive an early notification from any of our readers who require extra sets, as it is not our practice to print many copies in excess of the current demand.

## OUR NEW OFFICES.

ARRANGEMENTS FOR VISITORS, INQUIRERS, &c.

It may not be amiss to draw special attention to the fact that our new offices at 3, Great James-street, Bedford-row, London, W.C., are centrally situated, and are easily accessible from all the principal railway stations of the Metropolis, besides being close to Holborn, one of the main omnibus routes. Country friends and readers who may be passing through, or making a brief stay in London, can have their letters addressed to our care, and we shall be pleased in every way in our power to render them any assistance they may require. Most of the principal spiritual periodicals are filed for the use of visitors, who will also be provided with facilities for writing letters, meeting their friends, &c., &c. These arrangements are made as a kind of stop-gap for the period which will elapse between the closing of the rooms of the late C.A.S. and the opening of the new premises of the London Spiritualist Alliance, and

also to supply a place of meeting and centre of information of some kind for those interested in psychological studies. We hope our friends will not hesitate to avail themselves of any little attention we may be able to show them in this way.

We have also had placed in our hands, for free distribution, several small parcels of books and pamphlets suitable for investigators, and our readers will be rendering a service both to the cause and ourselves, if they will bear this in mind. Upon receipt of the name and address of any person to whom such a packet is likely to be useful, we will send, post free, a few selected back numbers of "LIGHT," together with one or two pamphlets bearing upon the elementary study of Spiritualism, or upon application we will send a small parcel for personal distribution. This would be an easy but effective method of extending the usefulness of this journal; and if each reader of "LIGHT" will personally supplement our efforts in this direction, and utilise the facilities we are able to place at their disposal, the new year upon which we are about to enter will, undoubtedly, prove a most successful one. We leave this matter with much confidence in the hands of our many friends.

## MOVEMENT IN FRANCE AND BELGIUM.

By the *Revue Spirite* we learn that the anniversary meeting in commemoration of Allan Kardec and his departed disciples was recently held in Paris. Fervent orations and poems were delivered to a numerous and sympathetic audience.

The *Revue* also informs us that at the meeting of the Belgian Spiritualist Federation in September last, a proposition was brought forward for calling together an universal congress with the special object of considering the formation of an Universal Organisation of Spiritualists and Spiritists. This proposition was most warmly received. The president, M. J. Guerin, said that if such a proposition were acted upon considerable expense would have to be met, and that he, for his own part, would be ready to start the Belgian subscription list to meet such expenses with 5,000fr. He thought such a congress in the present position of Spiritualists and Spiritists was urgently called for, and that it would be possible to hold it in a year or two if the matter were discussed, as he hoped it would be, in Spiritualist and Spiritist journals.

## CHRISTMAS ANGELS.

There are angels' voices near us,  
Though we cannot hear a word;  
And the air with soft vibrations  
Of their unseen wings is stirred.  
They are evermore about us,  
God's bright messengers of love,  
Waking holy aspirations  
For their sinless land above.

But most often we are conscious  
Of their presence on the earth,  
At the time when we are keeping  
Our Redeemer's mystic birth;  
When we think of all our dear ones,  
Who are scattered far and wide,  
With most fervent prayers, and blessings,  
All the joyful Christmas tide.

And I think the unseen angels  
On their shining wings upbear  
Our most holy thoughts up yonder  
To the home of love and prayer.  
When at last we see their faces,  
We shall better understand  
The exceeding peace and beauty  
Of the love-lit Christmas land.

H. M. BURNABIE.

(From the Christmas Number of *The Girl's Own Paper*, 1883.)



## "THE BROTHERS" OF THEOSOPHY.

No. II.

In continuation of the paper on this subject, recently read by Mr. Sinnett, the following address by the same author has been communicated to us for publication:—

Many people who approach the consideration of occult philosophy, are inclined to lay great emphasis on the difference between believing in the existence of those whom we call "the Brothers," and believing in the vast and complicated body of teaching which has now been accumulated by their recent pupils. I think it can really be shown that there is no halting place at which a man who sets out on this inquiry can rationally pause and say, "Thus far will I go, and no farther." The chain of considerations which will lead any one who has once realised the existence of the Adepts to feel sure that there can be no great errors in a conception of nature obtained with their help, consists of many links, but is really unbroken in its continuity, and equally capable of bearing a strain at any point.

It consists of many links, partly because no one at present among those who are in our position as students—who are living, that is to say, an ordinary worldly life all the while that they are intellectually studying Occultism—can ever obtain in his own person a complete knowledge of the Adepts. He cannot, that is to say, come to know of his own personal knowledge all about even any one Adept. The full elucidation of this difficulty leads to a proper comprehension of the principle on which the Adepts shroud themselves in a partial seclusion, a seclusion which has only become partial within a very recent period, and was so complete until then that the world at large was hardly aware of the existence of any esoteric knowledge from which it could be shut out. This is a matter that is all the more important because experience has shown how the world at large has been quick to take offence at the hesitating and imperfect manner in which the Adepts have hitherto dealt with those who have sought spiritual instruction at their hands. Judging the occult policy pursued by comparison with inquiries on the plane of physical knowledge, the impatience of inquirers is very natural, but none the less does even a limited acquaintance with the conditions of mystic research show the occult policy to be reasonable likewise.

Of course everyone will admit that Adepts are justified in exercising great caution in regard to communicating any peculiar scientific knowledge which would put what are commonly called magical powers within the reach of persons not morally qualified for their exercise. But the considerations that prescribe this caution do not seem to operate also in reference to the communication of knowledge concerning the spiritual progress of man or the grander processes of evolution. And in truth the Adepts have come to that very conclusion; they have undertaken the communication to the general public of their own theoretical knowledge, and the effort they are making merely hangs fire or may seem to do so to some observers, by reason of the magnitude of the task in hand, and the novel aspect it wears, as well for the teachers as for the students. For remember if there has been that change of policy on the part of the Adepts to which I have just referred, it has been a change of such recent origin that it may almost be described as only just coming on. And if the question be then asked why has this safe theoretical knowledge not been communicated sooner, it seems reasonable to find a reply to that question in the actual state of the intellectual world around us at this moment. The freedom of thought of which English writers often boast, is not very widely diffused over the world as yet, and hardly, at all events, in any generation before this, could the free promulgation of quite revolutionary tenets in religious matters have been safely undertaken in any country. Communities in which such an undertaking would still be fraught with peril, are even now more numerous than those in which it could be set on foot with any practical advantage. One can thus readily understand how in the occult world the question has been one of debate up to our own time, whether it was desirable as yet to promote the dissemination of Esoteric philosophy in the world at large at the risk of provoking the serious controversies, and even more serious disturbances, liable to arise from the premature disclosure of truths which only a small minority would really be ready to accept. Keeping this in view, the mystery of the Adepts' reserve, up till recently, can hardly be thought so astounding as to drive us on violent alternative hypotheses at variance with all the plain evidence concerning their present action. There is manifest reason why they should be careful in launching a body of newly won

disciples on to the general stream of human progress; and added to this, the force of their own training is such as to make them habitually cautious to a far greater extent than the utmost prudence of ordinary life would render ordinary men. "But," it will be argued, "granting all this, but assuming that at last some of the Adepts, at all events, have come to the conclusion that some of their knowledge is ripe for presentation to the world, why do they not present as much as they do present, under guarantee of a more striking, irresistible, and conclusive kind than those which have actually been furnished?" I think the answer may be easily drawn from the consideration of the way in which it would be natural to expect that a change of policy amongst the Adepts, in a matter of this kind, would gradually be introduced. By the hypothesis we conceive them but just coming to the conclusion that it is desirable to teach mankind at large some portions of that spiritual science hitherto conveyed exclusively to those who give tremendous pledges in justification of their claim to acquire it. They will naturally advance, in dealing with the world at large, along the same lines they have learned to trust in dealing with aspirants for regular initiation. Never in the history of the world have they sought out such aspirants, courted them or advertised for them in any way whatever. It has been found an inviolable law of human progress that some small percentage of mankind will always come into the world invested by nature with some of the attributes proper to adeptship, and with minds so constituted as to catch conviction as to the possibilities of the occult life, from the least little sparks of evidence on the subject that may be floating about. Of persons so constituted some have always been found to press forward into the ranks of chelaship, to resort, that is to say, to any devices or opportunities that circumstances may afford them for fashioning occult knowledge. When thus besieged by the aspirant the Adept has always, sooner or later, disclosed himself. The change of policy now introduced prescribes that the Adept shall make one step towards the disclosure of himself in advance of the aspirant's demand upon him, but we can easily understand how the Adept, in first making this change, would argue that if many chelas have hitherto come forward in the absence of any spontaneous action from his side, it might be that an almost dangerous rush of ill-qualified aspirants would be invited by any manifestation from him that should be more than a very slight one. At any rate, the Adept would say it would be premature to begin by too sensational a display of facilities inherent in advanced spiritual knowledge with which the world at large is as yet unfamiliar. It will be better at first to make such an offer as will only be calculated to inflame the imagination of persons only one step removed beyond those whose natural instincts would lead them into the occult life. This appears actually to have been the reasoning on which the Adepts have proceeded so far, and this may help us to understand how it is that, as I began by saying, no one person amongst those outer students, who have been called lay-chelas, has yet been enabled to say that of his own personal knowledge he knows all about any of the Adepts.

On the other hand, putting together the various scattered revelations concerning the Brothers which have been distributed amongst various people in India belonging to the Theosophical Society, so much can be learned about the Adepts as to put us in a very strong position in regard to estimating their qualifications for speaking with confidence as they do about the actual facts of nature on the super-physical plane. These scattered revelations,—if my reasoning in what has gone before may be accepted,—have been broken up and thrown about in fragments designedly, in order that as yet it should only be possible to arrive at a full conviction concerning Adeptship after a certain amount of trouble spent in piecing together the disjointed proofs. But when this process is accomplished we are provided with a certain block of knowledge concerning the Adepts, out of which large inferences must necessarily grow. We find, to begin with, that they do unequivocally possess the power of cognising events and facts on the physical plane of knowledge with which we are familiar, by other means than those connected with the five senses. We find also that they unequivocally possess the power of emerging from their proper bodies and appearing at distant places in more or less ethereal counter-parts thereof which are not only agencies for producing impressions on others, but habitations for the time being of the Adepts' own thinking principles, and thus in themselves, if the proof went no further, demonstrations of the fact that a human soul is some-

thing quite independent of brain matter and nerve centres. I do not stop now to enumerate instances. The record of evidence must be dissociated from its manipulation in arguments like the present, but the records are abundant and accessible for all who will take the trouble of examining them. Now, if we know that the Adepts' soul can pass at his own discretion into that state in which its perceptive faculties are independent of corporeal machinery, it is not surprising that he should be enabled to make, of his own knowledge, a great many statements concerning processes of nature, reaching far beyond any knowledge that can be obtained by mere physical observation. Take, for example, the Adepts' statement that certain other planets, besides this earth, are concerned with the growth of the great crop of humanity of which we form a part. This is not advanced as a conjecture or inference. The Adepts tell us that once out of the body they find they can cognise events on some other planets as well as in distant parts of our own. This is not the exceptional belief of an exceptionally organised individual, who may be regarded by doubters as hallucinated; there is no room for doubting the fact that it is the concurrent testimony of a considerable body of men engaged in the constant experimental exercise of similar faculties. In this way the fact becomes as much a fact of true science, as the fact that the great nebula in Orion, for instance, exhibits a gaseous spectrum, and is therefore a true nebula. All of us who have star spectroscopes can ascertain that fact for ourselves, if we make use of a clear night when the conditions of observation are possible. To doubt it, would not be to show greater caution than is exercised by those who believe it, but merely an imperfect appreciation of the evidence. It is true that in regard to the condition of the other planets our acceptance of the Adepts' statement must be governed by our impressions concerning the bona fide of their intention in telling us that they have made such and such observations. So far it is a matter of inference with us whether the Adepts are saying what they believe to be true—when they speak of the septenary chain of planets to which the earth belongs,—or consciously deluding us with a signum of statements which they know to be false. I think it can be shown in a variety of ways that the latter supposition is absurd. But an exhaustive examination of its absurdity would be a considerable task in itself. For the moment the position I am endeavouring to establish is one which does not depend upon the question whether the Adepts are telling us, in reference to the planets, what they know to be true, or something which they know to be untrue. My present position is that at all events the Adepts themselves know what is true in the matter, and that position, it will be observed, is not vitiated by the fact that, as yet, we, their most recent pupils, are unable to follow in their footsteps and repeat the experiments on which their teaching rests.

The same train of reasoning may be applied to the whole body of teaching which the Theosophical Society is now concerned in endeavouring to assimilate. As offered now to the uninitiated world, it can only take the form of a set of statements on authority. And that sort of statement is not one which is most agreeable to our methods or to the Adepts' habitual methods of teaching. For there is no chemical laboratory in England where the system of teaching is more rigidly confined to the direction of the teacher's own experiments, than that same system is adopted with occult chelas following the regular course of initiation. Step by step, as the regular chela is told that such and such is the fact in regard to the inner mysteries of nature, he is shown how to apply his own developing faculties to the direct observation of such facts. But those developing faculties carry with them, as pointed out a-while ago, fresh powers over nature which can only be entrusted to those from whom the Adepts take the recognised pledges. In teaching outsiders as they are trying to do now, the Adepts must depart from their own habitual methods,—we must depart, if we wish to understand what they are willing to teach, from our habitual methods of inquiry. We must suspend our usual demand for proof of each statement made, in turn as it is advanced. We must rest our provisional trust in each statement on our broad general conviction which can be satisfied along familiar lines of demonstration,—that such men as the Adepts certainly exist, even though we cannot visit them at pleasure, that they must understand an enormous block of Nature's laws outside the range of those which the physical senses cognise, that in any statement they make to us, they must be in a position to know absolutely whether that statement is or is not true.

This much fully realised, the truth is that each inquirer in turn becomes mischievously puzzled with his realisation of the case so far, that reason revolts against the notion that the Adepts can be engaged in their present attempt to convey some of their own knowledge to the world at large in any other than the purest good faith. It may be concluded that we who have come to the conclusion that their teaching is altogether to be accepted, are rearing a large inverted pyramid upon a small base. But the logical strength of our position is not impaired by this objection. In every branch of human knowledge, inferences far transcend the observed facts out of which they grow. And even in the most exact science of all, a theorem is held to be proved if any alternative hypothesis is found, on examination, to be irrational. Moreover, the doctrine even of legal testimony recognises the value of secondary evidence where in the nature of the case it is impossible that primary evidence can be forthcoming. That is exactly the state of the case in regard to the present attempt to bridge the gulf that separates the school of physical research from the school of spiritual knowledge. As long as we of this side were justified in doubting whether there was anywhere on earth such a thing as a school of spiritual knowledge, it may have been hardly worth while to worry ourselves with the stray fragments of its teaching which now and then broke loose in barely intelligible shapes. But to doubt the existence of such a school now is equivalent, really, to doubting the statement about the nebula in Orion, according to the illustration I adduced just now. It can only arise from inattention to the facts of the whole case as these now stand,—from reluctance to take that trouble to examine things thoroughly, which still, as a sort of hedge, separates the Theosophical Society from the general community in the midst of which it is planted. Regarded in the light of an occult barrier—as an obstacle which corresponds in the case of the lay-chela, to the really serious oracles which have to be crossed by the regular chela,—the necessity of taking this trouble can hardly be regarded as a hedge that it is difficult to traverse. And on the other side there lies a wealth of information concerning the mysteries of nature which clearly lights up vast regions of the past and future hitherto shrouded in total darkness for critical intelligences, and the prey for others of untrustworthy conjecture. For those who once thoroughly go into the matter, and obtain a complete mastery over all the considerations I have put forward,—who thus obtain full conviction the Brothers certainly exist, that they must be acquainted with the actual facts about nature behind and beyond this life, that they are now ready to convey a considerable block of their knowledge to us, and that it is ridiculous to distrust their bona fides in doing this,—for all such true Theosophists of the Theosophical Society, nothing, at present, connected with spiritual success is comparable in importance with the study of the vast doctrine now in process of delivery into our hands.

## CORRESPONDENCE.

[It is probable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Mediumship of Mrs. Fox Jencken and Messrs. Husk and Eglington To the Editor of "LIGHT."

SIR,—Although the description of séances, held by well-known mediums, may lack novelty, yet to put on record any salient points, in any sitting, is part of the chronicle of our philosophy. This induces me to send you the following brief report:—

A series of most interesting séances have lately been held at Mrs. Makdougall Gregory's, that indefatigable propagator of our philosophy, the mediums being alternately Messrs. Husk and Eglington. With Mr. Husk the spirit "Irresistible" is most powerful. On one occasion, he being fully materialised, he was told to guess the contents of a box lying under the séance table. He said he would try, and, stooping, took the rather heavy box from under and placed it upon the table; then placing his hand upon it guessed rightly the nature of its contents. During the evening he spoke French, German, and Dutch. Mr. Husk was also controlled to sing, which he did, exhibiting most extraordinary vocal powers, the song being remarkably interesting both as to words and tune. It was, indeed, a rare musical treat. With regard to Mr. Eglington's mediumship, he does not seem to have lost any of its power, notwithstanding his long holiday. At every séance four or five spirits materialise, but amongst them one known as the Persian comes forth from the cabinet in a gigantic frame, beautifully proportioned, clad in dazzling white robes and exhibiting most graceful attitudes and motions. Two



female spirits are the constant attendants of Mr. Eglington's séances, which like those held with Mr. Hunk prove always most satisfactory in harmonious circles. It has also been my great privilege to assist at a séance held at Mr. S. O. Hall's, on Tuesday, the 11th inst., the medium being the celebrated Mrs. Fox Jencken. During the evening a spirit, whom I had known in the flesh in Italy, but who, impenetrable to spiritual truths, passed away eight years ago, an incorrigible sceptic, manifested by tapping me hard on the shoulder. On being requested to give his name, "Oberto" was rapped on my shoulder, a rather uncommon name, which had entirely left my memory. A beautiful spirit light was also brought in the room by the materialised hand of a spirit dear to the host. With that light the spirit touched the sitters, rapping with it answers to questions. At my request I was allowed to handle the thick rich lace which covered the arm and wrist of the invisible made visible and tangible. At the end of this most interesting séance a sheet of paper was handed me, by invisible agency, upon which a communication was found written, addressed to me, and signed "Arby." This direct writing was traced from right to left, and only readable from the back when held up to the light. The remarkable powers exhibited by these mediums, and by the many more throughout the land, should not be allowed to stand still or deteriorate by want of constant practice.

I must add that the great success of the séances I have just described is undoubtedly due, not only to the great harmony amongst the sitters, but also to their limited number, which is never made to exceed eight.—I am, sir, yours very truly,  
G. DAVIAN.  
20, Colville-road, Notting Hill, W.,  
December 18th, 1883.

**"The Spiritual Alliance."**  
To the Editor of "LIGHT."

SIR,—It is with considerable satisfaction that most of us will read the proposal which appears above the signature "M.A. (Oxon.)" for the formation of a new society, which may attract within its liberal embrace all students of transcendental phenomena, whether styled "occult," "psychical," or "spiritual."

Will you allow me, sir, to take the occasion of this new departure to offer a suggestion, which will, I believe, meet with general support.

There must be a large number of people like myself who have witnessed sufficient convincing phenomena to have become satisfied of the truth of the continuation of life hereafter. To such, the repetition of phenomenal manifestations becomes both unnecessary and distasteful.

I would not dissuade the Society, if it so feels inclined, from covering with the protecting mantle of its influence and strength some specially selected "sensitives" whose organisms offer the conditions necessary for the manifestation of physical phenomena.

We, who have experience of these things, are aware, however, that participation in the conditions under which these phenomena are obtainable, is fraught with danger, and many of us have learned to shun these surroundings.

Such experiences must be but a stepping-stone to higher aims. Once we know, as a fact, that death is not the end of life, that it is but a portal, a re-birth, into other conditions of existence, then arises an unquenchable desire for knowledge concerning these conditions; concerning the eternal forces of which our lives and their surroundings are but temporary and external expressions.

It is evident from the high appreciation which has been repeatedly expressed, how great a value is placed on the "Spirit Teachings" of "M.A. (Oxon.)" which deal with these questions. Unfortunately for us, we cannot ask more from that gentleman than he already kindly gives us. To be able to command a source of information of this character must, I am sure, be a desire shared by large numbers, and it is to this that I beg to call the attention of the new Society.

We are well acquainted with the law of affinity, or polarity, which governs spiritual manifestations; by which like attracts like; by which, therefore, the communications through any given "sensitive" are infallibly the expression of the thought-sphere of that medium, emanating from those intelligences who, being of similar tendencies, and of the same grade of life, find themselves in closest contact with that medium. The life of the sensitive becomes thus a criterion by which we may accurately estimate beforehand the quality of the communications which will be given through that organism.

It is thus evident how important it is, in seeking for an instrument who may be a source of information of the character we refer to, that the organism be of a refined quality, with an elevated tone of life as possible. I would therefore urge that the proposed new Society do seek for and engage a sensitive whose organism and life be of the required quality to fulfil the above conditions, and that it may make this one of its special objects.

They would thus offer to members the inducement of communication with intelligences of a higher order, a privilege which I am sure would attract numbers of adherents.

Yours obediently,  
A. SCHUBERT.

**A Séance with Mrs. Fox Jencken.**

To the Editor of "LIGHT."

SIR,—A private circle met at Mrs. Kate Fox Jencken's last night, consisting of four ladies besides the medium. I was one of the number. I have attended several of Mrs. Jencken's sittings, but have never felt so great a power. After various manifestations the message was rapped out that we should "see the independent writing." Shortly after the semblance of a hand appeared in the centre of the table, took up the pencil, and wrote the message which I enclose. It was a dark circle, but the hand illumined the table so that every one could see the paper, and follow the pencil as it stood upright in the hand, tracing the words.

A second message was written and given to me by the hand, which rapped emphatically three times as I took it.

The message ran as follows:—"A great day is dawning. Great events are happening. This truth will triumph over all other theories. All theories will die, but Spiritualism will triumph.—Robert Dale Owen."

Hoping this may be of interest,—I remain, yours sincerely,

ROBERT DALE OWEN.

25, Alma-square, St. John's Wood, N.W.,  
December 18th, 1883.

**The Transition of Professor Denton.**

To the Editor of "LIGHT."

SIR,—It is unfortunately too true that Professor Denton fell a victim to fever in New Guinea. He passed to the higher life on the 26th August last, after eight days' illness, at a village ninety miles inland from Port Moresby. His two sons, with the Argus party, returned to Cooktown, Queensland, on their way back to Melbourne, on October 17th, by the missionary schooner, "Ellangowan." His sons were at Port Moresby at the time of their father's death, and did not hear the sad news until the return of the party there on September 2nd.—Faithfully yours,  
J. BOWLING BLOMAN.

15, Saltram-terrace, Plympton,  
December 11th, 1883.

**A Puzzling Experience.**

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to say a few words in reference to the letter of "E. D." in your issue of the 8th inst.?

The doubts and so forth, of which your correspondent speaks, are such as are common to most inquirers into spiritualistic phenomena, and I can confidently predict that "E. D." will have full proof of the truth of Spiritualism if he will but persevere. There is but little doubt that he is the subject of great conflict in the spiritual world—good and evil spirits are evidently striving with each other to give expression to their ideas through his mediumship. He would do well to be very careful as to his way of living whilst this conflict is going on, for every evil resisted will draw more closely to him the good spirits, and, on the other hand, every weakness indulged in will give increased power to the evil influences.

I was much struck by the statement that "E. D." is under the influence of "Meno," as a friend of mine, who suffered from the same kind of doubts as your correspondent, was at one time under the same influence. Acting on advice he received, he strove—successfully—to throw off this influence, and he has since been assured, by his spirit guides, that "Meno" is a most malicious and evil spirit.

Trusting that my remarks may be of some slight assistance to your correspondent, and wishing him every success in the search for truth,—I am, sir, yours faithfully,

GEORGE MCKENZIE.

Leith-walk, Edinburgh,  
December 17th, 1883.

**Miss Corner's Mission Work.**

To the Editor of "LIGHT."

SIR,—Your readers will be glad to hear that most satisfactory progress is being made in my charitable endeavours for the poor children of East London. I have collected an abundance of warm new clothing for my 200 (I wish it could have been 2,000), besides a large quantity of toys, &c., for the monster Christmas tree. As our house has been so besieged by visitors of late, I have decided upon the afternoon of January 10th (three to six p.m.) as an "At Home" to all who wish to see the fruits of my labour of the past two months. Those who would like to be present on the occasion of my children's tea and Christmas tree will please communicate with me, and I will forward tickets.

I regret "Rhinecland" not being ready by Christmas. It must be a New Year's gift; while to me and my many kind friends it will be a pretty memento of my first act of public benevolence, and the best tribute I could offer to the memory of a kind friend of my youth, H.S.H. Prince Emil of Sayn-Wittgenstein.

CAROLINE CORNER.

3, St. Thomas's-square, Hackney, N.E.

**TESTIMONY TO PSYCHICAL PHENOMENA.**

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medalist of the Royal Society; \*C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashbaster, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

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**Is it Conjuring?**

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 42.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the marvellous facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by those gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

**ADVICE TO INQUIRERS.**

The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbances, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guise at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity. If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the quiescent Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

(Continued from page 11.)

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